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Christian

THE
CHRISTIAN WORLD:

MAGAZINE

OF THE
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CHRISTIAN UNION.

"Preach the Gospel to Every Creature."—"Beginning at Jerusalem."

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it. Every dollar that we received last year might be appropriated for Italy alone, and leave much, much to be done there. And what shall become of Mexico, and the great continent that lies south of us? which in a religious sense should be under our care. There is no other Society in this country organized for this work. Shall it go on this year in its enfeebled state? or shall it keep pace with the chariot wheels of God's providence?

With earnest prayer to God that He may incline some of the benevolent, wealthy men among the thousands of our readers to ask themselves, What should we do for South America? we ask:

Are there none to give us this year one hundred thousand dollars for the evangelization of that great continent?

Are there none to give us the same for Italy, Hungary, Greece, and Mexico?

This has proved an age of munificent charities. Rich men have been led to feel that wealth given to benefit the masses is wealth safely invested. Will such names as that of Peabody and Stewart and Dodge and Roberts ever die? And yet does not the act of that noble gentleman, Mr. Ackerman, who gave so large a sum a few weeks ago to spiritually enrich the poor heathen, transcend even their deeds? No building will perpetuate his name. No monument will commemorate his praise, but will not souls welcome him in heaven as saved from degradation and idolatry through his means?

Christian brethren! you who have the means and can do it, will you not invest a hundred thousand dollars this year in South America?

Italy has now taken her place among the free nations of the earth. In a political sense, she has been born again. Her great statesmen hesitate not to denounce, in unmeasured terms, the Papal hierarchy, and look forward to its complete humiliation as a foregone conclusion. Men who love the souls of their countrymen look to the Church of this land for aid, and they tell us if we will help them now in their endeavors to Christianize that beautiful land, it will soon place itself beyond the point where pecuniary assistance will be needed. This Society has now in that field three American missionaries, who have under their care nearly fifty Italian assistants, ministers, evangelists, colporteurs, and Bible-women. They need hundreds.

If churches will take up each an evangelist or a colporteur, he would communicate through us with the church that supports him, and thus keep up an interest which no other course could so well secure. The Sabbath-school at Penn Yan has adopted this plan, and has furnished the means to employ an evangelist. Who will follow this good example? Our missionaries have promised to translate the letters.

Why could not this also be done in South America? Mr. Gilbert

has asked the question, and stands ready to appoint as soon as funds are furnished. How many of our churches might thus have, besides their own, a minister in South America and one in Italy, preaching the unsearchable riches of Christ !

We have in South America five ordained clergymen, and Mr. Trumbull, whom we still look upon as our missionary, will soon return—the sixth, and father of South American missionaries.

Fathers and brethren, we long to say to Italy, and South America, and Hungary, and other Roman Catholic countries, We wish you a happy New-Year, and here is the evidence that we are sincere—the Bible and the living preacher ! Shall we send such greetings ?



THE RELIGIOUS QUESTION IN MEXICO.

ARTICLE FIRST.

WE publish this month the first of a series of articles, abridged from the course of lectures prepared by Col. J. Rivera y Rio, on the history, condition and prospects of his native country. Our readers will thus have a good opportunity to learn the truth on many important points, concerning which we have had no sufficient or authentic means of information.

Mr. Rivera y Rio was distinguished at home as an author of popular books, in prose and poetry, a journalist, and a deputy in the General Congress. He has studied our institutions during his exile, and has thus been able to contrast them with those of his own land. He says :

“I shall endeavor, with all possible brevity, to give a sketch of the facts most important to be known, which have been the origin of the disturbances that have so frequently occurred in that country, so richly endowed by Providence with the elements of prosperity, and so worthy of a far better fate. I wish that the facts which I shall present, may serve to call the attention of this sister nation, which, so near to ourselves, exhibits so many proofs that a Republic and Liberty are compatible with Peace, with social aggrandizement, with prosperity in all departments, and with perfection in moral and religious instruction, which serves this nation as a precious chain of union, and has recently prevented its overthrow, and enabled it to take that gigantic step in the history of its civilization and social improvements, which has long been desired by the world : the emancipation of a race of men, who now bedew with tears of gratitude the holy pages of that book of progress and liberty—the Bible !

It will be gratifying to see the Mexican people, who have been so many years struggling for the good cause, beginning to enjoy the benefits of a lasting peace, and then engaged in learning and teaching the

lessons of that divine book, which the tyrants of the church of Rome do not allow to be inculcated, unless surrounded with commentaries and notes, to interpret the text and falsify the word of God.

The customs of the American people, their civil and religious advancement, their system of instruction, will doubtless be soon taken to Mexico ; because an emigration of distinguished men of that country could not contemplate with indifference so many advantages in moral order, so great progress in the sphere of ideas without importing them into their native land at whatever cost.

Persons who are not acquainted with that country, believe it to be given up to anarchy and misgovernment, and tell us ironically, that we love revolutions and delight in war. Lamentable error ! It is true that we love revolution as our rights demand it, as nations accept it, as a means of obtaining a more durable peace. We love revolution, when the state of the country does not satisfy us. Then we desire improvement, which is the constant longing of human nature. We love revolution, when an avaricious and proud clergy divide the power with the authorities, and deny us the right of choosing our functionaries ; when military dictation weighs upon a people eminently republican, when tyranny imposes limits to our prerogatives as citizens, and we are forbidden to think, write, teach, learn, gain instruction and make progress and become worthy of the age in which we live.

If we did not like revolutions, we should still be governed by the Viceroy of Spain and watched by the holy office of the Inquisition.—We should still be the tributary colony of three centuries ago, and we should not enjoy the few social advantages which are enjoyed by our old rulers, as is now the fact in Cuba, which has a censorship over the press and slavery sanctioned by the laws—those miserable abuses of power which ruined the country of Isabella Second.

There is no country more opposed to educating its colonies than Spain ; and to prove this, it is sufficient to compare the present legislation of the Antilles with that of Canada, that of Mexico, some years ago, with that of British America.

It is for these reasons that we have liked war, that we might place ourselves on a level with the United States, and cast off the opprobrious yoke of our rickety Cæsars. We have desired to emerge from a shameful tutelage, under which we learned nothing more than to found monasteries of recluses and misanthropes ; under which we had no better public spectacle offered us than that of the *auto de fe* ; while the reading of a Protestant Bible would have caused the burning of a whole family at the stake. We desired a life of our own, constitutional law, and liberty of conscience. We wished to abandon our life of *Pariahs* ; and we made a revolution—the first of our revolutions. Is

it not true, that it was worth the cost? We wanted toleration, like that in England, the land of your ancestors; better indeed, like yours; and we cared not if we should some times be called lovers of sedition. We rebelled against our oppressors, and followed the footsteps of Washington and Jackson, who also loved revolution like us.

But when we had consummated our glorious revolution, the Romish clergy and the privileged classes, who had opposed and excommunicated it, began to disturb our peace, because, in their view, our separation from the crown of Spain was a crime.

From that time to this, whenever the public power fell into the hands of the partizans of the theocracy and the dictatorship, we struggled to restore it to the people; whenever they were deprived by force of their sovereignty, and a tyrant arose, we fought for the restoration of right, and cast down the usurper who had been enthroned by wickedness. These have been the motives of the revolutions of Mexico; great generous tendencies, opposed and suffocated by men who belong, heart and soul, to Europe, and who believe that America is her patrimony.

Ever since the sword of Cortes overthrew the idols of the Aztecs, not from aversion to paganism, but in order to get gold—I can affirm that the clergy who came to New Spain, have done nothing else but labor for Europe. Their sympathies with the Catholic thrones have been proverbial, and greatly alarmed political men, who were lovers of Mexican nationality, by sometimes touching the dark cords of that treacherous net, which more than once has been stretched against the independence of Mexico. The liberal administrations could do nothing against the perfidious machinations of their enemies, because their programme of guarantees and lenity was opposed to every rigorous measure; and although during the interregnums of clerical dictatorship blood was shed in abundance, scaffolds were erected and men were exiled *en masse*, the Republicans on repeated occasions pronounced these words: ‘Oblivion of the past and pardon to the conquered!’ and those who were pardoned continued silently and hypocritically to forge chains for Mexico.

The Mexican clergy have Rome for their country and the Pope for their King; while they instinctively detest Mexican nationality,—first, because their love and sympathies are with the Pontiff; and secondly, because the enlightenment and advancement which worthy Mexicans long for, are obstacles to the retrograde and servile education which the clergy dispense to the people.

They think the existence of an enlightened Republic incompatible with their own life, with all the shameful errors which the clergy represent, defend and propagate. They desire a foreign monarchy, because they think it easier to be realized than a theocracy which could

be supported by so-called *nobles*—who are nothing but rich sluggards, without any profession or business, living on the labor of other men—and their Prætorian soldiers, who have murdered the people in the fields and even in the streets, and have erected scaffolds to immolate even the physicians of their enemies, as they actually did in Tacubaya in 1859. It is evident, therefore, that there are not elements sufficient for the establishment of a theocratic government, which could ever become a colony of the Pope ; consequently, the Catholic clergy decided in favor of a foreign monarchy, sustained by Swiss soldiers which should strangle the aspirations of the people. The bishops of Mexico, who had been banished by the Republican authorities for their sedition and for being enemies of order, begged Napoleon Third to interfere with his power and decapitate the Republic.

Labastida, the Archbishop of Mexico, occupied the Regency, with two traitor generals. The 'Council of Notables' was composed of *nobles*, friars, priests, sacristans and military men in the service of the bishops. That council voted for Maximilian as Emperor, and that adventurer came from Miramar and ruled supported by forty thousand French bayonets. The Empire, like all the other discretionary administrations which Mexico has had, was the exclusive work of the clergy and their partizans ; and so evidently, that they never pretend to deny it.

It is truly most sad to contemplate the programme of instruction imposed on that people by the clergy. It is enough to disgust travelers and our neighboring friends, to see the rickety tendencies of the superficial instruction under which man only inherits absurdities and prejudices ; woman lives like a slave during all the periods of her existence ; the rich accumulates wealth, only to give it to the clergy in payment for the salvation of his soul. The aborigines, instead of the idols which were seized by the Spaniards, preserve other deformed images, the statues of grotesque and ridiculous saints and pictures of the Mother of Jesus of a thousand shapes and forms. To visit one of their cabins, and look with indifference at the diminutive pagoda, is almost impossible. Sometimes laughter is excited by a piety so extravagant, sometimes the eyes overflow with tears of compassion, without the power to prevent them. The Romish clergy are responsible for that extreme ignorance. The Romish clergy need this work of iniquity for their own selfish purposes.

There is an Indian who is proud of an image which he possesses of a miraculous saint, which, as he says, has stopped the pestilence, conjured away the locusts and brought the fertilizing rain to his field, besides other prodigies, to which the neighborhood bear witness. You might sooner take out the heart of an Indian woman, than deprive her of those frightful images which the clergy have taught her to worship.

The Indian, who spends so little money to satisfy his necessities in clothing, dwelling and food, performs many pilgrimages to visit numerous miracle-working saints in the course of the year, and in each chapel or church leaves a good sum of money.

The clergy, who for their only book of instruction in schools have the Catechism of Ripalda, in which not even the Ten Commandments given at Sinai are in conformity with the Bible, have opposed all improvements, and all diffusion of knowledge ; because these would not agree with the numerous errors which are preached and taught by the Romish church.

But, contrary to all this, the administrations of the Liberals, who have promulgated the constitution—the most tolerant and progressive constitution ever known in the world—have broken all the chains which bound public instruction, allowed the free importation of books of all kinds, proclaimed the freedom of teaching, and had begun to see the fruits of their policy, which are diametrically opposed to those produced by the semi-monkish instruction given in the Romish seminaries and convents.”



[At our request, Mr. Riley has kindly furnished the following. We hope our readers will peruse not only the narrative but the appeal. Mr. R., with others speaking the Spanish language are engaged in preparing a religious literature for Mexico and South America. A portion has been printed; a still larger portion is ready for the press.—Money is the one thing wanting Benevolent Christian men! will you not furnish it?]

IN A PRISON.

THE Spaniard, Jose Gonzales, and his companion had been condemned to die on the gallows. As I thought of them in their lonely cells with the awful memory of a murder to haunt them, away from friends, in a foreign land, among a people of a different language from theirs, intensely isolated, within a few hours of the gallows and—the beyond—I longed to do something to guide them to Jesus, the sinner's friend.

Praying for God's blessing upon my effort, I sent them by mail an earnest Spanish prayer printed on a card, with the request at the foot of it that it might be offered up daily, and also one of Byle's most excellent tracts, called "Christ and the Two Thieves," in Spanish. On the Wednesday before the Friday when they were to be executed, I called with a Mexican friend at the jail in Brooklyn, where they were imprisoned. With a feeling of horror had I drawn near to those men so soon to die on the gallows. We were shown their cells. My friend, once a deluded priest high in power in the Church of Rome, but now, through the reading of a Bible that had reached his hands in Mexico, an earnest follower of Jesus and upholder of the truth as it is in Him,

first spoke to Gonzales. After a few words, he put the question to him, Do you trust in Jesus and His merits for the salvation of your soul? Yes, "I do." After some conversation with him, he left him to speak to his companion. I myself then said a few words to Gonzales. He suddenly interrupted me to tell me that some one, he knew not who it could have been, but prayed that God might bless him, had sent him within a few days by mail a most precious tract. He had it by his side: it was the one already mentioned. Opening it at the first page, he showed me those verses that tell of Jesus on the cross saving the dying thief, and speaking words of glorious promise to him. He let me know, with deep feeling and joy expressed in his voice and face, what comfort he had derived from reading and studying that messenger of saving truth; and then showed me the card with the prayer, and, pointing to the request at the foot of it, told me that he had been praying that prayer daily in his cell, with a look that spoke of the answer of peace he had received. On my telling him that I had sent them to him, he looked at me for a moment—then took my hand and thanked me with a depth of feeling that thrilled me. I shall never forget his expressions of gratitude when I parted with him, to meet him next in the beyond. The feelings of dread reluctance with which I had drawn near to him, were changed into those of grateful joy. Reader, when giving a tract away think less of the difficulty of giving, more of the joy of having given. Gonzales had said to me that the last words he meant to speak were "God, receive my soul." With sad interest I turned to the accounts of their execution in the papers the morning after their death, and found the words. "Deputy Isaacs approached to arrange the noose, and a moment of fearful suspense followed—a suspense which seemed to be felt more by the spectators than the two unfortunate men most deeply concerned. Gonzales even smiled, but with nothing of bravado in his face. As the black cap was drawn over their eyes, Gonzales exclaimed in Spanish, 'God, receive my soul!'"

Christian, you are glad that that little printed messenger of glad tidings preached Jesus to that soul before it passed from the lonely prison-cell into eternity. Christian, there are not far from twenty millions—soon to leave this world for the beyond—who speak the Spanish language on these American continents *without a Christian literature*. Many of them are anxiously seeking salvation. Many of them would rejoice to have Christian tracts, papers, and books to read. Tracts might carry saving truth to countless souls among them. The few missionaries in that field are again and again making the *most urgent appeals* that they should be sent to them for general distribution.

"There is many an evil done for want of *thought* as well as for want of *heart*." I would earnestly ask you to *think* of Mexico and South

America in connection with what might be done for them by means of the press.

A special effort is being made to prepare an attractive Spanish Christian literature, and to distribute it in the Spanish American republics. The translation of the tract "Christ and the Two Thieves," and the card already mentioned, are fruits of it. Reader, will you contribute something, little if you can only give little, much if you can give much, towards meeting the expenses of this effort, and to aid in pushing it on more and more vigorously? If so, please send what you may wish to give for this object to the office of the American and Foreign Christian Union, addressed "Towards a Christian Literature for the Spanish American Republics."

Special attention is invited to the following statements from Christians who are seeking to pass the Gospel to the Spanish American Republics :

MISS RANKIN, MEXICO.

"One of the most important necessities for the Spanish population of our continent is an improved and enlarged literature. * * * * The laborers in Mexico and South America find their efforts greatly retarded for the want of suitable books. Those bearing directly upon the errors of Popery are most in demand, and the want of a sufficient supply both in quantity and character is keenly felt. * * * * It seems hard that the want of a few hundred dollars should retard an operation in which the spiritual enlightenment of so many millions of souls is concerned. Will not some of our wealthy Christians advance the necessary funds for such an important object?"

The present condition of the Spanish race of the American continent is a highly critical one. They may be regarded as in a transition state. Their eyes are opened in a good degree to the errors of the religion in which they have been nurtured for centuries, and they are really in quest of a better system than that which they have abandoned.—No means can be presented better calculated to give proper direction to thought and investigation, than the literature of the Bible and its teachings. The people are hungering and thirsting for the bread and water of life; and shall they be stinted because the churches of this highly favored Christian land withhold the means within their power?"

REV. MR. GRIEVE.

"The first and greatest want of the Mexicans is a Christian and enlightening literature. The Bible, the Bible for Mexico, and with it all the enlightening literature that can be translated."

REV. DR. TRUMBULL.

"Regarding Chili, I am happy to report a door wide open. Our feeling has long been, in Chili, that the press would afford us ready access to many who could be reached not easily in any other way; and our regret has for the last six years been, that we could not procure any thing like an adequate supply of Gospel publications. We have now no hindrance to our operations in Chili, save the want of books. Give us them, and the stream may be enlarged indefinitely. What means may be obtainable I do not know, but could desire that twenty thousand dollars might be expended in translating and publishing good Spanish books during the next twelve months. The Spanish American republics are accessible to the Gospel as they never have been before, and printing affords, in the scarcity of living teachers, the most immediate means of approaching them, in order to instruct the body of the people."

REV. MR. GILBERT, SANTIAGO, CHILE.

"I can assure you we who are actually on the ground feel very deeply the want of books, the want of a suitable variety of tracts, and the want of a paper.

There are a few Chilians in this city who often say, 'It is strange the Christians of the United States do no more to evangelize this country. Why do not the Christians of the United States think of us, publish books for us, give us papers for our children; do more to educate us in the truth?'

MR. HICKS, UNITED STATES OF COLUMBIA.

"The political power of the priests is entirely destroyed. There is a most lamentable state of things here at the present. The more intelligent portion of the people have come to see the folly of adhering to their inherited faith; and in casting it off without having any other to substitute in its place, they have run into infidelity. Very little effort has been put forth for their evangelization. The people gladly receive the Bible, tracts, and instruction. In my own efforts for the circulation of the Bible, Testament, etc., I have found the people not only ready to receive them, but willing to pay for them, and in some instances to come long distances to get them. I have ever found the people glad to sit and listen to the reading of the Bible and to plain exhortations. They will willingly read tracts, even those that directly attack their own faith.

Up to the present time so little Christian effort has been put forth in Spanish countries that but a slight demand has been created for religious books; but the time has come when we must have them. We want a good, healthy, religious literature: and it really falls upon American Christians to see to it that it is furnished."

REV. MR. GOODFELLOW, BUENOS AYRES.

"I have traveled many hundred miles among the country people. A greater moral waste does not exist in all heathendom; and such a ready people to hear the Gospel as are scattered over these pampas, cannot elsewhere be found."

REV. A. J. M'KIM.

"Having been engaged some time in the Lord's work in Peru, I am acquainted with its wants. Prominent among these is a popular Christian literature, with which I was inadequately supplied. With such assistance our influence would be greatly increased."

J. H. LYMAN.

"When I was last there, I printed and circulated a little tract of my own, and with such success as to preclude forever all doubt in my mind as to the best way of reaching the masses in South America."

LITTLE DROPS FILL THE OCEAN.

A missionary lately wrote, "Do not slacken your efforts; we need your help as much now—yea, more than ever. The coral reef is not completed in one day, nor formed by one, but by millions of tiny insects toiling on for years." Will you not be like these? Think what glorious results may accrue from your tiny efforts! Your reward will not be wanting even in this life. Though you may not be able to go yourselves to the heathen, yet you will be helping those whose busy hands and willing hearts are already engaged in seeking to pull down the strongholds of sin, and to upraise, benefit and bless the heathen.

An old missionary, long gone to his rest and his reward, once said, "I am willing to dive into dark, degraded India; but you, my friends, must hold the rope." Now that is exactly what we want you all to catch and keep hold of. We will toil on, but you must hold and bear us up. We believe there are many who would willingly join our band of missionaries, and whose hearts are panting to be engaged in the service, did they feel sure some one would hold the rope. Your aid is wanted. You can help to provide the funds. Do your little part, solicit your friends, keep them interested by your regular applications for their subscriptions, and willingly add your own little mite. Little drops fill the ocean.

POETRY.

"DON'T YOU MAKE TOO MUCH
OF CHRIST?"*

I was once a slave to sin,
Loved its yoke, its heavy chain,
Till the Spirit's voice within
Woke me to despair and shame.
Thou my fetters didst remove,
Break the yoke and set me free,
Love thee for thy great love,
Can I make too much of thee?

I was once a wandering sheep;
Far and wilfully I strayed,
And on sin's dark mountain steep—
Weary, terrified, dismayed—
Fell, o'erwhelmed with dread alarms,
Thou through all hast followed me,
And I fell into thine arms:
Can I make too much of thee?

I was once a rebel child;
Wayward left my Father's home;
Spurned his love, his name reviled;
Oft invited, ne'er would come.
Thou for me, self-exiled then,
By thy love didst plead for me,
Win me, bring me home again!
Can I make too much of thee?

I was once condemned to die—
Sentence just, of all my guilt;
Thou for me, and such as I,
On the cross thy life-blood spilt.
By thy death the curse removed,
Dying gavest life to me!
Dearest Saviour! best beloved!
Can I make too much of thee?

I was wretched once, and poor;
Nought in heaven or earth was mine,
Save the load of sin I bore—
Bore and never would resign.
Thou my poverty didst take,
Freely giving all to me:
Rich and blest for thy dear sake,
Can I make too much of thee?

* A question once addressed to the writer by one whom he was urging to seek the Saviour.

"GOING ALONE."

With curls in the sunny air tossing,
With light in the merry blue eyes,
With laughter so clearly outtrining,
A laugh of delight and surprise;
All friendly assistance disdaining,
And trusting no strength but its own,
The past fears and trials forgotten,
The baby is "going alone!"

What woful mishaps have preceded
This day of rejoicing and pride!
How often the help that he needed
Has carelessly gone from his side!
He has fallen while reaching for sunbeams,
Which just as he grasped them, have flown,
And the tears of vexation have followed,
But now he is "going alone!"

And all through his life he will study
This lesson again and again;
He will carelessly lean upon shadows,
He will fall, and weep over the pain.
The hand whose fond clasp was the surest,
Will coldly withdraw from his own,
The sunniest eyes will be clouded,
And he will be walking alone!

He will learn what a stern world we live in,
And he may grow cold like the rest;
Just keep a warm sunny welcome
For those who seem truest and best:
Yet, chastened and taught by past sorrow,
And stronger and manlier grown,
Not trusting his all in their keeping,
He learns to walk bravely alone.

And yet not alone, for our Father
The faltering footsteps will guide
Through all the dark mazes of earth-life,
And "over the river's" deep tide.
Oh! here is a Helper unfailing,
A strength we can perfectly trust,
When all human aid unavailing,
"The dust shall return unto dust."

Evangelist.

SUNDAY-SCHOOL DEPARTMENT.

SABBATH-SCHOOLS IN BELGIUM.

OWING to an industrious population of about five millions, a tolerant monarch and policy of government to correspond, it might be expected that this little Nation would be easily evangelized. But as a matter of fact the growth of Protestant institutions has been slow, and difficulties have to

be encountered which exist in few other countries. About one-half, and that the teaching or more intelligent part of the population, speak the French language, and the other half the Flemish. This difference of language not only divides the population, but the general literature of the country: so that books and papers printed in the one

are not adapted to the use of the other.—Owing to their proximity to France, and conscious feebleness as a national power, the Belgians do not seem to develop the elements of national prosperity so rapidly as their more southern neighbors. Brussels, the capital, is a pretty city of some seventy thousand inhabitants; and here, in 1856, there were two or three Sabbath-schools, which adopted the class or group system. It has not been found possible to keep up any correspondence with them; and when visited again in 1864, there had not been any very great increase in number or rapid improvement in the administration of their then established schools.

The readers of this Magazine have been made acquainted with the recent labors of Mr. Barnveldt, which resulted in the establishment of a few schools, and imparting a new impulse to the means of evangelization in and about the city. But recent circumstances have prevented his prosecution of the work, and for the moment it is not going forward.

The National Church of Belgium has in it a strong element of orthodoxy; and the hope may be reasonably entertained that it will not be long before a better method of evangelization will be adopted. There are a few independent churches here thoroughly orthodox, though not very vigorous or aggressive in dealing their blows upon the bulwarks of sin and superstition which surround them. It is to be hoped that soon a more progressive Sunday-school system will be adopted, and the lovers of truth and righteousness will put themselves in array against the hosts of darkness, which a perverted Christianity has given to Belgium in common with other continental nations.

KNOX.

ITALY.

OUR FRIEND BOLOGNINI AGAIN ON HIS WAY.

The English of Messrs. Bolognini and Brockelman is so intelligible and so nearly correct, that we prefer to give it pretty much as received, believing that the style will interest our readers all the more for its peculiarity:

"On the 10th inst. I went to Bologna. There are two Sunday-schools, one with the free church counting some sixty children. The other is connected with the Baptist church, and has some fifteen children. I intended to go to Ferrara, but finding the evangelist absent, I went to Modena with the intention of going to Capri; but I could not, for the evangelist appointed to Capri, by Mr. Clark, was in Modena, without any congregation, for he could not get at Capri the house he had rented. And here you will have an instance of the many thousand difficulties we have in our work in Italy. The evangelist had contracted for a house (with a view of lodging in it) for a church. Some Swiss Protestant warned the landlord and so he refused to keep the contract. They are now before the court.

From Modena I went to Heggio, and thence to Guastella. Here, there is a Vaudois church. The minister was for two years the director of the Sunday-school in Florence. He knew the system, and promised me to have a Sunday-school. I preached there, and now I am requested to go there again to organize the school and to remain some days to preach. This I think I must do to revive that church. It will be on my way.

"From Guastella I went to Mezrana Inferiore. How painful is this name to a Christian Italian heart. This is a place, the only one, where the first evangelist was received heartily and joyfully by the whole population; and nevertheless the population is still Catholic! Why? For want of faithful laborers!

"On my arrival, I found that the minister was at Parma for some days. My name was known by some brethren, and I was invited to remain and preach; but I refused for I know that perhaps jealousy could arise, and I must avoid it, not to destroy altogether my mission. I went to Parma. There a Sunday-school was started twice. Last November, you remember, I was there and formed one. But the congregation has no women, and the Sunday-school will not go in Italy without them. There are ministers for salary and not for salvation

of souls, nor for the Glory of Jesus Christ. Oh! may the Holy Spirit preach first to them.

"In Parma I met the minister of Mezrano Inferiore. He was there to see the minister appointed there, and thought it not best to begin a Sunday-school while the minister was absent. He requested me to come in November to Mezrano Inferiore, and so I have to go back there from Guastella. I am sure we will have there a nice school. Thence, I will go back again to Parma. From this town I went to Milan. There are two Sunday-schools, one connected with the Free church, counting some sixty children, and as many in the other connected with the Vaudois church. I tried to establish another Sunday-school with the Methodist church, and I spoke to the congregation, where a meeting was established during the week. I had to stop there four days, and I thought better to run up to Como where I had been last November and spoken on the subject. I found that there are two Sunday-schools, some fifteen children each, one with the Vaudios, the other, with the Free church.

"From Como I went to Brescia, where there is a Vaudois church, I preached there on Sunday morning and evening, and speaking of the Sunday-school. I was requested to appoint a day to hold a meeting. It was for Thursday, the 25th, while I had another meeting in Milan for Tuesday, the 23d. I consequently went back to Milan, held a meeting, a school was agreed upon, and then a committee; then I went back to Brescia. Here, also, a school was organized, and then I came here to find Mr. Piggott, the agent of the Methodist English Committee.

"He gave me some instruction for churches depending upon him, on my new way to Parma, and this one he recommended to me very heartily, for I think he fears to see that church vanishing.

"As you wrote me in your last, being here I went to Venice, where I remained three days. I think we should want 3,000 men to evangelize it. The ground is very fit, for here the population is not indifferent, as in Tuscany, to religion. But we ought to

have earnest, faithful and Christian men to preach. First it would be necessary to spend some months in the work and then open a church, which ought to be rented before the work should be generally known, otherwise the difficulties will be innumerable. If churches are opened here we shall have, I hope, good schools. But now, I will go on my line.

"I forgot to tell you that I went to Pavia, but I could do nothing, it being out of season, until October, and I was requested by Mr. Piggott to go there again. So I will be there about the middle of November next.

"Mr. Piggott requested me to go to Asola, to Caravaggio, and to Cremona; and so you see that I have much work, and I hope to be not an useless instrument within the hands of my Master and Lord.

"I must tell you that every where I have communicated my project it has met general approbation everywhere, viz., to try to get 4,000 subscribers to our paper at one f. each and so to pay its expenses.

"On my coming back to Florence, I will write and urge all these gentlemen I visited, and hope to make good progress.

"After Asola, Caravaggio, Cremona, Pavia, Parma, Capri, Mezrana Inferiore, there will be Alexandria, Vercelli, and some other places there. You see that my work is long, and I am sorry to say that 300 fs. you sent me will be soon gone. I am now traveling nineteen days and have spent for rail-ways and carriages, f134 00 For food and bad rooms in hotels, 119 20

f253 20

"About the middle of November, I hope to give you a more full report about the other places. Now, pray God for me and for our work."

GERMANY AND MR. BROCKELMAN

Long before the present European war commenced, it was easy to foresee that Prussia was to be the leading, if not the predominating power in the German nationalities, and that sooner or later Sabbath-schools organized in Berlin would extend their influence South, wherever the German lan-

guage was spoken. [See this magazine for July, page 208.]

Now Mr. Brockelman writes: "Prussia's increase is a blessing, as the small petty governments hinder all development, also Sunday-schools. I hope, in that respect, more liberty will be the outcome."

By the last mail Mr. Brockelman further says:—

"However I have been all the time here in this valley, called the 'Wupperthal' and known far and wide as that part of Germany where most religious life is to be found. I was here last year with Dr. Schaff. Elberfeld and Barmen are two towns, entirely joined together, containing 120,000 inhabitants, of which 20,000 are Roman Catholic. Numbers of Sabbath-schools are here of all sizes. In consequence of my visit last year, one Sabbath-school, with 125 children, has been organized in nine classes, but infants among them, and no Bibles used! You would lose patience if you saw this want of energy. The Baptists have one, which is to be altered the next Sunday into groups: they have thirty to forty children only.—Last Sunday I was pleased to see how teachers and children knelt down for their prayer,—and I assure you the full truth was told them; and no where else here have I heard these two things in Sabbath-school. They have had a revival among the children.

I persuaded six young ladies to alter their quite new Sabbath-school into groups; they have seventy, but that day only forty-nine children, and it did very well, and they were pleased; but I have not yet succeeded to give Bibles in the children's hands, nor attend teachers' meeting, nor the separation of infants, nor to speak of conversions.

There are five young men's associations, (mechanics and tradesmen,) and two young merchants' associations. No possibility to unite them, though for instance close to my lodging one of either have their rooms close together on the same floor in the same house. What prejudices and pride! Young men and women, to join as teachers in the same locality, is a horrid breach of etiquette, and must be given up. So far I have had meetings with the two young merchants' associations, and have hopes that the one will be-

gin a Sabbath-school. Also with two young men's associations, who both have promise—yes, even one of them has between the seventy members about ten with whom I hope next Saturday a teachers' meeting, and the Sunday following a Sabbath-school, to begin. With two more young men's associations I am treating still.

I will not fatigue you with relating the difficulties and objections. Besides people here are such eager men of work, that one only can get at them late at night. I long to go away to other places, and yet feel it so needful to work it well through and try all my chances here, that I am decidedly not to leave before.

Rev. Neeff writes from Stuttgart, that the Sabbath-schools go on perfectly well: that four thousand five hundred children come regularly to his, and no one has regretted to become a teacher. On the 28th October it would be just one year that the Sabbath-schools were opened, and he would have a general prayer-meeting for further success in these schools.

From Mr. Neuhaus, I have continually good news. The Sabbath-schools in Berlin go on well. He is an excellent, restless agent for the good cause. The highest church authority in Prussia, 'The Upper Church Council,' is to be petitioned to recommend Sabbath-schools all over Prussia. Dr. Hoffman and Dorner are both quite for it, but we must see if they carry it through in that body. It is an utter impossibility to raise money. People will not get converted as long as our confirmation, our Sabbath desecration, and the pastors' enmity against laity's work is not abolished. No conversions, no liberality!

ILLUSTRATIONS

FOR SABBATH-SCHOOL CONCERTS & TALKERS.
2 TIM. iii. 12, "Yea, and all that will live godly in Christ Jesus shall suffer persecution."

THE CONVERTED SOLDIER.—A soldier in the East Indies—a stout, lion-hearted man—had been a noted prize-fighter, and a terror to those who knew him. That man sauntered into the mission chapel, heard the Gospel, and was converted. The change in his character was most marked and decided.

The lion was changed into a lamb. Two months afterwards, in the mess-room, some of those who had been afraid of him before began to ridicule him. One of them said: "I'll put it to the test whether he is a Christian or not;" and taking a basin of hot soup, he threw it into his bosom. The whole company gazed in breathless silence, expecting that the lion would start up and murder him on the spot. But after he had

torn open his waistcoat, and wiped his scalded breast, he calmly turned round and said: "This is what I must expect if I become a Christian. I must suffer persecution." His comrades were filled with astonishment. This was overcoming evil with good. If the reader will follow this man's example, he will save himself a world of difficulty.

THE FOREIGN FIELD.

ITALY.

SARZANA, Nov'r 8th, 1866.

REV. MR. SCUDDER.—Dear Brother: In my last letter I attempted to give the readers of the "World" some idea of the late revolt in Palermo in Sicily; of the causes of it, and the part which the monks and nuns had in it. That it was a final attempt on the part of the suppressed Orders to create a reaction in their favor; a bold effort to regain power and influence, no one in Italy acquainted with the desperate spirit of those orders, can doubt. The Catholic clergy of Italy would not hesitate a moment to extinguish the last, lingering spark of human liberty, and sink the world in darkness and eternal gloom, rather than renounce their power and the enormous wealth, which, under the cloak of religion, they have wrenched from the toil-worn hands of the Italian. To prove that the statements made in my last letter were in no way exaggerated, I have translated the following Report of the Commissioner Extraordinary at Palermo, Gen. Cadorna, and take the liberty of transcribing it here, in order that Christians in America may know something of the spirit of Holy Mother in Italy, and of the character of her most faithful adherents, the Brigands. The Report was published in the official gazette of the Kingdom, and is as follows:

"PALERMO, October 4th, 1866.

"To his Excellency, BARON RICASOLI:
President of the Counsel of Ministers:

That your Excellency may be the better able to appreciate the character of the revolution in this city, besides what I had the

honor to present to you in my general report, I take the liberty to lay before you the following facts, which subsequent researches have brought to light. The brigands sacked the Military Hospital, robbed it of the mattresses, linen, and all that they could conveniently carry off. In the meantime, the Dominican friars, with a red flag, entered the court of the Hospital, and held a conference with the brigands. Immediately after, the bandits re-entered the building, in a frenzied state, and separated the sick of the Island from those of the Continent, who were ordered to be immediately killed. Many of the military agents were slain in a most barbarous manner. An artillery-man was found *crucified*, eyeless, frightfully mutilated, his body being severed into four parts! Near St. Ambrose, a gendarme, after being terribly beaten, was taken in a dying condition by the monks of that Convent, who, having made a funeral pile, placed him thereon, and burned him to death. Almost at the doors of the same Convent, as also at Montereale, the flesh of a slain gendarme was sold at so much per pound! Frequently processions, headed by priests and monks, moved through the streets. A priest, carrying the consecrated wafer, passed near a band of the brigands, and in passing, gave them his blessing.—Almost all the convents were open and constant receptacles to the brigands. Monks fired constantly on the government troops during the days of the revolution. The White Benedictines were seen firing on the morning of the 21st. A policeman of Misilmeri was condemned to the horrible, unheard-of torture of being bitten to death by human teeth! and women did actually execute this most fiendish sentence. The victim died amid anguish and suffering that no language could describe. The monks of St. Cosimo, during the revolt, furiously rang the bells of their convent, to encourage the brigands; fired constantly, and distributed

powder to the insurrectionists. The nuns of the Monastery of the Stimate were the first to open the fire of the revolt, and the last to cease it. The nuns of Santa Maria Nuova went forth from their Convent, accompanied by a band of malefactors, with whom they seemed to be on the best of terms, and were conducted by them to San Vito. Almost all the monasteries were nests of reaction; and it may be safely said that Palermo owes to them the fearful scenes through which she has lately passed.

I have the honor to be, &c.

RAPHAEL CADORNA."

With appalling facts like these before us, what must we think of the system which produces such monsters? Had the leaders of the revolt at Palermo no connection with Rome and Roman Catholicism; were they disowned, denounced, and excommunicated by the clergy, as are the Evangelical Christians of Italy, then this document of Gen. Cadorna would indeed be a "railing accusation"—then Rome would be exculpated from all connivance in the fearful scenes of the revolution. But when it is known that brigands, bandits, and assassins constitute the "forlorn hope" of the Ultramontane party in Italy: that these murderers have received the sacerdotal blessing, before entering upon their bloody careers: that their persons are covered with saintly medals, and images, and crucifixes, and printed cards with inscriptions like these—"Deus ꝑ Imperat. Through the intercession of the Virgin Mary, and all the saints of Paradise, the Lord preserve thee from every evil"—"No bullet can harm the wearer of this"—"Defenders of the holy faith," &c., *ad infinitum*—what excuse, what palliation can be made for the complicity of Rome in these shameful, disgraceful barbarities? The cry of "Long live Mary," "Long live Christ," with which the champions of Rome accompanied the slaughter of the harmless Christians of Barletta, resounded also in the streets of Palermo. How true, how wonderfully apt, will be Rome's final sentence: "in her was found the blood of prophets, and of saints, and of all that were slain upon the earth!" But let us turn to something else:

THE PAPAL ALLOCUTION.

Pius IX. has again spoken: the "seven

thunders" have once more "uttered their voices." On the 30th October, in the usual Consistory of the Cardinals, Pius IX. pronounced an Allocution in perfect harmony with his Encyclical Letter and Sillabus of the 8th of December, 1864. How are the hopes of the neo-Catholics, the Puseyites—the compromise Catholics, fallen! How jubilant the Ultramontanes, the Jesuits, the champions of the infallibility and immutability and eternity of the Papal See! The neo-Catholics fondly hoped that when the Roman Curia found that the French army of occupation is indeed abandoning the eternal city, that the "most beloved government in the world" would be left to struggle alone with the Roman people, weary with waiting long, sad years for Liberty, she would compromise, would condescend to treat with the young kingdom of Italy.—These hopes are now, alas! forever blasted. The *venerabiles fratres* have been told there is no compromise, no transition to be expected from infallibility. Pius IX. tells the world that he can die, can again expatriate himself, can wander a pilgrim and a stranger in the earth; but to renounce the Temporal Power, to return to the simplicity and poverty of the fisherman of Galilee, that he can never, will never do. He arraigns the kingdom of Italy before his pontifical tribunal; charges it with having sacrilegiously interfered with one of the seven sacraments of the holy church, that of marriage; with having secularized and civilized this sacrament which exclusively and forever belongs to the church; (is it not singular that the priests, who would as soon suffer martyrdom as to *think* of getting married, will persist in claiming all right and authority over marriage?); charges Italy with infidelity and sacrilege in having suppressed the Religious Orders; with having appropriated to itself the wealth of those orders; and with having decreed that a priest or a bishop is no more and no less than another citizen, subject to the same laws, and may be tried before the same courts. For all this, Pius IX. is excited; he is angry; he is exceedingly vexed; and declares, *ipso facto*, that all these laws and decrees are null and void, and shall be treated as if they had never

had an existence : that they who have had part in framing and promulgating them, have incurred ecclesiastical censures.

The position which the Pope has taken in this Allocation is exactly that which all evangelical Christians desired. Our only fear was that he would treat with Italy, and the conflict between Rome and liberal and progressive Italy would be removed by *compromise* on the part of the latter. But now Infallibility has spoken, and he cannot retract. The chasm which divides the Pope and the kingdom of Italy, has been enormously widened by the last Papal discourse. The feeling of animosity toward the Papal See, on the part of the Liberal party of Italy, has been intensified, has grown into positive, tremendous *hate*. So that now the Roman court is saluted on every hand with curses, and execrations, and recriminations. Not even the priests have the courage to speak one favorable word for the Papacy, or Catholicism.

PROBABLE RESULT.

I sincerely believe, dear brother, that the Ultramontane party in Italy, the Jesuits and their crew, into whose hands the poor old man of the Vatican has consigned himself and the Catholic Church, will be the inevitable ruin of both. The French army will leave Rome by the 15th of December : unless Napoleon violates his most solemn compacts, and then what will the Pope do ? Time alone must develop the things of the future ; but rest assured, a tempest is coming. An "irrepressible conflict" has swung round to Italy. The Pope, Cardinals, Jesuits, all, have sat down on the only safety-valve—and yet they are running their engine under fearful pressure. The explosion, the out-bursting of those bitter, burning wrongs which have long been smothered in the Italian heart, is not far distant ; and woe to them who have been the principal authors of Italy's sufferings.

Ever yours in the Gospel,

W. G. MOOREHEAD.

By Ocean Telegraph received Dec. 5th, a paragraph reads :

PARIS, Tuesday, Dec. 4.

"One regiment of French troops left the City of Rome yesterday,"

ITALY.

DEAR MR. SCUDDER :—The following is the report of our indefatigable colporteur and evangelist, whose field of labor is Salerno. It may strike some at first sight that no real permanent good has been accomplished, no souls converted, through the labors of this devoted man. Let us not forget that we, in Italy, especially, are merely *sowers of the seed*, and we are striving to broadcast it over the land—that to God, not to Paul or Apollos, belongeth the increase. What this servant of the Lord is now "sowing in tears," another, one day, will reap with joy.

W. G. M.

REPORT.

SALERNO, Nov. 1st, 1866.

DEAR BROTHER IN THE FAITH OF CHRIST :

—In the hope that you have received my last letter, acknowledging the receipt of my salary for the month of September, I pass at once to the narration of my work during this month, which I trust will be blessed by the Father of mercies through the love and to the glory of His only begotten Son, our Saviour. In the past month of October, I made 117 visits, the weather being so unfavorable as to render it almost impossible to go my usual round. (In the preceding month, he made 200 visits.)—Still, on more than one occasion was I consoled ; for as some opposition has been made to the Gospel, the more the truth was contrasted, the more has it been magnified and the name of Christ glorified. One afternoon while I was speaking in a house where I often go to announce the Gospel, there came in a man who was quite well educated, a teacher of the family of the owners of the house, and on this account having considerable influence in the family. I thought it a fit opportunity to begin a religious conversation or discussion, with him, so as to confirm what I had been preaching to the family. All the more anxious was I to do this, from the fact that he understood Latin, and could testify as to the correctness of my Biblical citations. As often, therefore, as I quoted from the Scriptures, I appealed to him, asking if these were indeed passages taken from the Word of God. Affirming that they were, I took occasion

to confront these passages with the Papal doctrines, to sustain which the church of Rome has falsified and mutilated the Bible, so as to inundate the world with superstition and lies. This master had begun the conversation with citing continually St. Alfonse, whom he lauded to the skies, but in the course of the discussion he was constrained to confess that his St. Alfonse was in contradiction with the Gospel of the Son of God, and in consequence, a propagator of doctrines fatal to the salvation of immortal souls. He saw the truth of my statement, and kept repeating, striking his hands together, "it is true, it is true, what you say is the truth," etc. To which I replied that the words which I used were not mine but those of God's Book. He seemed greatly moved, embraced me, saying it was the first time he had heard these simple, sublime truths; that he would preserve them as a treasure, and invited me to visit him frequently, that he may the more fully know the will and the Gospel of Christ. These who were present during the conversation, seemed greatly impressed, and I trust human considerations, and the fearful corruption in which this people literally *swim*, may not choke the seed which has been sown.

In another visit which I made I spent some time with a family of eleven persons, among whom were two young women who were nuns, but now that the monasteries had been suppressed, had returned to their family; and here also, I found a wide door to preach Christ and him crucified, and combat the lying doctrine of the Roman church, which has materialized completely the Christian religion, and even God himself, through pictures, statues, etc., Besides having the ex-nuns for opponents, I had another enemy in the person of a young man who had been educated for the priesthood, but who threw off the profession and the Catholic faith, and became an atheist. Thus I had before me the two extremes—blind superstition on the one hand, and blank scepticism on the other. Lifting up my heart to God in prayer, who can give power to the humble and the weak, I began first to expose the fatal error of those who

forsake the revealed truth of God, to follow the stupid and scandalous inventions of men who have corrupted all truth to serve their base interests and ambition—that it is a sad and dangerous thing for the creature to deny, and rebel against the Creator, thus reducing himself to the level with the brutes that perish. Then I tried to call both parties to a middle ground, the only sure and true ground; i. e. to accept Jesus Christ and his Gospel, and be happy in this life and in the life to come. My words were listened to with the gravest attention by all the family, and others who had come in from the houses near by, to hear; and my prayer is that the Word may be blessed to all. Generally in all my visits, I am received and heard with affection and joy; but the lightness of character of this people, their supreme indifference to all religious truth, and disregard to their word, is frightful. While I am speaking they go into ecstasies, become enthusiastic to know the Gospel, and seem very anxious to visit me, and promise to do so; but in too many cases they treat their word as if it were of no value. The truth is readily, with vehemence, received by these fiery southerners; but in many cases the impression wears off as rapidly. On account of the increase of brigands, the garrison in this city has also been augmented: and I have had many occasions of preaching the Word among them, and have found inquiring souls.

On account of the rainy season, I have not been able to visit the country this month; and thus one of my chief delights has been denied me. Among the simple peasantry I love to labor, for far less is the corruption, and greater the religious faith of these humble people. As soon as the weather permits, I will return to this, one of my most important fields of labor.—This is a brief outline of my poor efforts to announce the Gospel of the Son of God to this people, and may the God of all peace bless His own Word to the pulling down of the strongholds of Satan in Southern Italy.

I am yours in Christ,

VIOZ has no friend like the prejudices which call themselves virtues.

I send you, dear brother, the enclosed letter of Ravillo, who is laboring in the city of Salerno. This week we have opened the schools at Carrara, with the attendance of about forty children. W. G. M.

SARZANA, NOV. 9th 1866.

REV. MR. SCUDDER,—DEAR BROTHER:—Your last kind letter, together with that of Dr. Campbell and the check for 1,560fs., came safely to hand; and for which I sincerely thank you. It is a comfort to us whose, perhaps, not once a month English speaking persons, to hear from home, and from those too, who manifest so much interest in us. I notice with pleasure that the United States Presbyterian Churches are taking more and more interest in our work. I send you an article on Palermo and the late Allocution of the Pope. You can use as best it seems to you.

Everything is going well. We have started the schools at Carrara this week and hope soon to have the evangelist there. I go to preach, and re-organize the Sunday-school Saturday. I have sent to England for one or two books on Hebrews and John, and as soon as they arrive, will begin a commentary, if the Lord will. The U. P. brethren, I am sure will furnish means for the publication. The magazine reaches us but once in two months. Will you be so kind as to see that it is sent us regularly?

We are quite well; our meetings are going on as usual here. I preach, or lecture rather, twice a week here, and frequently at Carrara and Torano. As the civil authorities of Carrara have for two years denied us a Cemetery in direct violation of the laws of the kingdom, I have appealed to Mr. Marsh, U. S. Ambassador, backed by Mr. Torry, the Vice Consul at Carrara, to secure our rights.

Do not fear that I am running into a war with the officials of government. I am glad to say I have won their esteem in every part of Italy where I have been. But this is a question of right and toleration, and must be settled. I will write you the result.

With kindest wishes, in which Mrs. Moorehead joins me, I am sincerely yours,
W. G. MOOREHEAD.

SOUTH AMERICA.

A WORD FROM OHILI.

REV. J. SCUDDER—Dear Brother: The following extracts from letters received from Ohili, may be read with interest in your magazine. D. TRUMBULL.

A lady, who has recently gone from this country, writes as follows of what she has seen at the Thermal Baths at the base of the Andes, and also at Santiago, the capital of Ohili, during the national holidays.

"We enjoyed the holidays very much, although the display of equipages and military on the *pampa* (i. e., the plain which is the parade ground) while quite brilliant, was, we were told, less so than formerly.—We went thence to CAUQUENES, to the baths. It was rather early in the season to be there, as two or three rainy days kept us shivering in doors; but after all we had a charming time, and revelled and rioted in the mountain air and magnificent scenery of a thousand elevated peaks. At these baths we met a *padre*, a priest, who heard mass in the morning and played billiards the rest of the day, Sunday I mean.

"In Santiago we went to the Cathedral, and stood so near that we had a plain view of the Archbishop, who with about a dozen sensual-faced priests, was performing the service. The complacency with which he held up his hand (wearing a superb brilliant *over* his glove) to be kissed, must have reminded his sheep of his direct succession from the Great Shepherd! One would not establish a close relationship between the entrance into Jerusalem and the pageant of this day. What a sinuous process of reasoning must it be that can wind its way back from this to that; or down from that of Christ to this parade of proud prelates! What to one is meat, to another is poison: while they gave him homage I turned away with disgust and indignation."

—
The Rev. Mr. Gilbert, of Santiago, writes urgently for more to be printed in Spanish, elucidating and presenting the Gospel. He implores me to use influence with the Societies and Churches for getting books translated and published in the Castilian language. Especially does Mr. Gilbert urge the desire

bleness of having a paper issued monthly or fortnightly, in Spanish, for circulation in Spanish countries—"the size of the AMERICAN MESSENGER, illustrated with living, real or historical objects, portraits, landscapes, inventions, &c.; unmistakably Protestant; not however exclusively religious, though mainly, but with something of all sorts.—Protestantism must be introduced in a popular way and popularized; not for children entirely, a part for the adult and a part for the child; a column for the forum, the politician and the merchant; and yet only just enough of sectarian matter to cause it to be read."

Mr. Gilbert suggests also that New-York would be the point for publishing such a paper, since it would answer for all Spanish America. He adds: "We always have for our encouragement the existence of such papers in the United States, and we know their influence."

A SPANISH RELIGIOUS JOURNAL.—My suggestion is, that in attempting to carry out Mr. Gilbert's plan, a Spanish edition of the "American Messenger" should be printed. Most of its articles would be very suitable in all Spanish America; its news columns would answer for spreading public information, and it would prove generally a valuable means of access to the Spanish populations. These populations, it may be added for the encouragement of American friends of the Cross of Christ, are now open for Christian teaching and literature, to an extent that no one dreams of, unless he has become conversant with the subject by being upon the spot.

I hesitate not to say that the American churches can give Gospel light to Spanish America, especially to Chili, Buenos Ayres, New Granada and Mexico, to any extent they desire.

In Chili the path of entrance has been cut through the jungle, brushwood and undergrowth of popular opposition and legal prohibition, so that we have reached the open plains of free statement and discussion. The Gospel has secured a hearing there; public men insist that the advocate of reformation *in religion shall not be silenced by force, or*

by any legal obstruction: our opinions have already been cited on the floor and in the debates of the National Congress of Chili: and we have only to go forward, with the certainty, speaking humanly, that the word of the Lord will grow and prevail there if disseminated *viva voce*, and on the printed page as it ought to be.

Yours truly; D. TRUMBULL,
93 Madison Avenue, N. Y., Dec. 4.

THE DIFFERENT SOCIETIES.—The question rises, in regard to the Chilian field, which Society should be sustained in the effort now beginning to be put forth for the evangelization of that country? Three there are now concerned and, to some extent, engaged in the enterprise: the Bible Society, the Tract Society, and the Christian Union. The first supplies the Holy Scriptures, the second provides Christian publications large and small, and the third sustains living men in the field. If all would receive the Bible and read it understandingly, the submission of Chili to Christ would not be long delayed; but when ninety-nine out of every hundred either know nothing of the Bible, or only know that the false Roman Church forbids to read the copies of it which we offer, it then becomes indispensable that other printed matter go with, nay, precede the Holy Scriptures, to enlighten the ignorance of the people, or to disabuse their minds of false prejudices.

The Roman clergy aver that the Bible of any version, even their own, is not a book to be put into the hands of the people; or they assert that passages in our versions have been falsely translated in order to mislead the unwary; or that our copies are mutilated, because they contain not the Apocryphal books, which they cling to in order to justify praying for the dead: and how are these things to be met? Clearly the volume, the pamphlet, the printed lecture, the defence of our versions, as God's genuine Word to men, must be employed. Just as the advancing columns of infantry are sometimes preceded by the artillery, shelling the woods to find where the enemy is hidden away, and to expel him from his ambush, so must be that would successfully

disseminate the Holy Scripture, and have it read, through Christian writings, now defensive, now explanatory, till misguided guides are refuted and silenced, so that the people may hear the Word of the Lord.

And yet, if the entire energies of the Churches were to be turned to printing, we need not hope the conversion of the race would soon be accomplished, or piety be permanently established in the earth. There must be the living voice. How shall they hear without a preacher? In Chili first we had the Gospel proclaimed, though not in the native tongue; then the attempt to circulate the Bible, and then the necessity of writing and printing in its defence. The three enterprises are sisters in one work.—Like the different branches of an army, neither of them could carry on a conquering campaign alone; they have had to march near one another, affording mutual support, and each bearing its part in the opening conflict between truth and untruth along that western slope of the Andes. And as it has been in the outset, so it must be in the future prosecution of evangelical endeavor there, the process being only changed slightly in detail. The Bible being offered must be defended against all assailants; its teaching elucidated and enforced in book, journal, and tract; and finally, the living minister must make his voice heard in preaching, to all who will attend, the unsearchable riches of Christ. These three branches of effort are not rivals. They are allies and coadjutors. They emulate each other, but all draw towards a common issue, and that is to set forward the banner of the Lord who is our Righteousness.

Christian churches, Christian brethren! we must make each arm strong, print Bibles, publish volumes, and send living preachers, that Spanish America may be won from ecclesiastical oppression to Christian freedom.

D. TRUMBULL.

[The following, from the Rev. Dr. PROUD-
FAN, has been kindly sent to us for publica-
tion. It is intensely interesting, and bears
directly upon one of the great questions of
the day. We are sorry that we cannot
print the whole at once. The latter half

will be given next month. No reader of
the "Christian World" should fail to peruse
this valuable letter.]

ROME, April 19, 1866.

REV. and DEAR SIR:—The temporal do-
minion of the Pope, I need scarcely tell you,
has been greatly curtailed. A few years
ago, about 3,000,000 of subjects acknow-
ledged his sway. Now their number is re-
duced to some 500,000. No prince on
earth, it may safely be said, rules such un-
willing and dissatisfied subjects. His sway
is maintained solely by military force. I
saw, the other day, a review of the "Pon-
tical troops" in the "Place" in front of St.
Peters. Without including the Swiss Guard
and the "Noble Guard," which were not
included in the review, they numbered, in
horse, foot and artillery, 5,000 men. The
regiments of Napoleon at present in Rome
amount to about the same number. The
garrisons of the neighboring towns (Ovita,
Vecchia, Viterbo, &c.) swell the number to
12,000, some say to 15,000. Nearly 20,000
soldiers, of all arms, are necessary to assure
the loyalty and tranquillity of a city of
about 200,000, an entire population of about
500,000! At that rate, England or the Uni-
ted States would require a standing army
of 1,000,000, simply to uphold the govern-
ment. There could not possibly be a stron-
ger proof of wide-spread and desperate dis-
affection. No man here, so far as my ob-
servation has extended, doubts that the
downfall of the Papacy, as a temporal power,
would immediately follow the withdrawal of
the French troops. As far as the army
consists of Italians, the Pope has more to
fear from them than even from his unarmed
subjects. The nobles are said to be as much
dissatisfied with the Papal government and
as impatient for a change, as the citizens.
Some of them, and those of the highest rank,
make no secret of their disaffection. A few
days ago, some of the young nobles were
dining together, and toasted, successively,
all the crowned personages of Europe,—
among the rest, Victor Emmanuel. In half
an hour, six of them were ordered to quit
Rome. The young prince Doria, one of the
exiled, went immediately to the Vatican,
and apologized to the Pope, disclaiming any

intention of disloyalty. The Pope replied, "As far as you are concerned, I could overlook the affair. But *your father is such a democrat!*" His sentence was confirmed. He is said to have exclaimed on leaving Rome, "I shall be back in six months!" Even those who profess unshaken faith in the Roman Catholic religion, often avow their opposition to the temporal power, and their determination to agitate for its overthrow. An intelligent and educated young Roman said once, "For religion I pay my homage to the Pope, but not for government. We want law in Rome. We want freedom." The late Marquis D'Azeglio, one of the most enlightened and serious of the Italian statesmen, in his last published work, denounces "the Papal Court" in terms as severe as were ever used by Luther. He says, that it is mechanically and forcibly maintained by the combination of "the great Powers," and that their efforts to uphold it are like the efforts of living men to uphold a dead and putrid corpse! And yet, the Marquis D'Azeglio died within a few weeks, a professed Roman Catholic to the last.—Against this popular sentiment of Italy and of Rome itself, the Papal government is maintained solely by the bayonets of Napoleon. Will these be withdrawn? He has bound himself by treaty to withdraw them in September of the present year. He has already recalled some of them. But he has, at the same time, encouraged the enrolment of "volunteers" for the defence of the Pope. Their number already equals that of his own soldiers who have been withdrawn. They consist to a great extent, of veterans of the French army. They are to be commanded solely by French officers. "The temporal dominion of the Holy Father," he says, "must, by all means, be maintained."—Such, from all that now appears, is to be his promised "evacuation of Rome." No tyrant ever yet lifted his foot from the neck of a prostrate people, unless compelled to do so. Great agitations and changes, however, seem to be at hand in Europe. The tornado of war and revolution may suddenly sweep away the French "occupation" of Rome—one of the most wicked oppressions recorded in history. That event, when it occurs,

will be followed by great changes in the condition of the Papacy. What they will be, it is of little use to conjecture now; for as long as the life and power of Napoleon last "the temporal power of the Holy Father is to be maintained." That has been avowed as a fixed maxim of his policy.

The strongest of all the impressions, perhaps, on the actual beholder of Romanism in Rome, is the sheer idolatry of the whole system of worship. I have seen the Pope pray before the altar and tomb of Peter, kissing the toe and putting his head under the foot of his statue. I have seen him go in state to the church of St. Agnes, to offer thanksgiving to her for her intercession with the Virgin to save his life at the fall of a stage during a celebration of the *Collegio de Propaganda Fide*, an event which is now annually celebrated by a splendid illumination of the whole city of Rome, on which occasion I saw illuminations and transparencies representing the Virgin as "the glory of Rome; the shield, deliverance and viceroys of Pius; the honor of our people." I have seen him adore the relics of the martyrs in St. Peter's. I have seen the cardinals adore the Pope. I have seen the common people worship and pray before the shrines and images of a multitude of saints, some of whom, on a sound historical judgment, never had an actual existence. I have seen them adore the naked cross. I have seen them pray to the gem-bespangled doll called the "Bambino." I have seen them pray to the image of the Virgin, whose statue in the church of St. Augustine is bedecked with gold, silver and gems, while around hung costly offerings of her votaries. But I have never seen one act of direct worship paid to the great God, the only object of all true worship, in any Roman Catholic church in Rome. There are, it is true, sentences in the missal addressed to the different persons of the Trinity. But being in the Latin language, they are of course, unintelligible to the people; and even to one familiar with that language, bawled out as they are with rapid and deafening clamor by the priests, it is impossible to follow them. The real worship of Rome is paid to the images of wood, stone and bronze which ever

where invite the popular adoration with promises of "plenary and perpetual indulgence for the living and the dead." The greatest and most magnificent church on earth is reared "To the glory of St. Peter;" ("Gloria Sancti Petre" is blazoned on its gorgeous dome.) Is not all this idolatry? What matters it that the images of apostles, martyrs, saints, angels, now occupy the niches and stand on the pillars which once presented the objects of heathen worship? What matters it that the church of Mary (that called "Sopra Minerva") now stands on the site of the former temple of Minerva—that images bearing Christian names occupy the niches of the Pantheon, that Peter, Paul and John, St. Mary, St. Agnes and St. Helena, St. Sebastian, St. Francis and St. Ignatius Loyola (the founder of the Jesuits to whose "honor" one of the most magnificent churches in Rome has been reared and consecrated) now receive the honors once addressed to Jupiter Stator, Mars, Bellona, Minerva and the "rabble of gods" as Ovid contemptuously calls them, ("Vulgus deorum,") which were once adored on the same spot and with much the same rites as the pagans of old Rome? It is still none the less true that "they have changed the glory of the incorruptible God into an image made like to corruptible man," and "worship and serve the creature in place of the Creator, (Rom. i.), who is blessed forever." And for this "impiety of men" (Rom. i. 18) Paul told them of old that "the wrath of God is revealed from heaven." After looking for several weeks, including the season of her greatest "solemnities," "the mysteries" as they are called of "Holy Week," I am profoundly impressed with the belief that the Paganism and polytheism of modern Rome, is essentially the same with that of ancient Rome. One is often reminded by what he sees in the churches and at the street-shrines of Rome at this day, of the pictures drawn of her vices and superstitions in the days of the emperors. The old satirists ridiculed the multitude of the popular gods: but it is doubtful if the "Vulgus deorum" even equalled in number the worshipper "saints" of the Roman Calendar. They derided the

gross servilities of the popular worship: but I do not remember that Perizius or Juvénal ever chastized by their satire an action so mean and abject as kissing the great toe of an image and putting one's head under its foot,—as the Pope may be seen to do, every time he says his prayers in St. Peter's. They ridiculed the utter misconception of the Divine nature which could induce men to make *Votive* promises and offerings to the gods; but what mean those gems which fairly encrust the images of the Virgin and the *dambino*? They ridiculed the religion which did not include the inculcation of virtue, saying that a pure heart and a good life ("compositum jus fasque animo, sanctosque recessus mentis") were the essence of true piety! What then would they have said to the promise of 140 years of plenary and perpetual indulgence on condition of kissing a certain cross in the Colosseum? Under one image of the Virgin, I have seen that assurance extended to 10,000 years! They ridiculed the frivolity with which the popular worships were paid; I have seen the Pope deliberately take snuff while on his knees at the shrine of St. Peter: and the common people habitually chat and laugh while going over their prayers.

What is most strange of all, the paganism of the Romish system is now fully admitted and boldly avowed in Italy. Since I began this letter, I have fallen in with an Italian journal, published in Naples, and animated by the bitterest hostility to recent Protestant and evangelical movements. The editor, who has the reputation of a brilliant and eloquent writer, says that "Protestantism, being essentially iconoclastic like the Hebrew and Mahometan systems, will be forever impossible in Italy, where the worship of images (*culto delle immagini*) has created a world of art, the embodiment of the anthropomorphic, the human principle, which is the essential and particular principle of the Italo-Greek race, and which it will never exchange for the Oriental mystery of Protestantism. Savonarola," he says, "who wished to imitate this insensate propaganda in Italy, was burned alive by the people." He adds these remarkable words: "Christianity, in order to acclimatize itself

among us was obliged to paganize itself by surrounding itself with a myriad of saints altogether like the ancient gods, by a legendary system very similar to the ancient mythology, and by religious ceremonies not much differing from those of the pagans."

(To be continued.)

MEXICO.

MONTEREY—MISS RANKIN.

It will, doubtless, gratify many of our readers to learn that Miss Rankin is at her post in Monterey, carrying forward the great work in which she has been for so many years engaged. Her school for young ladies has been in operation now more than four months, and with very encouraging prospects.

Her great want at present, is a building where she can prosecute her work unmolested, and we expect before long she will have it. From her last letter we regret to learn

that she has been sick with the intermittent fever of the country, (she is now better)—yet she says, "I have not suspended my school for a single day." After adding that "she hopes before long to have her own house, and after putting things in regular operation, again (if the Board thinks it advisable,) to return to the northern churches and plead for money to carry forward the work of Mexican evangelization, she says, it cannot be done without means. The men who are best calculated to be teachers and colporters are poor and cannot leave their families to labor without support. They must be employed, for I fully believe the Lord is calling them to the work, and the Lord's people must come to the rescue. I shall never cease to plead for Mexico, while I see so evidently the great demands for Christian labor, as at present. The native Christians must first be employed."

THE HOME FIELD.

REPORT.

ST. LOUIS, Nov. 30, 1866.

DEAR SIR:—This month has been fraught with much interest, more so than any month during the past year, and I might say than all the years of my missionary labors. It is nearly four years since we have had preaching in jail, and, though often we have felt the influence of God's Spirit in our own heart, till it seemed that every prisoner must come to Jesus and directly give his heart to God; yet all this seemingly passed away, and again we would feel it was like casting pearls before swine; yet, with others, we have persevered, and now thank God that we have. Several of the prisoners have written me after their being sent up to the Penitentiary, thanking me for kindness, advice, &c., but never have our eyes rested on words of hope and comfort until we received a letter this month, of which the following is an extract: Nov. 5th. "I may be an entire stranger to you, as you have so many to talk with, but you are not to me, and I hope and pray you will not be offended at me, as I desire to open a correspondence with one I know is interested in all who are seeking salvation. You gave me good books and papers to read, which at the time, I considered worthless; now, I thank God they are all I wish. Since I came here, Christ has visited me in my cell,

and renewed a right spirit within me, and made my place of torture like a heaven below, and I have reason to thank God for this imprisonment, as it has been the means in God's hand of bringing me into the faith of piety." I cannot tell you my feelings, but I did sincerely thank God that he made me a feeble instrument of leading one soul to submit to Jesus. In my thankfulness I could only say, "To God be all the glory." I answered the letter, and received another which is full of the spirit of the prodigal. "Nov. 16th, I did not know I was such a sinner, but thought I was as good as others; but now I see how far from God I was, and oh, how great God's mercy. All other reading compared to His Bible, is as nothing." A lady had given him a Bible, and he says, "If it were the only one in the world, and his cell was filled with the most costly jewels, he would not part with it." A beautiful spirit pervades the whole letter, and may God keep him in this frame of mind, not only till his term of years expires, but all through subsequent life, and "may he yet tell to sinners round, what a dear Saviour he has found." The services in the City Hospital, also, are very interesting. Some ten or more rose for prayers last Sunday, and two Sabbaths since, one rose and said, "She was determined to serve the Lord." Being that the hospital is so much

under the influence of Papacy, we can but thank God, and take courage. We have had many interesting conversations and interviews by the side of the sick and dying; which we hope will be blessed of Him, without whose help we can do nothing. Our schools are increasing in number and interest, so that we need many more teachers, and much material. We purpose to soon give them a festival, which they did not get last year. Our little girl we mentioned in our last report, continues to do well; last Saturday she lingered to tell us, "as how her mother axed her to say, thank ye, to the teacher, for learning me to sew." This wild waif reclaimed from wicked associates, and taught the precious Word of God, and trying and succeeding in bringing in others of a like character, will compensate us for our labor, although we do not intend our labor shall cease. We have distributed one hundred and fifteen religious papers and four packages of tracts. These last, we purchased ourselves. Could there not be some arrangement made with that society in New York, that this expense might be done away with? The Rev. Shepherd Wells is now in that city; please see him, and see if we cannot be furnished immediately with sufficient of this kind of reading. He kindly gave me five dollars worth ere he left the city, and he knows the demand, and the necessity. Although wickedness abounds in this city, we feel full of hope that it may yet be restored, and a happy people may yet abide here who have chosen God for their portion and obey His commandments. Pray for us.

Yours truly, F. F. HOLDEN.

LOUISVILLE, Dec. 1, 1866.

DEAR FRIEND—This is "Thanksgiving," and as my heart goes out in thankfulness to "our Father," so it overflows in thanks to you, for the privilege of gleanings in this vast field. There are noble hearts here, who reach out their hands (not empty) to help us along. Yesterday two young ladies called in the rain, to learn of poor families, that they might supply them with a thanksgiving dinner, and many a dinner afterward.

Mr. Avery (one of the best men in the world,) gave his workmen a dinner, at his plough-factory, from which we have just returned. The laborers and their families, and a number of friends, were, in all, near three hundred and fifty persons. It was a sumptuous dinner, and a happy compliment to labor and the laborer. To bring together some of the first in the city with his workmen, and to have the City Missionary explore the blessing and give thanks, and all join in cheerful conversation, will, I think, open another field for usefulness. The tok-

ens of God's favor and the favor of the people of this city, multiply; but we, alas, are unworthy. Yours truly. c. c. s.

P. S. Just one little item. We had permission to take a large bucket full of the good things from the table, to a poor widow whose name was not given to the ladies.— They were at the table as I entered, and it was a table almost without food. They blushed (for they had seen better days) and as I placed upon the table roast turkey, chicken pie, rice pudding, etc., etc., their lips quivered. The mother held up both hands; but they could not speak. I wished them a "thanksgiving," and ran home.

LOUISVILLE, Dec. 1, 1866.

DEAR BRO. CAMPBELL :—Since my last report, our work has not been seriously interrupted. Our health has been good.— Our time has been spent principally in labors for the good of the children in our schools. Nor will you wonder at this when I tell you that our Industrial School now numbers on our list 248 poor little girls with 25 teachers, and nearly every child induced to attend some one of the Mission-schools. We work up from \$5 to \$10 worth of materials every week in the construction of garments of different kinds; all of which, it may be said, are made by the children themselves. The work, however, is cut, and more or less prepared by the teacher of the class. The school is opened with singing and prayer (the Lord's prayer, with an earnest breathing of its spirit.) One passage of Scripture is impressed on their minds. Last week it was, "The Lord is my Shepherd, I shall not want." The children all repeat this also. At the close they repeat the same, which I accompany with a few kind and impressive thoughts about Jesus, how he loves them, and how he expects them to love him. We sing again and close.

The inquiry is made of us, how it is that we can supply the material for such a school. I answer, I cannot tell. It comes through our solicitations somewhat, but most especially in answer to prayer. It is one certainly of the fields of our trust in God.— Nearly all these same teachers see these children again on the next day, the Sabbath, and talk to them more about Jesus. Oh! the responsibility, which, if it is properly felt, and carried, with these children on our hearts, to this same Jesus, can there be a doubt of his blessing, and of the result in the salvation of some souls?

We have found it necessary to remove this school again to the College building, where it was last year, for the want of room. I have organized another Mission Sabbath-school on Bullitt-st. and the River, in a room in the third story of a building. It is a

large room, but is occupied by a small good family. They invited me to begin a school there, and will take care of the room. I have furnished the seats and books, and a load of coal for the family. Last Sabbath was the third school, and we had 50 children and eight teachers. It is an excellent location on account of the great numbers of poor, ignorant, deluded and wicked children living exposed to every kind of corruption along the river streets. It requires more self-denial in the teachers to devote their labors of love to such children, gathered fresh from such an ignorant, Romish district, than to engage in our other schools. But the teachers seem willing and earnest. Four or five boys came in the first and second Sabbath, to make, I thought, disturbance. They put some of the books under their coats, and after school tore them up. I spoke to them kindly. Last Sabbath they came in again, and were seated by the door away from the others. They soon found themselves restrained, and went out; and, after throwing a stone against the window, they left. My only real dependence for success in this school is in the answer God gives to my most earnest and persevering prayer.

Sabbath before last, after preaching, I baptized one young man, or one about 30 years old. He knelt down before the congregation, and was received more fully into our little band by this sacramental rite.—He is now a teacher in our school.

Last week we met with a few Christians, at the house of the sick young man of whom I spoke in my last report, as having been

hopefully converted and who was baptized, and I administered the sacrament to him. It was his dying request that he might enjoy such a season. He is very feeble, but seems resigned and happy.

There is a stir here, as elsewhere, by the Roman Catholics in making efforts to get hold of the colored people, especially their children. I suggested to one prominent, well-informed colored man to get up a convention of all the colored people in the city that they might be aroused and informed of the designs of the Roman Catholic priests. He said he was well aware of their designs, and had already himself hired a teacher in one district of colored people to teach the colored children there, and keep them from being led into Romanism. He said he would endeavor to have the convention, and let me know.

Our visits at the Alms-house are continued, with preaching to the children and others, as often as every other Sabbath morning; and such is the warm interest felt there by these poor ignorant creatures that we feel encouraged.

At the Jail, where I visit about every week, the young man I spoke of to you gives very good evidence of being truly converted. He reads through and through the good books I give him, but especially the Bible. Mrs. S— is diligently and faithfully engaged in visits among the poor, and to look after the children. She does an excellent work at the Alms-house, teaching the poor Roman Catholic children. But must stop. Pray for us.

Yours in love,

J. M. SADD.

MISSIONARY INTELLIGENCE.

MISSIONS OF THE AMERICAN BOARD.

TURKEY.

MR. BARNUM writes: "From Divrik we returned to Arabkir, where we had a five days' meeting of the Evangelical Union. I have never had as high hopes for a successful native ministry and for the speedy independence of the churches, as since attending this meeting. The mercenary spirit with which many of the earlier preachers entered the service, and which we feared might be the bane of the ministry for many years to come, is as thoroughly denounced by these young men as we can desire. They glory in self-denial for Christ's sake; and so strong a public sentiment has now been created among the preachers and pastors upon this subject, that I am pretty sure we shall hear very little more about 'salary.' These men also pressed the idea that every church

ought to support its own pastor in full from the start, and that every pastor ought to be willing to live on what his people can pay him."

PERSIA.

MR. LABARRE writes: "At Memikan, a village of eighteen houses, for several years the residence of missionaries, the work is in an unusually prosperous state. Few of the adults absent themselves from the place of worship on the Sabbath.

I had the opportunity of seeing several of the mountain helpers from the interior regions of Koordistan, whose reports give us some encouragement in regard to the progress of Gospel light among those dark, lawless tribes, and at the same time strengthen previous impressions of the difficulties to be contended with."

A Hard Field.—"Mr. Shedd has a rugged field. There are few harder ones, taking into account all the obstacles: physical, civil, social, and religious. He needs hearty sympathy and prayers, and cordial support in his self-denying, toilsome endeavors to win those wild tribes to the lowly doctrines of the cross."

MR. SHEDD writes: "In our mission circle no breach has been made, though, literally, 'a thousand have fallen at our side and ten thousand at our right hand.' The cholera has finally disappeared from this province, after carrying off, so far as we can judge from the imperfect estimates, about ten thousand souls."

Civil Affairs.—"Mr. Thompson, first Secretary of the British Legation in Teheran, is still with us, observing and doing what he can toward an amelioration of the hard lot of the Christians in this province. He is charged, also, with reporting in reference to the Nestorians in Turkey. His visit to Gawar, on his way from Erzurum to Oroomiah, had a salutary influence. The position of the Protestant community there has been placed on a better footing, owing to his influence and that of Mr. Consul Taylor in Erzurum."

MADRAS.

Letter from Mr. HUNT, Sept. 27, 1866.

Visit to Ceylon.—Mr. Hunt, of Madras, recently visited the Ceylon missions, and after his return to Madras, he wrote in regard to what he saw and felt, in his own warm-hearted manner.

"My visit to Jaffna was truly the most pleasant imaginable. God has wrought a wondrous work there. The region is small and happily isolated, so that the influence of the mission is husbanded, and not lost by the distractions of other districts. I was quite charmed with the simplicity and piety pervading all things at Oodoville. No one can estimate the amount of good that has gone out from that thrice consecrated spot. I had thoughts of the millennium, of heaven, and all pleasant things while there."

Batticotta.—I visited the house in which I was robbed and greatly 'scared' in February, 1840. It is now occupied by one hundred and thirty fine young men and boys under the Christian care and instruction of a gentle and learned native proprietor. The missionaries are as welcome there as if the school were their own.

Visit from a Catechist.—"One dear, gray-haired catechist came to me with a gushing heart. He had prayed that he might see, so as to bless, the man who brought out the precious Family Pocket Testament."

CHINA.

Twenty-five Protestant Missionary Societies are represented by about two hundred agents in China. There are a few independent laborers. Of the Societies, twelve are British, nine American, and four German. The London Mission have the largest number of ordained missionaries, fourteen. The American Presbyterian has twelve. Native helpers are employed to the number of two hundred and six. Numbers of members received in 1865, 282. Whole number belonging to the various denominations are three thousand one hundred and forty-two.

AFRICA.

A missionary among the Fengoes thus describes what followed a sermon he had just preached. Seekers were invited to come forward, when not less than three hundred fell on their knees and cried aloud for mercy. At first all seemed confusion. Presently the noise subsided, and little more than sighs and groans were heard. One and another got into liberty as the spirit of bondage gave place to the Spirit of adoption. The sight was indescribable. With joy unspeakable they burst forth into a song of praise. One shouting, 'Satan woyisiwe,' Satan is overcome; and another, an old gray-headed man, 'U Bawo undesindesele,' my Father hath delivered me. About one hundred and forty found peace.

CONDITION OF SPAIN.—A daily increasing poverty; a steadily progressing degradation; agriculture backward; no manufactures; social disorders; numberless bands of robbers in the valleys and mountains; miserable soldiers; citizens without cultivation or energy; anarchy and corruption among the civil magistrates; the contempt of foreign nations.

Mr. Warren Ackerman, of Scotch Plains, and formerly of Newark, New Jersey, has obligated himself to give to the Board of Foreign Missions of the Reformed Dutch Church the sum of \$56,500, of which forty-six thousand five hundred dollars are to pay the present debts of the Board, and ten thousand dollars are to be added to the invested fund.

NEWS OF THE CHURCHES.

UNITED STATES.

The newspapers of the various Protestant denominations in the United States are still discussing questions suggested by the late Catholic Council at Baltimore. Perhaps the subject which attracts most notice is the probable effect upon the Freedmen of the proposed proselyting effort.

Many of our exchanges lay great stress upon the enmity Irishmen have hitherto shown towards negroes. We find frequent mention of the remark of a colored member of the New School Presbyterian General Assembly of 1865: "Whenever a negro thinks of a Roman Catholic, he thinks of an Irishman, and that ends the matter." Other papers warn the public against placing too much dependence upon the inveteracy of this enmity. Says a Western religious paper:

"If Rome has really undertaken the proselyting of our colored population, she will at once set to work to remove the antipathies towards the colored race. She will teach the broadest lessons of fraternity and equality. If necessary, the priesthood will be largely recruited from the colored race. The Irish Catholics, hitherto the most inveterate of negro-haters, will be silently but surely indoctrinated with the new teaching. If from this time forward riots, whose purpose is to despoil and murder the negroes, shall cease, we need be at no loss to discover the cause."

Certain papers sound the alarm on another score. Because the African mind is imaginative, superstitious, easily impressed through the senses; it is pronounced to be especially adapted for the reception of Popery, with its imposing ceremonials, its gorgeous vestments, its music, its paintings. On the other hand, we find a Massachusetts paper claiming that

"The Roman Catholic Church underestimates the instinct and sagacity of these people. Without any aid from white people, we think an average negro would scent out the meaning of this movement very quickly. The blacks of the South are, as a general rule, ignorant, but they are not Pagans or Buddhists. They have long been in living associations with some form or other of Protestant Christianity. They are an intensely religious people after their sort, and they have, for generations, been accustomed to the free outpouring of their souls in prayer

and praise and exhortation after a very different manner from anything known in the Catholic Church."

The same paper finds further ground of encouragement in the fact that the Catholics are behindhand with Protestants in beginning this enterprise.

"If it was to be done at all, the work ought at least to have been begun a little earlier. A church that showed no sympathy, no friendship for this race in all the trying years of the war, must have some difficulty in getting possession of ground already pretty thoroughly occupied. The Protestant denominations are in the field. They entered just as soon as the openings were presented. They are working their schools and their churches all over the South. They are not easily to be driven out, even by the subtle management of the Catholic Church."

And the Western paper first quoted says: "We do not expect to see Mother Church succeed, but the future historian may trace some beneficent changes in the course of our social history to the daring attempt she unquestionably to make. Were her purpose the real elevation of the down-trodden, we could but sympathize with her. But as long as she seeks to effect a political and social equality only that she may extend spiritual and ecclesiastical despotism, we shall do our utmost to thwart her efforts."

Another question raised by the meeting of the Baltimore Council, is that of the growth of Romanism in the United States. The Pittsburgh Presbyterian Banner thinks Archbishop Purcell entertains too sanguine a view on this point. The Banner insists that if Papacy increases in the United States by immigration, as well by emigration and its decrease in Ireland; and that our foreign population becomes so rapidly imbued with liberal ideas, as to be little more than nominally Catholic, and concludes by saying =

"If Bishop Purcell will view the case from the true stand-point, although his wonder at the multiplication of the Romanists in this country may not be the less, yet his thankfulness will be modified into a likeness to that of King George III., after he lost the thirteen American Colonies. About to appoint a day of thanksgiving, he was asked what he had to be thankful for. He replied, 'Because it is no worse.'"

Another paper, however, speaks of the

situation in a graver tone. After exposing the sophistries of the Papal Letter on the topic of the relations between Church and State, the *Examiner & Chronicle* remarks :

"A Congress of imported priests have never before, so far as we know, ventured to utter on American soil dogmas so thoroughly hostile to the genius and character of our institutions—so subversive of the first principles of republicanism, or so destructive of all civil liberty. We need not be surprised to find, in the next paragraph, a demand for the change of our laws in respect to ecclesiastical property, in the interests of Romanism; and if we fail to see the purpose of these priests to restore the Middle Ages on the ruins of our ripened civil and religious liberty, it can be only because we refuse to open our eyes."

ENGLAND.

CHURCH OF ENGLAND.

At the Church Congress held in the City of York, England, month before last, Archdeacon Denison made the following statement: "One Sunday afternoon some young gentlemen from Manchester went down to Hursley to preach, but when they got there they could find no one to preach to. At last they found a child at home with a sick brother, and they said to him, 'Where are all the people?' 'They are all at church,' was the answer. 'Very well,' said the gentlemen, 'we will wait until they come out.' At last service was over, but the young gentlemen observed that the parishioners all wended their way to a particular field. 'What are they going to do?' they asked. 'Oh,' said the child, 'They are going to play at Cricket.'" "I," added the venerable Archdeacon, "should have gone to play at Cricket too." The Archdeacon, it is said, towards the close of the conference, made a lame apology for his sally, as he saw it had created a painful sensation in the minds of many present.

BAPTIST.

Mr. Spurgeon, at the recent Baptist Union, cited the experience of his own church as an illustration of the successful employment of both deacons and elders in the work of assisting the pastor. Some men make good elders, who were not suitable

for financial affairs, while others well combined both functions. His church comprised 3,500 members, but by meeting his elders and deacons, and supervising their work, he was enabled to maintain a complete pastoral supervision over the whole. Mr. Spurgeon deprecated any squeamishness or cant as to ministers not claiming their due reward; the laborer was worthy of his hire, and a minister who could earn a large income by devoting himself to trade or professional pursuits, has a right to have this fact recognized in the consideration of his salary. He, himself, had an offer once of a partnership in a mercantile concern, with 3,000*l.* a year, and perhaps, ere this, might have made his fortune and retired, had he accepted the arrangement.

CONGREGATIONAL UNION.

Rev. Newman Hall, LL.D., presided. He said, that as a denomination, they had made rapid progress. They numbered two thousand churches in England and Wales. There was an earnest call for a more perfect system of means, especially of a secular character, in order to lay hold of the working classes on the one hand, while the more attractive and somewhat liturgical order of religious service appeared to be called for to secure intelligent young men and females who were dissatisfied with the present state of the Established Church on the other.

The great remedy for the most of the evils complained of, both in the established and non-conforming churches, was a fresh baptism of the Holy Ghost to quicken their spiritual life.

UNITED PRESBYTERIAN SYNOD

Was held in Manchester, England. At the close, the Synod was pleased to hear from Dr. Cairns that the meeting of the Union Committee in Edinburgh had been an exceedingly happy one. The cloud that seemed to settle over their deliberations had entirely passed away, and they came to a unanimous agreement about the civil magistrate and the doctrinal questions. These questions were quite removed out of the way as obstructions to Union. The announcement was received with great applause.

EVANGELICAL ALLIANCE.

Amsterdam had been chosen as the place where the Alliance was to meet. On account of the Cholera, it was thought best that it should be postponed. The Council, however, resolved to accept the invitations of their numerous friends in Bath, and a wiser resolution they could not have adopted. Numerous friends undertook to show

hospitality to visitors from a distance. No pains were spared to make the conference all it should be, and the testimony is that it proved a complete success. The death of Mrs. Winslow, wife of Dr. Otavious Winslow, was the only melancholy occurrence. The event shed a gloom over the proceedings of the first day. A deputation from the Alliance attended the funeral.

MISCELLANEOUS.

The intelligence comes to us by telegraph, just as we go to press, that the French troops, in accordance with the promise of Napoleon, have been withdrawn from Rome. On the 11th of Dec., the last French flag, we are told, was hauled down, and that of the Pope hoisted. We wait events with trembling solemnity, for the evacuation of Rome, if it heralds the downfall of the temporal Papacy, signifies even more. It is the beginning of the end of many wrongs extending through all Europe—a reluctant and moody concession to progressive civilization, and the earnest and onward will of the people. The Church and the State are hereafter to be divorced, and may that divorce be final. The spirit of the people and of liberty will penetrate the church as it has already entered the council chamber and the parliament. Whether it be the Church of England or the Church of Rome that is destined for the divorce, the world, let us hope, will be the gainer. That we desire not more for the sake of the State than that of the Church; but for Liberty's sake also.

PROGRESS OF ROMANISM IN THIS COUNTRY.

In 1663, Lord Baltimore's Colony, numbering about two hundred, settled in Maryland. This was the first permanent establishment of Catholicism in this country. The first mass was celebrated by Father Althane, at the Indian village of Potomac, now New Marlboro. In 1775, at the opening of the American Revolution, the number of Catholics in the Colonies and Territories was estimated at 40,000. In 1793 Bishop Carroll, the first Bishop in this country, was

ordained at Baltimore. Now the Catholics have 2,550 church edifices in the United States, which at an average of 300 to each church, would give 765,000 communicants which would represent a population of 5,000,000. The Catholic Register of 1866 gives 15 Archbishops, 34 Bishops, and 2,500 priests, making a total of the priesthood of 2,511. The Catholics have 30 colleges, 24 theological seminaries, 177 male and female academies, and 624 parochial schools, making a total of 867 educational institutions. Besides these they have 171 convents, which are usually institutions of learning, and 135 hospitals for the sick, asylums for the aged the indigent, and destitute youth.

Rev. Mr. ROSSITER delivered a very interesting and effective missionary discourse at Dr. Harper's church last Sabbath morning. His sketch of the labors, struggles and heroic endurance of the Rev. Mr. Morehead and his noble little wife in Italy was especially affecting, as being of local and even of personal interest to many of his hearers. Mrs. Morehead is the daughter of Mr. J. W. King, of this city.

"Turn out! turn out!" cried a roystering teamster to some one he was meeting; "turn out, or I'll serve you as I did the other man." The stranger in astonishment complied; but when John was nearly opposite, called to him with, "Pray, sir, how did you serve the other man?" "Why, sir," said whip, tipping a wink, "I told him to turn out, and he wouldn't, so I turned out myself."

BOOK NOTICES.

From A. D. F. Randolph, 770 Broadway, N. Y. we have received two books, illustrated and bound in beautiful style, for the approaching Holidays.

RAM KRISHNA PUNT, THE BOY OF BENGAL. Philadelphia: Presbyterian Publication Committee. New York: A. D. F. Randolph.

The one hundred and eighty million inhabitants of India, though grouped in different nations speaking various languages, are yet homogeneous in some respects. Judging from our own memories of Madras, we suppose the illustrations in this book to be faithful delineations of persons and scenes in Bengal. When one considers the difficulty of depicting oriental scenes by the aid of occidental engravers and colorists, it would not be matter of surprise if trifling errors should creep in. Yet, these pictures are so well done, that they cannot fail of conveying much information regarding the people of that wonderful land. It is to be earnestly hoped that the Presbyterian Publication Committee will follow up the seldom trodden path on which they have entered, and diffuse among American readers a better knowledge of a country so little known as India.

JESUS ON EARTH. Philadelphia: Presbyterian Publication Committee. New York: A. D. F. Randolph.

This appropriate Christmas gift is announced as entirely an American production. The pictures were both designed and engraved in this country, and the letter-press is from the pen of an American lady. There are eight illustrations in oil colors.

AN HISTORICAL DISCOURSE, delivered Nov. 4th, 1866, by Rev. Elbert S. Porter, D.D., Pastor of the Reformed Dutch Church in Williamsburgh. Published by the Consistory.

The growth of the City of Churches, the origin and date of the various denominational organizations, the struggles, trials and victories of

the Dutch Churches, together with the delightful seventeen years' intercourse of pastor and people, are given by a pen which never fails to draw pictures, life-like and speaking. It is to be hoped that the Reformed Dutch Church will take the Doctor's advice and drop the word Dutch, which now clogs its chariot wheels and hinders its progress.

THE DIAMOND CROSS, OR THE STORY OF FLORENCE CLIFTON, by the Author of "May Castle-ton's Mission," "Rose Delancy's Secret," &c.—Philadelphia, Presbyterian Publication Committee, 1,334 Chestnut St. New York: A. D. F. Randolph, 770 Broadway.

FLOWERS IN THE GRASS. By E. L. Lewellyn, Author of "Piety and Pride," "What to do," &c. Presbyterian Publication Committee, 1,334 Chestnut St. Philadelphia.

These two volumes are written in a pleasing style, well calculated to interest the youth of our Sabbath-schools. We would call the attention of all superintendents and librarians to them, hoping they will give them a place in their libraries.

ENGLAND, TWO HUNDRED YEARS AGO, by E. H. Gillette, author of "Life and Times of John Huss," "History of the Presbyterian Church," "Life Lessons," &c. Philadelphia, Presbyterian Publication Committee, 1,334 Chestnut St.

This book, as the title indicates, carries you back in the history of England to the accession of Charles II. It traces with a master-hand the times, the spirit and the trials of the non-conformists. These brethren were the ecclesiastical friends and fathers of most of our American church organizations. Their history, therefore, is to a great extent *our history*. If any of our readers would know the trials our brethren were called to endure in that period, or would see the Christian spirit exhibited by such men as Alleine and Baxter and Howe, let him read this book.

Receipts

IN BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF NOV., TO THE 1ST OF DECEMBER, 1866.

NEW HAMPSHIRE.	
Hanover. Anonymous.....	6 00
Concord. South Ch. & Soc.....	40 67
" 1st Ch. & Soc.....	38 05
VERMONT.	
Acushnetville. Rev. S. S. Arnold.....	2 00
MASSACHUSETTS.	
Williamstown. 1st Cong. Ch. per J. H. Hoarford, Tr.....	19 55
Canterville. Rev. G. H. Morse for Meas- san Mission.....	5 00
Amherst. 2d Cong. Ch.....	45 41
Hadley. Russell Soc's Bazaar Soc.....	28 56
Worcester. Union Ch. add.....	20 00
So. Hadley. Rev. B. F. Clark.....	5 00
Amherst. Village Ch.....	41 03
So. Hadley. Cong. Ch.....	34 50
Ashby. 2nd Cong. Ch.....	9 85
So. Weymouth. Female Charitable Soc.....	16 00
Danvers. Maple St. Cong. add.....	2 00
Chelsea. Winniasimmet Ch. of which \$1 for Miss Rankin's field.....	100 00
Grafton. Cong. Ch. & Soc. for L M of Miss Ellen Hancock & Miss Sarah Harrington.....	60 00
Manchester. Soc. of F. V. Tenney.....	11 39
N. Chelsea. Cong. Ch. & Soc.....	4 00
" Estate of Gilman S. Low.....	100 00
Dracont. Cong. of Rev. Mr. Waters.....	4 00
Cambridge. Shepard Ch. & Cong.....	70 00
Andover. Theo'l Seminary Chapel Cong.....	179 26
" South Ch. and Cong.....	72 00
Millbury. 2nd Cong. Ch. & Soc. for L M of Rev. Stacey Fowler.....	30 00
Boston. Essex St. Ch. add.....	50 00

CONNECTICUT.

South Windsor. O. C.	4 00
Hartford. Centre Ch. in part.	257 96
Merw. 1st Ch. makes Lewis A. Hyde	
a L M.	41 66
Broadway Church.	90 27
2nd Ch. makes Rev. M. M. G.	
Dana a L D.	124 18
Greenville. Cong. Ch. makes Dea. Sam'l	
Mowrey a L M.	31 26
Saybrook. Cong. Ch. of which \$11 75,	
from Sabbath-school.	101 00
Stratford. Col. G. Loomis, U. S. A.	5 00

NEW YORK.

Jamaica. O. S. Pres. Ch. Dan'l Baylis, Tr.	84 50
Lawrenceville. Rev. W. W. Warner.	1 00
Penn Yan. Pres. Sab. Sch'l for Italy.	50 00
Yonkers. Pres. Ch.	183 26
N. Y. City. Estate of Henry Dwight,	
decd by Edmund Dwight	
residuary legatee, for Col-	
portage in France.	350 00
A Friend, \$1 for Italy, and	
\$1 for Miss Rankin's field.	2 00
H. G. H.	20 00
A. B.	5 60
Jon'n Sturges.	100 00
18th St. Pres. Ch. Rev.	
Dr. Burehard.	62 00
Franklin. Cong. Ch.	19 82
Cherry Valley. Pres. Ch.	10 60
N. Y. City. W. T. Rank to make himself	
a L M.	30 00
Matteawan. 1st Pres. Ch. Rev. F. R.	
Masters.	34 90
Brooklyn. Walter M. Alkman to make	
himself a L M.	30 00
Matteawan. Jos. Howland.	50 00
Salem. 1st Pres. Ch. to make Rev. J. H.	
Brodt a L M.	30 00
Seneca. Pres. Ch. which makes John C.	
Wilson a L M.	63 65
Penn Yan. Union Coll'n in Pres. Ch.	62 85
Romulus. Pres. Ch. bal.	2 00
Rhinebeck Station. Mrs. I. Schultz.	1 00
N. Y. City. Rob't Halsted.	30 00

NEW JERSEY.

New Vernon. Pres. Ch.	10 00
East Millstone. Ref. Dutch Ch.	10 36
Newark. 1st Pres. Ch. by C. W. Wood-	
ruff, Tr.	140 91
I. M. Harrison, L M.	30 00
Passaic. D. Ivison, to make Emeline E.	
Ivison a L M.	30 00
Orange. Valley Ch. (supply).	25 00

PENNSYLVANIA.

Girard. 1st Pres. Ch. in part of L M for	
Rev. H. O. Howland.	23 20
New Brighton. U. Pres. Ch. for Mr.	
Moorehead's field and	
which makes Rev. J.	
D. Glenn a L M.	30 10
O. S. Pres. Ch. which	
makes Rev. B. C.	
Critchlow a L D.	121 00
Meth. Prot. Ch. to make	
Rev. T. H. Colhoun a	
L M.	30 30
Beaver. Cash.	6 21
Neeshanock. Pres. Ch. in part of L D for	
Rev. Rob't Dickson.	32 66
New Wilmington. U. Pres. Ch. for Mr.	
Moorehead's field.	20 00
Mercoer. Cash.	4 78
Mt. Jackson. Rev. W. M. Taylor.	2 00
Sharon. Pres. Ch. which makes Rev. W.	
C. Falconer a L M.	30 16
Bapt Ch. Rev. J. Winter, D. D.	
a L M.	30 00
Meadville. O. S. Pres. Ch. which is in	
full of Rev. J. V. Reynolds'	
L D.	40 00
New Castle. Disciples' Ch.	16 00
Columbia. Evan. Lutheran Ch. to make	
Rev. W. H. Stick a L M.	30 00

Columbia. Union Meeting in the M. E.	
Ch. to make Rev. Wm. Major	
& Rev. Rob't A. Browne	
L M.	60 00
Beaver. Union Meeting in O. S. Pres. Ch.	6 00
Bridgewater. Meth. E. Ch.	12 80
Croton. Meth. E. Ch.	5 00
New Castle. Meth. E. Ch. \$45 01, & Meth	
E. Ch. at New Wilmington	
\$17 25, makes Rev. J. C.	
Goodfield & Rev. E. A. Car-	
ruthers, L M.	62 20
U. Pres. Ch. Rev. R. A.	
Browne, D. D. a L M &	
Jos. Kissick, L M, in pt.	54 70

ILLINOIS.

Geneseo. 1st Cong. Ch. add. Ch's Perry.	6 10
Franklin Grove. Pres. Ch. 55c. T. L. \$1,	
W. B. Hawes \$1.	2 10
Morrison. Cong. Ch. \$3 53, H. C. Clendin-	
nin 50c., Mrs. H. C. Donald-	
son \$1.	5 00
Fulton. Mrs. G. J. Booth, G. H. Rice &	
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THE PRUSSIAN WAR AND THE PAPACY.

Our fathers used to believe that the prophecies of the Bible pointed to the year 1866 for the fatal blow to be dealt to the Papacy. The events of 1866 certainly have been very significant in that direction, at least as regards the temporal power of the Pope. Of these events, no one is more startling, more unexpected, or more far-reaching in its effects on the Papal power, than the result of the Prussian war.

It was unexpected. 1. Because Prussia was weaker; having only 19,000,000 people to 37,000,000 of Austria; and having lost the military prestige gained for her by the Great Frederic, while Austria's military renown stood high. 2. Because in that which was the immediate occasion of the war she was deemed to be in the wrong. True, it was only a quarrel between thieves about dividing the spoil; but Bismark would not regard the rule of "honor among thieves." They had united their forces to rob Denmark of Sleswich, Holstein and Lauenburg. Both coveted the sea-ports of the newly-acquired territory.—Bismark seized what he wanted, and forced Austria to put up with a pecuniary compensation or fight. This was wrong. It was violating the sacred law of "honor among thieves" and did not deserve to succeed. 3. In consequence of this unscrupulous violence, the opinion of Europe and the world was against Prussia—the opinion of Protestant as well as Catholic nations. The Protestants disliked the Romanism of Austria and her tyrannical policy generally, and would have been glad to see such a government lose power; but such was the flagrant injustice of the Protestant power in the cause of this war, that there was a general wish that such selfishness should be severely rebuked.—The public sentiment of the world was therefore against the success of Prussia. 4. Because the whole German Diet was against Prussia and in favor of Austria in this matter, both by their vote in the Diet and by the majority arming against Prussia. 5. Because even the people of

Prussia were opposed to the war. Almost every large town, including Berlin itself, through its municipal authorities, petitioned the King to desist. Even the women, at least in one instance, when their husbands and sons and brothers were being forced to the army, threw themselves down on the railroad track to prevent the cars from carrying them.

With so many apparent disadvantages it seemed almost certain that Bismark must be defeated; but God ordered otherwise. One short month's war and ten days' fighting prostrated the pride of Austria in the dust, and crowded her entirely out of all participation in the councils of the German Diet, where she had been accustomed to rule almost as a dictator.

In this changed relation of Austria, the Papacy felt a stunning blow. Austria had for many years been her main support, and for recent years almost her only dependence for maintaining the temporal power. Now so far from upholding the falling fortunes of the Pope, she knows not how to repair her own. She is trembling lest Hungary should raise the standard of revolt and lead off with her also the Slavonian provinces; and to prevent this, she is lavishing concessions which before she refused as absurd and impossible.

This shock makes the Jesuits change their triumphant tone to one of dejection and despair. They now say: "The last nation on which we could depend is gone. France and Italy are plotting against us and we see no hope but in a special divine interposition." And the divine interposition does not come. But we believe the Papacy will be still more damaged by some other and more remote results of this war, especially its tendency to increase.

THE INTELLIGENCE OF EUROPE.

The Prussian victories, following one another like rapid thunder-claps, roused Europe to the highest pitch of solicitude to ascertain the secret of such startling results—that a nation, which Napoleon crushed at a single blow, should thus seize and instantly dash to the earth the nation which maintained twenty years of obstinate conflict with the same Napoleon; and when conquered, wrung from him terms which he disdained to think of granting to Prussia.

They have been inquiring ever since after this secret, not only with curiosity, but with deep alarm. And as they find one thing after another, they hasten to imitate it. The needle gun was the first source to which the secret was traced, and all flew to making breach-loaders. Then the whole military system of Prussia was examined, and France is adopting its leading feature—obliging every citizen to be a soldier—so that in an exigency, the whole male population can be turned into an army already drilled and disciplined.

But if they will find the whole secret of Prussian success, they must

go back to 1806 and '7, and find it in the utter, the cruel prostration of Prussian pride and power, and the annihilation of Prussian wealth by Napoleon, in the campaigns of Jena and Friedland.

Frederic William III, after having long and unwisely refused to co-operate with Austria and Russia in subduing the destroyer of all neighboring governments, at length in 1806, when these nations had been paralyzed by the campaign of Austerlitz, entered the lists against the great destroyer. She, indeed, had an alliance with Russia; but rashly precipitated the war without giving Russia time to join her; without provisioning her strong fortresses on the Elbe; without making any provision for recruiting the army in case of disaster; without forming any great depots of provisions; and even without assigning any rallying point where the army should concentrate if defeated; although the strong fortifications of Magdeburg, Wittenberg and Torgau, lay immediately in rear of the theatre of war. Both king and soldiers went forth in high glee, with songs of triumph, trusting for victory to the prestige of the Great Frederic, and at the same time neglecting all his precautions, and violating his policy. If his policy of concentrating the whole force on one vital point had been carried out by Frederic William on the admirable ground chosen by him for the battle of Jena, Napoleon's defeat would have been all but certain. But after the concentration had been effected, he drew off two-thirds of his force to protect a point of minor importance. Thus situated, the defeat at Jena and Auerstadt, both on the same day, annihilated his power of resistance. He begged of Napoleon some terms of peace, but Napoleon would hear to nothing but making the most of his victory. He sent his marshals with their corps to hunt, like blood-hounds, the flying fragments of the Prussian army. They dogged and tore them in the spirit of utter destruction. The Prussians were in despair. They surrendered the strongest fortresses, sometimes without striking a blow; and sometimes to a most insignificant body of assailants. Thus was the king driven to the very Northeastern corner of his dominions; his army destroyed, and his domains overrun and occupied by the Conqueror before the Russians could come to his help. Of 120,000 troops only 15,000 remained, under the valiant General Lestocq, to join the Russians on their arrival.

NAPOLEON'S CRUEL EXACTIONS.

At the peace of Tilsit, the next year, Russia deserted the poor, despised Frederic William. He was not invited to the first interview with Napoleon on the raft, in the river opposite Tilsit; and when riding on horseback for recreation, in company with the emperors, as he did daily during the negotiations, their conversation was so exclusively between *themselves* and of their own affairs, not his, that, in

sheer mortification, he would instinctively fall in the rear, as not of the company, and come in alone. Alexander was perfectly dazzled by Napoleon's address, and made a separate treaty for himself, (the secret articles of which provided for dividing Continental Europe between them,) and left the Prussian king to the Conqueror's tender mercies, which were cruel. His army had been subsisted by forced exactions, and now he levied additional contributions, amounting altogether to about 125,000,000 dollars ; all of which must be paid as the condition of restoring the captured fortresses. Furthermore, Prussia was required to declare war against England, and shut all her ports against her commerce, and thus be deprived of the possibility of payment. So that Napoleon held the forts at his pleasure, and Prussia was kept in the deepest poverty for five years, till relieved by the overthrow of the French in the Russian campaign. Such was their poverty, that the king and his accomplished queen, the most splendid and heroic woman in Europe, hardly allowed themselves the comforts of life.

NAPOLEON'S TREATMENT OF THE QUEEN.

To add the bitterest possible ingredient to his cup, the affectionate king was obliged to see that noble wife treated with vile indignity by the heartless Conqueror. In the outset of the campaign, while this virtuous heroine was using all means to rouse the nation to patriotic resistance, he painted her in one of his public documents "as an Amazon wearing the uniform of her regiment of dragoons, and writing twenty letters a day to spread the conflagration in all directions." And in stipulating conditions of the treaty after ravaging the whole Prussian kingdom with relentless cupidity, he roughly repulsed her agonizing entreaties for the restoration of a little to minister to their comfort. When, however, he came into her presence he could not but admire her superiority ; but he could deny the least clemency. To quote his own words : "The Queen of Prussia unquestionably possessed talent, great information and singular acquaintance with affairs : she was the real sovereign for fifteen years. In truth, in spite of my address and utmost efforts, she constantly led the conversation, returned at pleasure to her subject, and directed it as she chose : but still with much tact and delicacy it was impossible to take offence." Yet he could harshly deny her that, which both custom among conquerors and the dictates of humanity demanded. He dismissed her with these iron words : "*I must observe to your Majesty, that it is I who give, and you who must receive.*"

It was in this utter humiliation of Prussia's vaulting ambition that was laid the foundation of Prussia's recent victories. "The valley of Achor" proved a door of hope. Old General Blucher, on the day after the battle of Jena, predicted it in these uncouth words : "Mat

ters will look up again soon, and now more enlightened principles will put their foot into the stirrup." Such dire experience as this was needed to persuade the reluctant Frederic William to heed the counsels of his able ministers, Stein and Hardenberg, advocating a provision for giving an education to every child in the kingdom,—also, the abrogation of those senseless laws which forbade the nobility to engage in useful enterprises of commerce, trade and manufactures. These wise counsellors opened his eyes to see that if Prussia was ever to rise, like the phoenix, from her ashes, it must be through a process of infusing intelligence into the mass of the peasantry, that they might become skillful soldiers ;—and of leading all the people to industry, enterprise and thrift, so that *every one*—noble as well as burgher and peasant—might contribute to the nation's wealth.

The same influences allowed Scharnhorst, minister of war, guided by the same common sense principles, to effect the

REGENERATION OF THE MILITARY SYSTEM.

"He then threw open to the whole mass of citizens the higher grades of office in the army from which they had hitherto been excluded, abolished degrading corporal punishment, by which the spirit of the soldier had been withered, and removed those invidious distinctions which, by exempting some classes from the burden of personal service, made its weight fall with additional severity on those who were not relieved. Every department of the service underwent his searching scrutiny. In all, he introduced salutary reforms, rectified old abuses, and electrified the general spirit, by opening to merit the career of promotion." He persuaded the King to adopt in the army the true republican principle of giving all an equal share of burdens and an equal chance of promotion and reward. This filled every soldier with the spirit of a man. Stein's system of education fitted the poorest peasant's child to appreciate these privileges, to be worthy of them, and to take full advantage of them. That system worked so efficaciously that in 1845 a census of the whole Prussian nation showed that of those above the age of twenty-two, and below fifty, only two in a hundred could be found unable to read, write and cipher.

Scharnhorst's military system was framed to stimulate this intelligence, and to make use of it. All were obliged to serve three years in the army, except in cases of special intelligence, when one year was accepted. Thus has the Prussian nation become almost a nation of West Pointers. The whole able bodied male population can, at short notice, be turned into an army, already drilled and disciplined and hardened, to bivouac and march and fight, as the whole of no other nation on earth are fitted to do. It was this state of things that, on inquiry, will be found to have largely contributed to the success of *Prussian arms, and therefore,*

THE PRUSSIAN WAR WILL TEND TO ELEVATE THE INTELLIGENCE OF
THE PEOPLE OF EUROPE.

It will be found that not merely an improvement of arms in the hands of the common soldiers contributed to those victories ; but that an improvement of the brains in the heads of those soldiers did so, to a still greater degree ;—that Stein's work in training and informing their minds, prepared the way for Scharnhorst's work of moulding them into soldiers, understanding the work they were to do ;—prepared the way for every man to become an intelligent, harmoniously-moving part of the great military machine.

Louis Napoleon, doubtless, sees this and will appreciate the absolute necessity of adopting it as the essential counterpart to the Prussian military system, which he is now adopting. He will see that not merely the officers, who are to lead intelligently and successfully, must be men of information and mental discipline ; but that the soldiers, too, must have a degree of education, properly to comprehend and obey the orders of those officers. Also, he will perceive that to have the most of real manhood, combining calm courage, persistent fortitude, genuine military *morale*, the men must have that self-respect which arises alone from intelligence. When Napoleon sees this to be the condition of the greatest military success, as Frederic William was made to see it, he will find means to secure it ; for military prestige is the foundation of his existence. He will do *any thing* to perpetuate and increase that, especially at this time, when he sees that his individual energies are waning, and his heart is full of anxieties about leaving every thing in a condition to favor the easy and prosperous succession of his son to the Imperial throne. More certainly will he do it since, through this success of the Prussian system, he has been forced to put up with a disgraceful rebuff, and been led to feel obliged to copy a part of the means by which Prussia gained the courage to give that rebuff. He will not adopt the "*landwehr*" and "*landstrum*" and neglect the main condition of their efficiency.

Austria, also, has an equal motive to cultivate popular intelligence. She is crushed to the condition of a third-rate power. Surely Austria will ask after the reasons of those victories, and of that Prussian strength which won them. She will study Stein's, and Hardenberg's, and Scharnhorst's principles, and from sheer despair be compelled to put them in practice. She can now, the more easily, do this in regard to education, on account of the progress she made towards it after the shock of 1859, when she broke the concordat with the Pope, took the schools out of Jesuit hands, (at least in *theory*,) and adopted many other improvements, (in *theory*,) to elevate the intelligence, *comfort and wealth* of the people.

England too has a sharp spur, in the present state of her relations, to prick her on to every improvement which can strengthen her military power. And the peasantry of England are more ignorant, neglected and debased than the peasantry of any other Christian country. Hardly one of them owning an inch of the land on which he toils; and the schools for them are a disgrace to any nation. Italy of course will feel—indeed, *does* feel, and has felt—this necessity of increased intelligence among the mass of the people as a means of national strength. She will now feel it the more keenly from the contrast, in the late conflict with Austria, between Prussia's success and her own failure. To be obliged to receive Venetia through Prussia's prowess was a deep humiliation, and its lesson will not be lost. Then we may safely say there will be an effort in all these nations to elevate the intelligence of the common people. And we may add with equal certainty,

THIS INCREASED INTELLIGENCE WILL TEND TO THE DESTRUCTION
OF POPERY.

It will do it in France. Napoleon III. has long been wishing and feebly attempting to displace priests, monks and nuns from the public schools, and to substitute lay teachers. That change would be a severe blow to the Papacy. He well knows that it is their effort to defeat the legitimate result of schools for the common people—teaching almost nothing but the superstitions of the Romish catechism—substantially educating them into deeper darkness than that of simple nature, that they may be the more devoted to the Romish church.

But when this military Emperor, who is now raising his army to a peace footing of 1,250,000, sees that the efficiency of this army requires real intelligence among the common soldiers, his efforts for it will be no longer feeble and temporizing, but sharp and decisive. When his military supremacy and the prospects of his son are concerned, the Romish church, with all her ecclesiastics, must go to the wall if they stand in his way. This increased knowledge will be another calamity to the Pope, for as intelligence among Frenchmen increases, it is the rule that their devotion to Popery decreases.

It will do it in Austria. Austria is urged to the same course by the extremities of despair. Her laws, like those of France, provide for the education of the whole people; but till recently, the work being left, more than in France, to priestly hands, has been wretchedly done. As since 1860 she has *professedly* taken it out of Jesuit hands, it would seem that dire necessity would lead her to confide it now to those who will really do it.

It will do it in Italy. Italy is, and has been since 1860, awake on this vital subject of education. Before five years had passed her schools had increased *five-fold* in numbers, and perhaps equally in the efficiency

of each. Now the confiscated wealth of the suppressed convents will give larger means, which, with the increasing efforts of Protestant missionary societies, may be fairly expected to keep up this increase of educational facilities for Italy. The effect of this upon Papal prestige at home may be judged of by the fact that after twelve hundred years of diligent education of his people into reverence for himself, the Pope now dares not be left alone with them for a single night.

The increase of intelligence among the peasantry of England, even will be a severe blow to the Papacy. England is being forced, not merely by military considerations, to give education to her peasantry but by the general reform movements which are now shaking her institutions to their very foundations. How will this affect Popery there where for years it has been making the most alarming progress? I will check that progress by taking away a part of that on which Popery is now feeding, viz.: that most degraded and ignorant population which disgraces any Christian nation—the English peasantry—so degraded and so vicious, that crime in the most entirely agricultural country is more rife, in proportion to the population, than in the most crowded manufacturing cities. I say, “it will take it away” by making it something different. The peasantry is now too low to be reached, to any considerable degree, by the ordinary ministrations of either the established or the dissenting churches. But the Papists are said to be reaping a rich harvest in that field by sending in laborers almost as degraded; men who can easily and naturally descend to them, sympathize with them and take advantage of their ignorance to lead them into the grossest superstition of Popery. The peasantry can be easily persuaded that that is the true religion whose votaries alone show such kindness and sympathy for them.

By removing the peasantry from a condition to be thus duped, and by elevating them to the level of the, once respectable but now extinct class of *English yeomen*, England will not only be taking away that on which Popery now feeds; but will be turning it into an element of opposition to that delusion. Romanism is attacking England on the two extremes of society—the highest aristocracy and the lowest peasantry. Aristocratic Popery is receiving its strongest opposition from the intelligent middle classes, as is now seen in their determined rebukes of ritualistic extravagances which, whether in episcopal or congregational worship, are only Popery in embryo. Now let England raise her peasantry to the middle class level in education, and she will add their influence in rebuking Popish superstitions. Thus by one and the same process will she most hopefully labor to protect herself against foreign aggression and conquest in two very diverse but very dangerous quarters—the military and the religious. Popery thus repulse

in England would mourn the defeat of one of her last and strongest hopes.

This increase of intelligence among the peasantry of France, Austria, Italy and England seems certain ; and equally certain is it that the hold of Romanism on them will be thereby weakened. For now in all these lands the Bible is a free book, and a reading peasantry will see that the Pope and the Bible do not agree. The Prussian war gave another blow to Papal hope by

ENSURING THE RECALL OF FRENCH SOLDIERS FROM ROME AND MEXICO.

Those victories and that consequent rebuff have put Napoleon in a position which makes it desirable to concentrate in France his scattered armies, and to economise to the utmost in his expenditures, that he may be prepared for any exigency that shall arise out of the present unsettled and threatening attitude of European politics. The same influences would also tend to make him more exact in the observance of treaty pledges, that his character might stand fair in the diplomatic world.

But the observance of these treaties, in the withdrawal of his troops from Mexico and Rome, inflicts an unspeakable disappointment on the Jesuits and the Pope. They had hoped through French intervention, not only to reinstate in Mexico the bishops, expelled by Juarez, and hold Mexico as a Papal country ; but also, doubtless, to bring it more directly under Papal sway than it ever was. They trusted, too, that the Emperor of thirty-eight millions, nominally Roman Catholic—the Emperor who had been helped to his throne and confirmed in it by Jesuit influence, would feel it for his interest still to protect the Pope and find some way to do it. What then is their chagrin and alarm to be told that they must prepare for a literal fulfillment of the Convention of Sept. 15, 1864 ! And what will be the effect on the Pope of that fulfillment ? It will reduce him to the condition of a subject, either of Italy or some other country to which he may go. He can no longer hold a common relation to all countries as an independent sovereign. The election of his successor, (if he has one,) will be managed politically to suit the interests of that country, and his whole policy must do the same. He will not be free ; he is a *subject*, and must regard especially the wishes of his sovereign. This will be felt in other countries, and his authority be repudiated. He will become the Bishop of Italy and no more. The Jesuits are right in saying that the temporal power is essential to the independent exercise of the *Papal* spiritual power.

Another unfavorable influence of the Prussian war on the Papacy will be found in its promoting

EMIGRATION TO THE UNITED STATES :

Emigration of Germans who will help to balance our Papal element. It does this by absorbing violently into the body of Prussia, many nations against their will. It is not pleasant to be swallowed up bodily and alive, especially by those with whom they have just been in mortal strife. This will lead many who had been hesitating about expatriating themselves, to decide to come, because they no longer have a country to leave. It will, also, lead a multitude who had never thought of coming to us to do so now, out of sheer disgust at the powers to which they must be subject if they stay.

Another class will come from conscientious scruples. The clergy and the best men (of Hanover, for instance,) are now in great trouble about the oath of allegiance. They have solemnly sworn it to the king of Hanover, and have not, as they think, been absolved in any proper way from its binding force. Now they are required to swear the same to the king of Prussia, the deadly enemy of the former. It is a real trouble of conscience with them, and the easy way of escape is to come to the great home of all the homeless, where they may swear allegiance or not as they choose.

Through these and other similar influences, the results of this war will, doubtless, largely increase emigration to our shores—of men too, who have sentiment, and conscience, and character—such as we need, to counteract that mass of our present foreign population through whose vote the Pope hopes to gain, and is gaining, great power in this nation. So far as this takes place, it will be a serious Papal disappointment.

In all these ways we believe the results of the Prussian war will tend to disappoint and weaken the Papacy. But will they in an equal degree strengthen Protestantism and advance the truth? The answer to this must much depend on the alacrity of Protestants to improve the opportunities which are now offered them by Providence. If this increased intelligence is allowed to drive its subjects from Popery, without having the Bible put into their hands, and its truths clearly preached to them, there is reason to fear that the loss to Popery will be so much gain to infidelity. If in their disgust with Romish errors, they are left in the delusion that Romanism is the whole of Christianity, it is almost certain they will slide into utter rejection of the whole system. Are we not then urged by the most solemn motives to new efforts to meet and turn to good account, for the cause of Christ, the momentous changes which God is so rapidly hastening in the relations of the Papacy?

THE RELIGIOUS QUESTION IN MEXICO.

ARTICLE SECOND.

IN Mexico it is very rarely that a prelate of the Romish Church preaches the doctrine taught by the Saviour, and which he commanded to be taught to mankind. The so-called pulpit of the Holy Spirit serves, in general, as a vent-hole for personal aspersion, fanatical bitterness and violent intolerance. Thence have proceeded *vetos* against the laws of the civil authority ; and there the authority has been anathematized, the people excited to rebellion, and the explicit injunction of Jesus Christ entirely forgotten : " Render unto Cæsar the things which are Cæsar's, and unto God the things which are God's." What a long series of disastrous consequences have been produced by these scandalous proceedings ! Incitement to disobey the laws has not been merely the object of a single sermon, now and then ; but a matter of every day : and such preachings have been followed by the publication of edicts and ecclesiastical censures by Pius Ninth ; and hence has flowed the blood of civil war.

Every miraculous saint, and even every saint who lacked this requisite—their classification is made by the priests and their devotees—has his own solemn celebration, which lasts several days, in which the *piety of the faithful*, as they say, greatly enriches the treasures of the church. In the sermons then preached, the chimerical traditions of the image which is celebrated are increased from year to year ; and the Romish priest does not blush while assuring his audience that such or such a statue of Christ sweat blood, that the image of the Virgin of Guadalupe appeared four times to an Indian and left him her picture impressed for all ages on a *tílma* ; and that the Virgin of the Angels was painted by the Almighty, on a *dove*, which floated over all the inundations which have occurred to the city of Mexico, without having the miraculous painting defaced. The details of these stories are very curious, and it is very important that they should be publicly known.

Nothing has been easier to the Romish clergy than to make a revolution, for the purpose of subverting a legitimate government. The fanaticism of a large part of the people has had much influence in such circumstances. The clergy have represented enlightened men who love the progress and liberty of the country, as enemies of the religion of Jesus Christ and His laws ; and that it was a duty to oppose them by sedition. When the people remained indifferent to a call for tumult, they were menaced with an interdict ; and then the multitude grew pale and trembled at the idea of being deprived of the sacraments and deeming the church of Christ shut against them.

The clergy have materialized religion to a most frightful degree ;

and the idea of the Divinity has been almost lost to the minds of the masses for some time past. The Romish priest being placed as the only thing intermediate between the human conscience and God, Catholic nations come to worship the minister, regarding him as able to bind and loose, to open heaven and to shut it. Prayer is not to them an effort of the soul to communicate with God ; it is not that act of the spirit by which distances are abridged by means of faith, and the voice rises from the heart to the throne of the Lord. No ! To their prayers are a collection of unmeaning and vague phrases which signify nothing. In short, they are rather incense to the Romish church than the adoration of God.

Both in these and the other acts of the Roman Catholic worship polytheism is incrustated ; and the saints canonized by the Popes have a history of greater sufferings, and more miraculous, than those of Jesus Christ. Human nature could hardly have endured a tenth part of what is attributed to some of those saints. The legends of Father Croiset, and those of Ligory, tend, among other things, to dim the brilliancy of the Son of God, by the stupendous relation of their astonishing deeds.

The multitude would allow themselves to be killed in defence of the fame of each of those saints, who, beside serving them to *negotiate* their salvation, as they believe, cure all classes of evils here on earth, or have each his own special power in that direction. For example : there is a female saint, to whom debtors apply for aid in cheating their creditors ; another cures the toothache ; some are lawyers for thieves ; and neither the gambler, the drinker, or the most vicious or debased person fails to find an intercessor and protector canonized by the church at Rome. St. Dominick, who burned so many heretics at the stake, is invoked to cure the *plague of Liberals* ; and so is St. Peter Arbues Torquemada and Philip II. are demigods, and also protect intolerance.

This is not a fiction : it is taught to the people, some of whom, a degraded and debased portion, have cheerfully immolated themselves to defend the exemptions and privileges which the Romish clergy possessed in former times. Those exemptions destroyed the social equilibrium. The immunity of those who have caused so many evils to their country, was guaranteed by our laws ; and whatever may have been the crime of a priest or a friar, and still more of a canon or a bishop, public justice was never satisfied. The special tribunal absolved the criminal, or he knew how to elude condign punishment under the shelter of his venal judges.

Great has been the influence of those who commenced their work of bitter opposition to Mexican independence with the excommunication of *Hidalgo*, and all its first champions ; and afterwards, now openly,

Now secretly, never ceased their endeavors to erect a throne in Mexico, and to place upon it a cardinal or a bishop—a Bourbon or a Hapsburger.

Nothing but monarchy, arbitrary and absolute ; nothing but theocracy, is a government worthy of their unlimited pride ; and their only programme in politics is the negation of every right to the people, and an eternal protest against national sovereignty.

The fires of the Inquisition having been extinguished, and the butchers of men having been thrown out from that laboratory of crime, in which the human race has been tortured in so many forms ; the descendants of Guzman have appealed for their insatiable revenge to all the means suggested by bitter hatred. The catalogue of their victims is long, and space would fail to enumerate them. In each of their seditions they have cruelly sacrificed their enemies ; in every unsuccessful encounter of their forces with Liberals, the latter have pardoned them ; but when they have been victorious, a hecatomb has followed ; and after the slaughter, persecution ensued.

The simple exposition of the worship of images proves that idolatry exists in Mexico. It exists, in truth, under the most varied forms ; sometimes a little elevated, in consequence of the ingenuity of an allegory ; but low and degraded in most instances, when it carries men down to fetichism.

The indigenous class, as has been said before, convert their rustic habitations into sanctuaries, and collect in them as many idols as they can procure. But it is not the indigenous classes alone who thus separate themselves from the worship of the Divinity, to venerate stones and pictures, but the *elevated classes*, those which claim to be *aristocratic*, and which, with no other antecedents than their ignorance and corruption, worship a piece of sculpture, or a bit of linen or paper, which bears the figure of some of the saints, by whose intercession they think they will be freed from all the punishments of hell and purgatory. The nuns of the convents, and the monks, stand before an image of the mother of the Saviour, and give themselves a whipping like *energumens* ; for the clergy have made them believe that this will be propitious and favorable in the sight of God ; and they sometimes recommend to the ignorant multitude penances as barbarous as those of India. Their ecstasies and their raptures are produced by their pictures ; and a stone, or wooden statue, causes a complete perversion of their imagination.

The unity of religion has long been broken ; and to the multitude in general, one only Saviour is not acknowledged ; they have not one only God, but many beings full of power and strength, like the Olympus of the Greeks and Romans, each one having a particular influence, and many being *almost absolute* and omnipotent ; but all full of passions,

all extravagant, all friends of tyranny, all protectors of despotism, all enemies of liberty and human progress, all thirsting for the blood of the Liberators.

The biographers of the Romish Church have narrated wonders of such beings ; and the minds of men have revolted at the sight of the collection of portentous and astonishing deeds fit to rival the pagan theogonies and mythologies.

The Romish clergy are partizans of polytheism, and have systematized it in Mexico. Whoever enters one of their churches will confess that this is true. Every thing there is symbolical : every thing allegorical. The Egyptians abused hieroglyphics ; and the Romish priests are guilty of a greater perversion. A religion, simple and pure, whose truths should be within the reach of all, is, like the system of the Persian Magi, involved in mysteries and gloomy shadows ; and among the fluctuations of feeble nations who should aspire after the knowledge of God, a Saviour, a church, and a creed worthy of their souls, the form of the priest becomes, at length, the object of a criminal and groveling veneration.

The Romish priest, that he may sell his miracles and indulgences which are to abbreviate the time of expiation in purgatory, and open the gates of heaven, must employ formulas and ceremonies which nobody understands ; must use the Latin language, of which the masses of common people are utterly ignorant ; and must appear like a conjuror or an alchemist, when he ought to present himself as an apostle.

But from all this prestidigitation and imposture comes the wealth which fills his chest with gold. The Romish priest thinks very little of heaven, but more than he should of this world. Ambition, pride, avarice, and all the evil passions, hold a place in his soul ; and instead of praying with his people, and beseeching God to bless friends and enemies, he preaches intolerance against every thing opposed to the privileges of his church ; and every thing in favor of the divine right of thrones and kings. He does not remember that Jesus Christ said his kingdom was not of this world ; and instead of praying to God for his enemies, as the Crucified once did, he prays for their extermination and slaughter ; and being convinced that heaven is deaf to his injustice, he takes vengeance on the people, whom he corrupts and leads astray by pointing out as his victims, the partizans of the Republic and of civilization.

Mystery magnifies danger, as the fog the sun. The hand that unnerved Belshazzar derived its most horrifying influence from the *want of a body* ; and death itself is not formidable in what we know of it but in what we do not.

POETRY.

WASTED TIME.

Alone in the dark and silent night,
With the heavy thought of a vanished year,
When evil deeds come back to sight,
And good deeds rise with a welcome cheer ;
Alone with the spectres of the past,
That come with the old year's dying chime,
There glooms one shadow dark and vast,
The shadow of Wasted Time.

The chances of happiness cast away,
The opportunities never sought,
The good resolves that every day
Have died in the impotence of thought ;
The slow advance and the backward step
In the rugged path we have striven to climb,
How they furrow the brow and pale the lip
When we talk with Wasted Time !

What are we now ? what had we been
Had we hoarded time as the miser's gold,
Striving each day our need to win,
Thro' the summer's heat and winter's cold ;
Shrinking from nought that the world could
Fearing nought but the touch of crime : [do,
Laboring, struggling, all seasons through,
And knowing no Wasted Time !

Who shall recall the vanished years ?
Who shall hold back this ebbing tide
That leaves us remorse and shame and tears,
And washes away all things beside ?
Who shall give us the strength e'en now
To leave forever this holiday rime,
To shake off this sloth from heart and brow,
And battle with Wasted Time ?

The years that pass come not again,
The things that die no life renew ;
But e'en from the rust of his cankering chain
A golden truth is glimmering through ;
That to him who learns from errors past,
And turns away with strength sublime,
And makes each year outdo the last,
There is no Wasted Time.

THE HUMP-BACKED GIRL.

The little cripple passed along
The quiet village street ;
The clothes she wore were patched and old,
Yet very clean and neat.
Though she was sickly and deformed,
Her face was sweetly fair :
And the glossy curls around her brow
Proclaimed a mother's care.

Ere long she passed the village school,
As, from the open door,
A train of boys came shouting forth,
Glad that their tasks were o'er :
A few, more boisterous than the rest,
Themselves erect and strong,
Began to mock the hump-backed girl,
Who quickly walked along.

Once, Jenny uttered sharp retorts,
When jests like theirs she heard ;
But now, that grace had changed her heart,
She answered not a word ;
Only the blush that dyed her cheek,
And the tear that down it stole,
Showed that the coarse, unfeeling taunts
Had sunk into her soul.

Arrived at home, poor Jenny sought
Her chamber, small and bare—
Methinks those thoughtless lads had wept
If they had seen her there :
Beside her lowly bed she knelt,
And sent this prayer to heaven :
" O, Father, help me to forgive,
As I have been forgiven !"

Dear children, 'tis from God above
Health, strength, and beauty come ;
And He, in wisdom, has withheld
These precious gifts from some :
Be kind to such, and learn to keep
The golden rule in view,
Nor ever let a cripple hear
A cruel taunt from you.

SUNDAY-SCHOOL DEPARTMENT.

SABBATH-SCHOOLS IN FRANCE.

NEXT to Germany, the most important
nation on the Continent of Europe to be
evangelized is *la belle France*. To the an-
cient Galatians Paul could say, " Ye did
run well." If we apply the same encomium
to the modern, we must limit it to the earlier
period of the great reformation, and now
inquire, " Who hath hindered you ?" In

France, as in all the other nations on the
Continent, the union of Church and State,
hostility to sects, and the doctrine of bap-
tismal regeneration, have wrought out their
legitimate result in a general corruption of
Christianity. There are great hindrances
to the evangelization of any country, nay,
in them resides a power to arrest it.
It will be hardly possible to give any

clear view of the difficulties which Sabbath-schools have to encounter in France, without referring a little minutely to the different denominations in France, their relation to each other, and their connection with the Government. There are about sixteen hundred Protestant churches in France, which are supported by the State, and one hundred and fifty which are independent of the State patronage and relying solely upon voluntary contributions for support. A large proportion of the former are Lutherans, and are as generally evangelical as the churches of Germany.

Are not some ready to exclaim, Does the Government of France support Protestant churches? The answer is affirmative. Then why does the independent decline that support? Simply because they will not conform to governmental requirements; which are, that when the State pays the expenses of a church, the minister of it shall be appointed by its authority, and the church be administered according to regulations prescribed by its consistory. But again, if the government of France be Roman Catholic, how can it support Protestant churches? The answer is, that the government of France is not Roman Catholic in any such sense as other countries are. So far as the government of France is concerned, it is not tolerant, for the word does not apply. It is more than tolerant. Any and every religion, be it Jew or Gentile, Greek or Hottentot, has, by the laws of France, a right not only to exist, but to be supported from the public treasury. At the hands of the government, religion has more rights than in Great Britain or the United States. Whence then the difficulty of opening chapels and Sabbath-schools without limit? The difficulty is not with the government, which is impartial, but with the people who are Roman Catholics, and therefore partial. For example: there is a law which forbids the assembling of more than twenty persons for worship without a governmental authorization. This authorization must come from the Prefect of the department. France has eighty-six departments, which divide her thirty-seven millions of inhabitants as the counties of New-York divide the inhab-

itants of the State. If fifteen or fifty Protestants or Hindoos apply to the Prefect and state their locality, and that they have found a suitable place of worship, and desire authorization to hold in it religious assemblies, the Prefect will appoint a day when he will examine judicially their application. He then summons to the trial not merely the applicants, but their neighbors, and especially the Catholic priests in the neighborhood and inquires of them if such a church is needed. If, despite the Catholic opposition it is made to appear to the satisfaction of the Prefect that their families or those who represent them, are an order-loving people desiring to worship God in their own way they can have not only an appropriation for their pastor, but a small governmental allowance for the education of their children. But, as a general rule, these applications for authorization will be before a judge and jury, and some witnesses who are Catholics, and opposed to the Protestant or dissenting organization. Often when a Prefect has been persuaded that the law clearly demanded the grant of authorization to the Protestant worship, and has granted the license, it will be closed again by the police on some pretext of the priests that the assembly is disorderly, that the preacher denounces the government and incites the people to revolution, etc., etc. When these places of worship are so closed, our Protestant friends are subjected to meet tedious and expensive trials, through numerous courts, to get their places of worship open again.

Do you then wish to establish a Sabbath-school or prayer-meeting outside of a church edifice and organization already authorized, it is most difficult; for not only has this tedious and doubtful process to be gone through with, but before the company can assemble, the police have to examine the premises, report upon their fitness and safety for a certain number of worshipers. But all these difficulties can be and are often overcome. "By patience and perseverance the leaf of the mulberry becomes satin."

KNOX.

Do not look for a harvest before the seed is sown and had time to take root.

GREECE.

THE WANTS AND THE WOKS OF GREECE, AND
NONE TO RELIEVE THEM.

ATHENS, Sept. 28, 1866.

A. WOODRUFF, Esq.—My Dear Sir:—
Many, many thanks for the kind interest and sympathy expressed in your letter of the 26th August. I intended that it should have been as promptly answered as it came, but circumstances seem to have combined to defeat every plan I made. I would not now either take the space or trespass on your time and patience, in excuses or apologies for the delay, but will at once proceed to answer your questions.

(1.) ABOUT SCHOOLS. There is a law in Greece, which, though not carried out, yet serves often as a means in the hands of the enemies of truth to work evil. Every one who teaches a school must have a *license*, which requires a promise to teach the Greek Catechism. Now many a teacher does not even believe in God, and neglects the instruction of all sacred lessons unmolested: we of course could not do so. This state of things is indeed deplorable!

(2.) Introducing Sabbath-Schools in the interior. I know of no person among our little circle at Athens whom I could trust as a Sabbath-school teacher. I know of no one who has piety or experimental religion enough to dare do right. So the establishment of Sabbath-schools out of our presence is, at present at least, out of the question.

(3.) What are we doing? Mrs. C. has had the Sunday-school department, and will tell you herself in the enclosed letter. We have children who come to us twice a week, once on Wednesday and once on Sunday. We teach them religious truth, Bible in hand. Besides, we had a mission school in an old ruined monastery, where the children were too naked to come to us: both of the above efforts have been risked, but God has blessed both.

(4.) Printing in the "Star." The printing establishment belongs to brother Kalopothakes, and the Star is under his entire control and management. Whatever we print therein we have to pay for. Brother Kalopothakes at present is away, but I be-

lieve he would be pleased to print our children's tracts for the Star and then in a pamphlet: in that case we pay for the paper and the extra expense.

(5.) Cost in printing. We pay for an edition of 1000 copies, 40 dr. for printing per sheet; from 30 to 40 dr. for paper; 20 dr. for binding. Total 90—100 dr., or about 80 fr.—85.

(6.) What have we printed? I have, at my own expense, printed the Pioneer Boy, and at the Society's expense three tracts and many Bible tickets. I have now in the press a new tract, a method whereby the people can easily, with a common Bible edition, find the Gospel and Epistle read in the Greek Church. It was a complicated work, but we have succeeded in making it plain even for children's use. The object is to provoke Bible reading in the school and family. We have purchased from Constantinople one hundred copies of Rev. Dr. Riggs' Hymn Book, printed twelve years ago for general use; it contains about one hundred hymns, but we found it deficient, and therefore have requested him to translate for us six hymns, which we mentioned. He did so, and I printed them for the Sunday-school: "Marching Along," "I ought to Love my Mother," "Sweet hour of Prayer," "Come to Jesus," etc.

(7.) What have we for children? Many years ago, as early as '28 and '36, there was an American press which printed for Greece many good books and excellent tracts.—Some of the tracts Rev. Dr. King republished in an edition of five vols. Two of these vols. are good for children, but can not be bought separately. Once I felt desperate, and went searching the bookstores for suitable books; and succeeded at last in finding some of the tracts published by the American press. But these tracts are out of print, and the language too inferior for the present time; beside these forty pamphlets, brother Kalopothakes has two little books for children. The pamphlets are generally sixteen pages, on one typographic sheet.—Among them are "Dairyman's Daughter," "The Farmer's Daughter," "The Young Cottager," &c.

(8.) What we have to print. The re-

printing of as many of the old tracts as we can. The Decalogue is also out of print, and the demand is great. I have also twelve lectures to the children by Rev. Dr. Todd. One of them will soon appear in the *Star*, and others in the pamphlet. Another person has the Lord's Prayer, illustrated for children. We need also children's papers in English, as we supply an English congregation at Piræus, their children with papers and the older people with religious reading; so we need to have some good books.

I had a call from Turkey to supply religious reading for the Greeks who are now residing in several parts of Turkey; but we could not meet the demand. There seems to be in several places a religious interest, and books will be required. If we cannot supply them, no one can.

We propose to print whenever we can, and establish an Evangelical Library, with a catalogue, giving the names of the books and the prices, then circulate the catalogue and advertise the books for sale; yet the price will be small enough even for a beggar to purchase. This plan has worked well with the Bible, and will do well for religious

books. Now, my dear Sir, I could enlarge on the importance of each head; yet each so apparent that the mere mention of it enough to awaken an interest. Let us be able to have good and cheap books, and when circulated, they will do missionary work. We are at the centre of the millions who read the Greek language; and a depot ought to be here established. We must draw the natives into the work. But we need to be careful that we may not lose the control of it. The mission school also of the Episcopal Board, as well as the Evangelical school in Lusane and Constantinople, would be glad to find a depot of good books for their scholars. Let us, dear Sir, have what we need, and you will not have to wait long to hear of good results. The work is the Lord's, and if our plans are approved by Him the means will come. We rejoice to read of the Sabbath-school work in Germany and elsewhere, and pray that the day may soon dawn for Greece also.

Please, dear Sir, accept the respect and the love of our little friends, and believe me,

Yours in Christian love,

GEORGE CONSTANTINE.

THE FOREIGN FIELD.

ROME.

DR. PROUDFIT'S LETTER—(CONTINUED.)

Thus the heaviest charge ever made against Romanism is boldly confessed, and even avowed and put forward as its great defence against Protestantism. The "worship of images," the anthropomorphic, the human principle, in contradistinction to the "Hebrew iconoclasm," the "Oriental mystery" which teaches that "God is a Spirit, and they who worship Him must worship Him in spirit and in truth," is declared to be the essential and individual principle of the Italo-Greek race. The religion of Italy is Christianity Paganized. Memorable confession! And yet, alas, too manifestly true, not of Italy only, but of Christendom generally, from the fourth century to the sixteenth! Christianity paganized itself in

order more rapidly to convert, not Italy only, but the whole pagan world. Gregory of Nyssa, in his funeral oration on Gregory of Neo-Cæsarea, (called Thaumaturgus) says, that when he entered on his bishopric he found it almost wholly pagan, and that the attention of the people could not be awakened to the truths of the Gospel. They were, however, very fond of the festal celebrations of their gods and heroes, and resorted to them in great multitudes; and it occurred to him that if the like festal days were appointed, bearing the names of saints and martyrs, their attention might thus be attracted and their prejudices removed. He made the experiment, and with such success that, when removed from his bishopric by death, he left as few pagans as he found Christians when he entered upon it.

It is sad and awful to reflect to what an extent the history of the Church, so called, from the third to the sixteenth century, is a record of this very process of *paganizing* Christianity. The ministers of Christ, instead of, as at first, preaching the Word, calling upon men to repent and believe the Gospel, "crying out to them," as Paul and Barnabas at Lystra, "to turn from the vanities" of heathenism "to the living God"—learned in process of time the fatal art of *acclimatizing* Christianity to the atmosphere of heathen superstition, *paganized* Christianity by adopting the ideas and rites of paganism, with little other change than assigning to them Christian names. And thus the worship of God in the spirit passed into the worship of images, the Scripture inspired by God was hid from the people and its place supplied by legends and traditions and pictures, (called "the book of the laity"), the doctrine of free remission of sins through faith in the blood of Jesus was supplanted by heathenish austerities and penances and the impious figment of supererogation; the simple and equal ministry of Christ's appointment was distorted into a worldly hierarchy, culminating in a "Pontifex Maximus," (the very name being in this instance borrowed from the pagan hierarchy of ancient Rome.) Thus Christianity was thoroughly *paganized*—the pagan element being ever on the increase, and ever growing more arrogant, encroaching and persecuting, shutting out every ray of light and suppressing every struggle of life with a watchfulness and ferocity of persecution in which the Christian paganism far outdid the older and unmixed form. The moral convulsion of the sixteenth century rent the two elements to some extent asunder, and gave to pure and free Christianity an opportunity for expansion. But, after three centuries and a half of re-action and revival, this *paganized* Christianity holds its place over two-thirds and more of nominal Christendom—the Christianity of rites and sacerdotal caste, and image (or picture) worship, instead of the Christianity preached by Christ and his Apostles, which revealed "one God and one Mediator between God and men," which taught that "God is a

Spirit, and they who worship him must worship him in spirit and in truth," that in "the name of Jesus whosoever believeth in him shall receive remission of sins," and "no other name under heaven given among men whereby we must be saved," and that Christian ministers must not, "as the Gentiles do," aspire to lordship over one another, or "over God's heritage," but as "brethren" be subject one to another, and "in honor prefer one another." Surely no two religious systems can present more distinct and irreconcilable differences. Christianity, in *paganizing* itself, has, as might have been expected, lost its original type, its vital germ. It has become "another Gospel," a "falling away," ever sinking farther and more irrecoverably below its original and divine form and status, till, at length, conscious of its utter hostility, it erected itself in open revolt, forbade the reading of the Scriptures, persecuted to death those who held fast their loyalty to Christ and his Word, arrogated to itself infallibility and despotic authority over the mind and conscience; in short, usurped divine attributes and worship, "opposing and exalting itself above all that is called God or that is worshiped, even to the length of seating itself in the temple of God, exhibiting itself that it is God" (2 Thess. 2).

The Apostle makes the above picture *personal*, and one is forcibly reminded of it as he sees the present Pope on his "throne" in St. Peters, with kneeling cardinals before him; or, as he hears him from the balcony of the church proclaiming "indulgences plenary and perpetual for the living and the dead," while kneeling multitudes accept from him what God only has power to bestow; or, when he sees how utterly the "worship" of the living and true God has vanished from Rome and been replaced by that of saints, angels and relics which papal bulls have canonized and set up for popular adoration.

And yet, it is my firm belief that the whole world does not, at this hour, present a more open and hopeful field of Christian labor, than that which here surrounds me. The Papacy is now associated in the minds of Italians with intolerable and irreformable

misgovernment and oppression. As far as its "temporal power" extends, it is true, all freedom of thought and speech will, as far as possible, be repressed. Never was Romanism more watchful, never, to the extent of its power, more severe, in its measures to prevent the circulation of the Scriptures, and every attempt to evangelize the masses. An English lady, of my acquaintance, received a few days ago a letter, from the authorities, informing her that she had been charged with giving Italian Bibles and tracts, and that she had "subjected herself to arrest and imprisonment" by so doing. She shewed me the letter which contained the above threat. She was obliged to "appear before the Governor" of Rome, and purge herself from the charge of giving away the Word of God. A few nights ago a fire was kindled in front of one of the churches in the Corso, and Bibles and Testaments were committed to the flames, along with daggers, and other instruments of crime, which had been surrendered at the confessional. This I accept on common rumor, and the statement of the correspondent of the "London Times." You have, doubtless, heard of the dreadful affair at Barletta (a town of Italy on the Adriatic, opposite to Naples,) where four persons were killed in an attack on a Protestant place of worship, led on by a monk and a canon, bearing aloft a cross, with the cry, "Kill the Protestants!" All Italy has been thrilled with horror at the tidings of the murderous affair. The Italian government has taken prompt and severe measures to punish the assassins. But not one word has yet been heard from the Pope, expressing disapprobation of the atrocity, or tending to dissuade from its repetition. The Roman Catholic journals of the Ultramontane type (e. g., the "Monde") fully justify it. The spirit of the system is unchanged. The Jesuits are fully in the ascendant.—Within a few days, the Pope has issued a "Brief," in which he rehearsed and lauded the services of "that illustrious Society in defending and sustaining the divine truth of our august religion and the supreme dignity, authority and power of this apostolical See, and, especially, in combatting multiplied

errors and aberrations of these unhappy times." Within the little of the Pope, therefore, the most oppressive measures may be anticipated even here the heaven is working. ' of God is doing a work here, which now compelled to hide itself, like the Christians in the Catacombs, is spreading, and will, I doubt not, be with unexpected activity and power at the first opportunity. I have met with who accept the doctrine of the resins through the blood of Jesus same simplicity with which it is our church. Though in Rome they shun the confessional, not join in the idolatrous worship, are, it is true, forced to comply with police regulation which requires a certificate of confession. One of me that, "for a consideration," a dignitary of the Church to furnish with the required certificate, with to the confessional or admitting of the priests! Others employ a to confess for them and take out a cate in their name! To such men moralizing evasions are men submit, to avoid what their souls. But beyond Rome and its immediate neighborhood, Italy is free and open to the most active evangelism.

Your brother, &c. J. PR

ITALY.

MILAN, Dec. 4th

MY DEAR BRO.:—It will, I am sure, give pleasure to all our dear friends to know that our class of candidates in Milan is constantly increasing, and also that God is giving persons to aid these young men in their efforts for the evangelization of the country.

During the past year we have had of the time, thirteen students,—twelve have been sustained by Cl Thompson, Esq., an American gentleman residing in Paris. As the year was drawing close, I naturally felt solicitous for the continuance of my class, and wrote Thompson, asking him if he would give his assistance another year. He

follows: "I hasten to inform you of my decision previously taken to continue for one year more the contribution of ten thousand francs (\$2,000 in gold) for the education of ministerial candidates in Italy. My esteemed friend, Mr. J. H. Burch, of Chicago, happened to be dining with me on the day that your letter was received, and kindly offered to repeat his gift of twenty-five hundred francs for another year."

We have now fifteen Italian young men preparing themselves for the work of evangelization. There have been nearly thirty applications from such as were really worthy of being received; pious, intelligent young men who desire to preach Christ to their people, but not having means sufficient, we could not receive them. I am very desirous however, of increasing the number to twenty; and if some noble-hearted American Christian friends will co-operate with me, and lend a helping hand, I am certain they will see good results. There is no work more important for Italy at present than the training of these many young men who offer themselves as candidates for preaching the Gospel, and a permanent institution for this object is greatly needed at present in this city of Milan.

From Hungary we have also cheering intelligence. My friend, Rev. Mr. K., writes me from Pesth, Nov. 21, as follows:

"My Dear Brother—It gives me much pleasure to inform you that all your agents are busily employed. Mr. Frolich has just returned from a tour of three weeks through the district of those pastors who had manifested so much interest in the dissemination of religious tracts; and I hope in a few days to send you a full report of his experience during his journey. The Deaconess proves a very efficient help in the work within and beyond our congregation. I have lately directed her attention to a number of females who have within the last two years left the Roman Catholic Church, and require farther instruction; as also to several blind members of our congregation, whom she is to teach the blind alphabet.

Mr. Riedel is engaged as colporter in one of the southern counties of the country. He has written me that his sales are good,

and has sent fresh orders for Bibles and Testaments.

The first two of the laborers above mentioned are sustained by the noble generosity of a Mr. Goodrich, of Cambridge, Mass., who pledges one thousand dollars (in gold) annually for evangelical work in Hungary. The missionary, Mr. Frolich, is a young man, a Hungarian, a graduate of the Basle Mission Seminary, and is in every respect eminently qualified for his work. Knowing both the Hungarian and German languages he has ready access to all classes of the population, and having the full confidence of the principal men in the Protestant Hungarian church, he is everywhere well received.

The Deaconess is a highly educated lady, and a graduate of the Institute at Kaiserswerth. She has also had some seven years' experience in missionary labor. Her work among Hungarian Catholic females is of great importance. And what is interesting, these Catholic ladies, many of them, are exceedingly friendly and give her their aid. When last in Pesth, I was told that there was, for instance, a Roman Catholic lady of noble birth and distinguished family actively engaged in Bible distribution. The circulation of the Scriptures in Hungary during the past year has been wonderful, and constantly increasing; since, during the entire year ending in Dec. last, the circulation amounted to only some 32,000 copies, whereas during the first eight months of the present year it was more than 50,000.

Hungary presents an inviting field for evangelical work; and if there were a few benevolent Christian men like Mr. Goodrich to aid, much might be done to restore again a spiritual religion to that interesting country. Yours truly, WM. CLARK.

SOUTH AMERICA.

VALPARAISO, CHILI.

A letter, from the Rev. S. Sayre, states that the Rev. Mr. Mervin and wife had arrived. We are grieved to learn that Mrs. Merwin was very ill at the time he wrote. May God in mercy spare the life of one so capable and so devoted to missionary work.

The following interesting letter from Mr. Gilbert will be perused with much interest.

SANTIAGO DE CHILI, Dec. 1, '66.

You are aware that I have nothing to do with the Patagonian Indians; yet as they live in these parts I will take the liberty to digress this time, and take you down to the southern extremity of the continent.

PATAGONIA.—Extends from North to South 1000 miles, and from East to West 420. Population 100,000. On the Atlantic shore there are no bays which are much frequented by large vessels, and the Pacific side is even less favored. The Pacific shore is more abrupt, bare and mountainous. It is lined with very small islands, which rise sharply out of the water. Nearly all the entire Pacific coast of South America is destitute of trees. To this the Atlantic coast presents a marked contrast. So you find the Atlantic side of Patagonia wooded.

The Andes divides this country into two parts. The Eastern part is composed largely of extensive plains called pampas. Not much of this is fertile. Salt-water ponds abound, while fresh-water ponds are comparatively scarce. Beyond lat. 45° 8' to the North the condition of the land, for agricultural purposes, improves. The climate is trying, from the severity of the winters and the heat of the summers.

Santiago and all the middle and northern part of Chili are deprived of rain for more than six months in a year; so in East Patagonia for eight months of the year there is no rain. The country is not well adapted to support a great nation. In those parts of Patagonia where there is vegetation herds of cattle and the guanacos are found. The latter resemble the deer, except that they have wool and a longer neck. A few days ago I saw one which defended himself by spitting.

PATAGONIANS—THEIR HEIGHT.—Rev. Mr. Gardner, of Lota, told me that eleven years ago he had an interview with two chiefs. One of them was six feet three inches, and the other six feet. They are a tall and brawny race, but not giants. One writer describes them as being six and a half feet in height, but he makes use of Spanish measure, which is not just. Their average height is about 5-10. The Kentuckians are taller.

PERSONAL APPEARANCE.—They resemble the North American Indians. They have thicker lips. They not only use red and white, but blue in coloring their skin.

DRESS.—Their head is uncovered, except with uncut hair. That of the women hang in two braids. They wear a kind of poncho or mantle, which comes nearly to the ground. This gives them both a bulky and tall appearance. In making their rude boats they usually select the skin of horses' hind legs.

HUTS.—Poles, upon which are stretched skins, serve them. As they live a wandering life, they do not require substantial houses. In some instances, they build thatched huts like the Auracanian Indians.

FOOD.—Flesh of horses, guanacos, and other animals, with a very limited supply of fish and vegetables. This seems to be a scanty fair, but the sheep growers, both native and foreigners who live in the Argentine Republic, actually live on beef. A piece of bread is a great rarity.

WEAPONS.—They use the bow and arrow, but the great weapon is the long lance and a kind of lasso, a long cord, to which is attached balls.

CHARACTER.—They are not unlike the North American Indians, but not so active or intelligent.

Two little Patagonian boys, who, a few years ago came to join the Mission established upon the Falkland Islands, are now studying in England. Lately, at a public missionary meeting in London, the Bishop requested these boys to come upon the platform and lead the singing. When they first went to the mission they would take raw meat in their fingers and eat it like a dog.

ARE SOME OF THE PATAGONIANS CANNIBALS?—Yes. In the extreme South, where they are destitute of food, as they are quite liable to be in the winter, they are accustomed to kill an old woman of their number and eat her. They smother her over a fire made of green boughs. It does not appear that they have a love of cannibalism, but it is practiced as a kind of necessity.

HOW A MAN LIVED fifteen days in a barrel.—It is a fact that a man, a few years ago, was shipwrecked on one of the Patagonian Islands, where all was snow. 

got into a barrel, and when the crows came to pick out his eyes he would kill them for food.

Perhaps in some future article I will tell you something of the Indians of this country, who live at the extreme South of Chili.

NEW ARRIVAL OF MISSIONARIES TO CHILI.

Rev. S. Sayre arrived nearly three months ago at Valparaiso, where he has temporarily been supplying Dr. Trumbull's pulpit. Rev. A. M. Mervin and wife came by the last steamer. In a short time it is expected that the Rev. J. McKim, who formerly was in Lima, will come to Chili also.

Within a few days a Mr. Martin, from Manchester, England, has arrived to labor for the British Foreign Bible Society, under the direction of the Valparaiso Bible Society. He is a layman, but has twice preached with acceptance in Valparaiso. Thus you will see that laborers are entering the field.

The TRACT SOCIETIES in New-York and Boston are engaging with more activity in the Spanish work. Soon we shall have sent us a little paper. "Nelson on Infidelity" is being translated, and a commentary on the New Testament is also to be published.

A cloud, big with promise, larger than a man's hand, I see, and am encouraged—am sanguine of such results as will cheer all who have hitherto been interested in this work; and such as will interest many who till now have looked upon this class of missions as one that does not pay. Men and books, money and prayer, all blessed of God, will triumph in Spanish America.

Christians of the United States! do not let the American and Foreign Christian Union lack funds. Strengthen the missionaries with your prayers.

NATH. P. GILBERT.

MISSIONARY INTELLIGENCE.

THE American Methodist Missionaries in Northern India report the success of their first camp-meeting. Mr. Judd writes:

"This was a new thing here, as none but our American brethren and sisters had ever seen such a meeting. We entered upon it with some anxiety as to the results. But, I am happy to say, our fears were groundless. God was with us in power, and it exceeded in interest my most sanguine expectations. There was an attendance of about one hundred Christians, and from the first to the last a larger attendance of Hindoos and Mussulmans than we had dared to hope for. At times it was thought we had one hundred or more from the villages. The native private members raised among themselves for the Centenary one hundred and ten rupees (\$55). The missionaries and native preachers had already given. This contribution of the native private members was very large, in view of their poverty. I doubt whether one of them has enough in hand to supply his family's wants for a single month."

From the Arcot Mission of the Reformed Protestant Dutch Church, we hear that one member of the mission is at Palamcottah (a station of the Church of England's Missions in South India,) attending a Tamil

Bible revision committee meeting. Another of the Arcot missionaries will shortly be summoned in another direction, to attend the meetings of the Telugu Bible revision committee. Rev. E. C. Scudder writes in a private letter:

"We had quite an earthquake shock here Oct. 6. Some of the natives were greatly frightened, and fled out of their bazaars.—Their explanation of the shock is, that the great serpent who supports the earth shifted the ball from one shoulder to the other to relieve himself—forgetting, I suppose, that the creature was never blessed with shoulders."

An English Wesleyan missionary writes from the Tanjore District, South India:

"Manargudi stands on the edge of the carpet of cultivation for which this district is famous. North and east, where winds the river, you behold the beauty and benefits of irrigation—a 'dead level,' clothed with 'living green;' a vast expanse of fertility, bounded only by the bright sky: while on the south and west you have nothing but undulating uplands, waste and wild, with only here and there a patch of gardens and a clump of trees, a village, an oasis in the desert. In this season of famine, the contrast is very striking: on the one hand

a country full of fertility, and on the other a wide waste of barrenness. Yesterday morning, in crossing this moorland, I came upon a group of half-starved people, who had left their homes a hundred miles behind them, and were fleeing from the face of famine—men, women, and children, pressed by hunger. They had been journeying seven days, and knew not where to find a refuge. I spoke a few words to them of the true God, and directed them to the Rice-house, newly opened in Manargudi, by subscriptions, for the poor. Many such groups may now be seen. Another morning, more to the west, I saw two men and two boys seated on the side of a large ant-hill. On reaching the spot I observed they had closed over with mud every 'entrance out' (as Pat would say) but one, over which they had placed a chatty to receive the ants. They told me they had spent the whole of the former day in this work without eating, and had come now expecting a breakfast; but, finding the chatty empty, they were despairing of a dinner. I gave them a little help, and advised them to go at once to the Government engineer, who would employ them on the roads. I have had to encourage some of the villagers to cultivate their land, and expect the fruitful rain, who had given up all hopes of seed-time and harvest for this year. God has graciously been pleased to send us some showers: ('He does not leave Himself without witness to the heathen;') so that we have a prospect of better days. In the midst of wrath, God remembers mercy. The present dearth will shake the false faith of the people, and show them that an idol is nothing in the world. It will tend to destroy differences of caste by a 'touch of nature which makes the whole world kin.' It will show the people who are their true friends. It will bring multitudes from remote parts of the country to the presidency town, the centre of civilization and Gospel grace. It will excite the sympathies of many in England to do what they can for the salvation of India; it will help forward the good measures of Government for developing the resources of the country, and for turning the desert into a fruitful field."

An English Wesleyan missionary writes from South Africa:

"One fact is known to all the missionaries in Natal: that the heathen will attend the preached word much more willingly than they would, and are generally more interested in the services than they were; they are not afraid of their chiefs, as they once were, nor does an individual fear the tribe *as he did*. The women are in some cases

willing to leave their heathenism at once. Though there are a few things to encourage there is a dark side; we are only on the border of the land to be possessed. Africa is only fringed with light; the dark mass almost as it was, sitting in darkness and the shadow of death, and the small part that is affected by the Gospel needs much to raise it to its right position. No one but those living among them can tell how quickly the natives imitate the badness of the white people, and especially in drunkenness. They are now in the colony several distilleries and though the law forbids the sale of spirits to natives, the sellers of liquors evade the law. But these are not the fault of Christianity."

A missionary of the Church of England writing from Fuhchan, says:

"There are causes of great encouragement just now. I refer to the recent proclamations of the Viceroy against certain forms of idolatry and idolatrous processions. But what I particularly wish to call attention to is the fact, that the officer whom the Viceroy appointed to lecture and publicly expound to the people sixteen 'sacred edicts' has taken occasion, in some of his lectures to make favorable mention of the religion of Jesus, and recommended it and its preachers to the consideration of the people. It is also reported, not without reason, that the Viceroy himself is now engaged in the study of the Bible, and is determined to judge for himself of the merits of a religion which is attracting so much attention. I must mention that the eulogium on Christianity by the officer above referred to was not spontaneous. It was drawn from him by one of his audience by the remark, 'You must be a Christian to speak so strongly you do against the religions of the country.' He answered, 'I am not a Christian. I am only an officer of the empire, desirous of doing my duty. I have nothing to say against the religion of Jesus; on the contrary, it is very good, and its preachers are doing most benevolent work among the people. Others go further, and say that he closed with an exhortation to his audience to embrace the religion of Jesus. However that may be, it has caused a great stir among the people, and has encouraged our Christians to greater zeal and faith."

From Peking, Rev. W. H. Collins of the Church Mission Society, writes:

"First, I must premise that the Society's medicines are not lying idle. I have frequent applications for advice from various parts of the city, and generally from a class

which would not be drawn by an open dispensary. I have lately cured several opium smokers, one of whom has been received, and I think promises well; two others, after coming as inquirers for several months, finally left us. I have a medicine-chest which I carry with me into the country, as a ready means of getting into the hearts and homes of the people; and I had this in my mind when asking for medicines as much as a stationary dispensary.

On the last Sabbath of the Chinese year, i. e. Sunday, February 11, I baptized three men. One is a police-officer of some authority in the district in which our eastern chapel is situated. He came at the first opening of the chapel, and attracted my attention by keeping order among the people; he has continued to come ever since, unless press of business at the 'ya mun' has kept him away. Another is a baker in the neighborhood. He came at first with disease in his eyes, and was much benefitted by treatment. His home is one hundred miles to the south of Pekin, and, since his baptism, he is gone to pay a new-year visit to his family, carrying tracts with him.

The third is the opium-smoker above alluded to, a eunuch in the employ of a prince of the imperial family. His improved appearance attracted the attention of his master, the prince's nephew, who also indulges in the baneful pipe, and he is shortly to pay me a visit, to seek assistance in breaking the habit. This poor young man's father, the prince's younger brother, hung himself a few days since, unable to bear the miserable condition to which he was reduced by many years of opium-smoking."

CHINA.

NORTH CHINA.—Mr. Doolittle wrote from Tientsin, Sept. 18th, that the missionaries there had been told by a native Christian, who obviously believed the story, that there were serious plottings against all foreigners, at Pekin especially, growing out of the fact that the French were building a cathedral so high, and so near the Emperor's grounds, as to overlook them. The high tower greatly angers the Chinese Government and people, 'as every one who understands the people will readily believe.'

MADURA.—Mr. Chandler, of Tirumangalam station, reports a visitation of cholera there, by which, in a few days, their 'much-loved' station school-teacher, his mother, three girls who were or had been connected with the girls' boarding-school at Madura, and one little boy, were carried away. Most of these were hopefully pious persons, and had no fear of death. The little boy, just

before he died, sang, "I'll away, I'll away, to the promised land."

Mr. Tracy gives painful accounts of the distressing famine—from 500 to 1,000 persons fed daily in Madura by public charity; 16,000 receiving food during one month in Tirumangalam; many falling by the wayside, too weak to move further, and becoming the prey of jackalls and vultures; one hundred and forty persons dying of starvation in one village of sixty houses, etc. But within a few days rain had fallen, and "the prospect of another year of much fearful suffering" was "partially removed."

EASTERN TURKEY.

BEKUT.—Mr. Jessup, on Nov. 16, 1866, gives the following account of a religious awakening:

"In the evening, though tired and almost exhausted with having attended five services during the day, I could not refrain from going into the girls' school, which adjoins my house, and from which I could hear the people singing, 'Come to Jesus just now,' 'Just as I am,' 'In the Christian's home in glory,' 'Jesus paid it all,' and other hymns. I saw that some appeared unusually thoughtful, and told them that if any would like to meet me for special prayer and conversation about their souls, I would come at any time with great cheerfulness.

The next day at noon, Rufka, the teacher, sent me word that some of the girls wished to see me. In the afternoon I went to one of the upper rooms in the new edifice, and three of the older girls came in, their eyes red and swollen with weeping. They said they wished to delay no longer, but begin at once to follow Jesus. I tried to direct them to the Saviour, and we spent a season in prayer. After they had retired, nine others came in, and all seemed to be earnestly seeking the salvation of their souls. I was so affected that I could hardly control myself. We prayed together, and called upon the gracious Saviour to receive these beloved children as lambs into His own fold. They promised that night to begin to serve Him, and some of them asked for a room where they might retire and pray alone.—My heart was thrilled with joy and gratitude, and yet with trembling lest these serious impressions should fade away. Yet I believe it is the Lord's work."

CASE OF A TEACHER.—"On Sunday evening, one of our young men, a native of Tripoli, came to me in a state of deep religious anxiety. Said he, 'I have determined to serve Jesus. I have served the devil long enough. I wish to confess Christ before

men. Why has he borne with me all these past years until now? I knew my duty and did it not. Praise, praise to his name that he did not cut me off in my sins years ago. I used to copy out Arabic sermons for Mr. Lyons and yourself, in Tripoli, but I was self-satisfied and cared not for the truth. But, a few weeks since, when I heard in the chapel the words of the preacher, "Decide now between Christ and the devil—there is no middle ground. Either Christ or Satan; which will you choose?" my hair stood on end. I went home trembling; and I thought—"I have not been Christ's. I have been Satan's all these years:" and those sermons which my pen had copied rose up before me in condemnation. I called on Christ to help me, to take me even now, and I would follow Him to the end. ... I think He did receive me, and I am now all His. I have no desire but to be His, and serve Him. Oh, that He would make me the means of saving one soul! I care not now for life or fame. I fear no enemies. If I die I shall be with Christ."

Extract of a letter, written by the native Christians at Diabeker, on the death of Mr. Walker:

"Mr. Walker's removal from us is a very heavy blow from God, because, as a father, he cared for us all, from the least to the greatest. He had a tender heart. He sympathized with us in every thing. Our pen is not able to make known the depth of the anguish of our hearts. Oh, how can we describe his funeral! All the way to the grave, (which it took us an hour to reach) in that great concourse, not an eye was seen, whether of man, woman or child, that was not filled with bitter tears, and not one face was seen that did not reveal a great and deep sorrow. Yet it was our blessed Father who did this, in His infinite wisdom, and for some good end. Blessed be His holy will."

CEYLON.—Mr. Howland writes: "A few days since, I saw a circular, issued by a number of missionaries and other Christians in this country, proposing that during the annual week of prayer, the coming January, one day be especially devoted to prayer for India. My heart responded with joy to the proposal, and there arose at once an earnest desire that Ceylon might have a special remembrance. There seems sufficient reason for this. It is one of the oldest missions of the American Board. It is associated with those endeared names,—Richards, Poor, Meigs, Woodward, Scudder, Winslow, and Spaulding, which were almost as familiar as

household words when many of us were children. How often have those faithful laborers gone forth through these villages, bearing the precious seed! They have now nearly all gone to their rest without being permitted to see the fulness of the joyful harvest. * * *

There seems to have been a necessity that the enemies of the Bible should have full opportunity to do their worst. The battle has been going on during these years of labor and waiting. The shafts of bitterness, ridicule, and pretended learning, have already begun to recoil on those who hurled them, and the apparent conviction of the truth, and acknowledgment of it, have increased in a marked degree. Christian character, also, has been tested longer, and its value more established. Still, the hearts of the mass of the people are untouched. We preach, they hear, and say 'It is all true, but what can we do?' I cannot describe the sinking of heart I feel at times, as I return from the meetings held among the heathen. * *

And we would ask that the special prayer for us may not cease with the day which may be appointed for it. It will be sad if the connected line of prayer be broken again after the sending of a single message. Let it not cease."

• SANDWICH ISLANDS.

HONOLULU.—Mr. Gulick gives this interesting sketch of a native pastor:

"I improved an opportunity of going with Pastor Kaouohimaka (The Pupil of the Eye) to his field in the north part of North Kona. This man was once a common and abandoned sailor, and sailed somewhat extensively through this ocean. He finally lost his right hand as a result of dissipation, and with that commenced religious impressions. From step to step he has been led, till at last, a year ago, without any special course of education, secular or religious, he was ordained over this rocky and sparsely settled region, of some thirty miles in extent. Within two years he has stimulated the people to build two small framed meeting houses, and one of stone, only just finished and not yet dedicated. Though fully five miles from the shore, they transported lime with which to lay the walls, over most horribly rocky roads, on horses and mules; and the water for making the mortar was brought in gourds from a cave an eighth of a mile in depth, so dark and devious that it can only be entered with torches. In addition to this, they have paid their pastor the salary of \$100 a year, which they promised him, besides constantly making him presents of food, and have purchased sixty-two acres

of land, and a grass house costing over \$100 as a parsonage. * * * * As he and I jogged along together on our mules, he opened his heart to me respecting the providences by which he had been rescued from the lowest sin and raised to his present post, in a way which drew my heart to him as a true fellow-laborer. His unprepossessing, brown-colored but faithful mule, is, he says, an indispensable assistant in his pastoral labors ;

and when he is sometimes belated in his trips over the extensive tracts of barren lava, and lays down to sleep on the stones, with his mule standing silent and hungry beside him, he says he asks himself whether, in the eyes of the all-seeing Father, the mule may not be doing his duty more faithfully than his master. The Lord will own and bless the labors of such a man."

MISCELLANEOUS.

THE LATE REV. D. G. GRIEVE.—The Rev. D. G. Grieve died of cholera in Brownsville, Texas, on the third of last December. He was a noble, brave, glorious Christian, one who loved and followed his Saviour most faithfully.

He was pre-eminently a man of prayer. Never can I forget the nearness with which he would approach Jesus in prayer. He was a man of talent and of high culture ; and none but the strongest faith and the bravest heart could have struggled uncomplainingly against want and difficulties as he did while finishing his theological studies in the Seminary, and while having to watch over loved ones. On leaving the Seminary he might at once have exchanged poverty for comfort and influence in New-York city. But he was still willing to suffer poverty for his Saviour's cause. A true soldier of the cross, he went where he felt laborers were very much needed, to the frontier of Mexico, to seek to pass the Gospel to that neglected field. He waited not to be offered a regular salary, (were this Society more liberally supported it might at once have been given to him,) accepting thankfully the little that was put at his disposal to defray the expenses of the voyage and arrival at Brownsville for himself, wife and children. A few weeks after graduating from the Seminary, he was at his station, laboring, in the words of his widow, "incessantly and faithfully in his Master's cause."

Some little time before leaving New-York he was invited to preach in a church that was without a pastor. Finding that there was no notice to be given for a weekly prayer meeting, he with deep feeling expressed his regret at the fact to the congrega-

tion. One of the elders immediately rose and said, "Brother Grieve, please announce a meeting for this week," which he accordingly did. That week his youngest child died very suddenly, but while its little body lay at home he kept his engagement at the meeting. The next morning three or four friends met, in a small upper-room, at his little boy's funeral : afterwards, while standing beside that loved one's little grave in the cemetery at Cypress Hill, the undertaker (a Christian man) asked him what his plans were for the future—he answered that he had thought of the foreign missionary work, that his children had seemed a serious obstacle to his entering it, but that the Lord had now shown him that He could take care of his children.

On arriving at Brownsville, he studied his field very carefully, saw the opportunities for Christian effort in Mexico, and with breadth of view and Christian courage formed his plans. He at once wrote to me, telling me of them, and seeking my co-operation. He saw not only the intense spiritual darkness of the Mexicans, but also that they were anxious to read and to be taught. Knowing the lack of laborers, he decided that the field should be entered and worked by means of the Christian press.—He wrote me, asking for a large supply of Christian literature. I quote a few words from his letter, and may the memory of that brother's silent, distant grave impress them on the hearts of Christians in this land so blessed with Gospel light :

"The want of the Mexicans is a Christian and enlightening literature. The Bible, the Bible for

Mexico, and with it all the enlightening literature that can be translated."

Christian reader, I plead that the earnest call from this young brother, who has died while surveying the field for us, may not be forgotten; but may it meet with a response in your heart. Will you give your prayers, your help, your influence, to further the effort to prepare a Spanish Christian literature and to circulate it in the Spanish American Republics?

Think of the grave of that young soldier of the cross, beside that benighted but beautiful land of Mexico! Will you aid to raise this monument beside it, one in harmony with his wishes, in a nation blessed with a Christian literature? Fellow Christian! shall we remember those words of our brother, or shall we forget them?

A special effort is now being made to prepare a Christian literature, and to circulate it among the Spanish American Republics. Christian missionaries on the spot entreat that it may be sent to them, they offering to circulate it broadcast. They report vast fields wide open and calling for Christian effort. For want of means, but little has yet been done through the press for those fields. Money is needed to defray the expenses of the effort.

Will Christian churches, Sunday-schools and individuals contribute to this object—much if they can give much, little if they can only give little—and send whatever they may give to the office of the American and Foreign Christian Union, addressed:

"Towards a Christian Literature for the Spanish American Republics."

Of our brother's last moments, Mrs. G. writes: "Though my dear husband suffered intensely during his last illness, his mind was firmly stayed on God. He often repeated with joyful emotion, almost amounting to ecstasy, such expressions as 'Saved by the blood:' 'What a glorious thing to hold union and communion with God and with Christ!' and 'There shall be no night there! blessed time!' He ceased to breathe, calmly and peacefully, without a sigh or struggle."

Mr. Hickey, Agent of the Bible Society for Mexico, passed away a week after Mr. Grieve; and in the words of a Christian who writes from Brownsville, "There is the field of Mexico left destitute!"

"Pray ye therefore the Lord of the harvest" in order "that He may send forth laborers into his harvest."

H. CHAUNCEY RILEY.

THE SALTSBURY PRESBYTERY.—"Resolved, That Presbytery have heard with deep interest the statement of Dr. Taylor, Secretary of the American & Foreign Christian Union, in reference to efforts in the Catholic world, and the great encouragements to persevere in their good work: and that because he represents be cordially recommended to the churches under our care." Copy of Resolution. JOSEPH PAINTER, Mod.

JOHN ORR, Clerk.

We have most interesting letters from Greece and Italy and Hungary, which cannot print this month for want of space. We hope to give some of them in the next Magazine.

REQUEST.—Will the lady who came in our office on the 26th of Nov. and paid M Scudder for the Magazine, kindly send name to him?

PERSECUTION.—The colporter from Lugano relates the following: "A young man from Camignola, a district of Lugano, went to the canton of Berne some years since and during his residence there was married to a young lady of the evangelical faith. The young man also was in the habit attending the evangelical church, and finally renounced Romanism. Not long since the circumstances of his parents required that he return to his native town. Scarcely had he arrived, and the fact known to the priests that he had become a heretic, they brought with him a heretic wife, when they commenced a most terrible persecution. This was continued so effectually, and in the country village where the two had no consoling or sympathy, till finally they were compelled to renounce the evangelical religion, and the wife to disown her parents."

A glass of water was given her by the priests, and she was forced to wash her mouth, as they said, from the diabolical milk with which she had been nourished by her mother.

In another instance, however, according to the same colporter, the priests were not quite so successful. A family in Lugarno, consisting of the father, mother, two sons and two daughters, became acquainted with the truth. The parents and one married son cordially received the Gospel. One of the daughters had for many years been a nun in the convent of Lugano. So enraged were the priests that the parents had received the Gospel, that they turned the nun away from the convent, and this to punish the parents. The result, however, was that instead of gaining back the parents to the Romish church, the remaining son and daughter, together with the nun, received the Gospel.

PRIESTLY SPECULATION.—In a town in the canton Tessin, Switzerland, the priests not long since caused to be circulated a proclamation in the country around, that whoever would make a pilgrimage to a certain Madonna, called the Madonna of Grace, found on the way to a certain convent on the mountains, should obtain the pardon of all their sins, whether venial or mortal, except the sin of possessing Diodati's translation of the Bible, and that those who had that work in their possession must consign it to the priests, before commencing the ascent to the mountain, under pain of eternal damnation.

And secondly, they assured all those who would make the pilgrimage that, in addition to the pardon of all their sins, each one should receive ten cents presented by the congregation of the priests; but an indispensable condition to this was, that the people should pass at least one night on the mountain.

These crafty priests had made all these arrangements in their own favor, for they had sent beforehand their agents to prepare a place for these poor fanatical people, some of whom have traveled many miles to obtain pardon and the small present of ten

cents. Before leaving the mountain, however, the priests made the expenses of each one forty cents, so that all, instead of receiving ten, were obliged to pay thirty, and thus the whole resulted in a nice little speculation for the priests.

The people too had the satisfaction of thinking that their journey, though instead of proving profitable had been expensive, had procured the pardon of their sins in exchange for their money.

CRETE.—Dr. Kalopothakes of Athens, Greece, has just written a letter to the New York Observer, giving a most thrilling account of the heroic valor of the Cretans, and of the terrible suffering the old and the young are enduring in order to throw off the yoke of the barbarous and cruel tyrant of their nation. He gives an account of a siege which lasted many days. The Cretans held the place until its walls were breached.—The Turks took possession only to be blown into the air, as the place was mined. The people retreated into a convent, which they held for two days. When their guns became useless by constant firing, the Turks effected an entrance. The Cretans consulted together and determined to die rather than yield. They set fire to the gunpowder which blew up the convent with all in it. Two thousand Turks and nine hundred Cretans perished. Dr. K. makes an earnest appeal to American Christians. He asks that a Committee may be formed to relieve the perishing thousands from starvation.—We are sorry that our magazine was filled before receiving his statements.

GALENA, January 7, 1867.

REV. A. E. CAMPBELL, D. D.—Dear Bro.:

My soul has been stirred this morning by reading the Appeal in the January No. of the Christian World for a Christian literature in Spanish; and I cannot withhold the expression of my desire and belief that a response will come back to cheer the hearts of those who have sent forth their united testimony. I cannot but think that by retrenchment for Christ's sake, His disciples may give enough greatly to multiply leaves for the healing of those priest-ridden nations, as is so forcibly illustrated in the

conversion of a murderer by the tract—"Christ and the Two Thieves." Especially I am pleased with the suggestion of Dr. Trumbull, to issue the American Messenger or its like, in Spanish. I hope to send you \$25 within two months. And if I could whisper a word in the ears of Christian females, I would ask, Could you not, in making purchases of finery to outshine your neighbors, and thus exciting envy in those who cannot afford such an outlay, could you

not so retrench as to make a liberal donation to create a Christian literature for the millions in South America who speak the Spanish language? ELIJAH.

WHAT SUM WILL SUPPORT A COLPORTEE IN ITALY?—We have just received a note from a friend of the cause, suggesting that we answer this question in the Magazine. We gladly do so. Between two hundred and fifty and three hundred dollars in gold.

BOOK NOTICES.

THE WOMEN OF THE GOSPELS. The Three Warnings and other Poems. By the Author of the Schonberg Family. New-York: Published by M. W. Dodd, 506 Broadway. 1867.

This is a beautiful volume, fit to lie on any parlor table in the land. Hesitate as we may in determining Mrs. Charles' precise rank among poets, we cannot doubt that the numerous readers of the Schonberg Cotta Family will find in

this work many of the traits which have so charmed them in that. The delicate, indescribable touches of her pen, producing an effect like nature, not like art, are present in some of these poems as in her prose works.

The author wishes it known in America that the edition of her works, issued in this country by Mr. M. W. Dodd, alone have her sanction.

Receipts

IN BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF
DEC. 1866, TO THE 1ST OF JAN., 1867.

MAINE.		
Calsa. Sarah D. Stickney.....	1 00	
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Dunbarton. Cong. Ch. by Lewis Wilson.....	11 50	
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Norton. D. S. Cobb, in full of L. M.....	2 00	
Chelsea. Broadway Ch. & Soc. of which \$20 by Rev. Dr. Copp for L. M. of Rev. Sam'l E. Herrick, & \$20 by Jos. H. Sanford for L. M.....	110 64	
Andover. So. Ch. & Soc. add.....	5 09	
Fairhaven. Cong. Ch. & Soc.....	18 78	
New Bedford. So. Cong. Ch. & Soc.....	58 84	
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" Am. Tract Soc. for Mr. Constantine's Mission.....	15 00	
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RHODE ISLAND.		
Providence. Richmond st. Ch. & Soc. bal.....	10 00	
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Bristol. L. Beckwith.....	1 00	
Hebron. Jasper Porter \$1, O. B. Porter \$1.....	2 00	
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T H E

CHRISTIAN WORLD.

VOL. XVIII.

MARCH, 1867.

No. 3

HOW SHALL WE REACH the PAPISTS in OUR LAND?

WE have multiplied Sabbath-schools, and they are doing a work that can scarcely be estimated. We have appointed evangelists and colporteurs, and they are scattering wide-cast leaves from the tree of life. The effect of their labors eternity alone will unfold.

There is another agency which we believe is to become a power as great as either of the two mentioned. It has been tried in India, and God has put his seal upon its work. It has been employed to a small extent in this land, and with good results. We refer to the employment of Bible-women.

Yes, an army of such laborers.

Let some of our wealthy Christians, who love immortal souls, devote a sum or sums like to the one given by Mr. STEWART of this city, the interest of which shall be expended in sending ten, twenty, or thirty Bible-women into every city and village; and who will presume to estimate the fruits of their labors! If one woman in a western city can exert an influence which reaches almost every household, what will not a large number of them accomplish!

The great, sympathetic, affectionate heart of a woman, makes her one of the fittest agents in reaching the millions of poor, ignorant creatures swarming to our shores. Her influence will be like leaven, and will almost imperceptibly pervade the masses.

The Romanists know the power of woman, and are multiplying their Sisters of Charity. You can scarcely turn a corner without meeting some of the train.

That Rome is at work, and that too with gigantic energies, we think will appear to those who will peruse the following article from the pen of Rev. Dr. EDDY, who has done a good work for the Society in gathering statistics and laying them before the churches of our land.

For the Christian World.

AFTER a discourse on the subject of Romanism, a friend of our cause made substantially the following remarks, which struck me so favorably and so forcibly, that I give them as introductory to an article for the "Christian World."

The American and Foreign Christian Union, as it seems to me, may urge the following as its chief claims to the sympathy and support of the churches :

1. It presents the claim common to all other benevolent religious societies, that it is laboring for the enlightenment and conversion of millions of our fellow-men who are in bondage and error. For this same object all our missionary bodies are striving. The millions of Romanists in this country and in Europe, enslaved by the "Man of Sin," and in danger of losing their souls in consequence, have just as much claim on our Christian benevolence as the heathen of Hindostan or the Mohamedans in Turkey.

2. This Society has a further claim, not common to all our benevolent societies. It is directly opposed to the only system of religious error that is at all *aggressive*. Heathenism and Mohamedanism are both decaying systems. There is no danger of their spreading beyond their present limits. We have no fear that they will ever make conquests on our own soil, or any where else where Christianity now prevails. Our work is simply to reclaim as many as possible of their votaries, and to hasten the downfall which has already begun. Romanism, on the other hand, is still an *aggressive* system. We must wage against it *defensive* as well as offensive warfare. We must strive to subjugate it, to prevent it from subjugating us. Though decaying in the Old World, that decay is more than balanced by its progress in the New. It is still sending out its missionaries all over the world, following often in the wake of Protestant missionary effort, and seeking to turn from the faith our own converts from heathenism and Mohamedanism.

3. The wonderful vitality and power of the Romish Church presents a still further claim. It is not only aggressive, but most *powerfully* aggressive. It has the wisest and the best compacted system of policy ever devised by man. It has something of that genius for rule, which was possessed by the Roman Empire, upon whose ruins this church was built. For ages this policy has been perfecting itself, until it has become an engine of almost infinite adaptation, and of tremendous power. There never has been a society of men in the world so thoroughly versed in the art of ruling the masses of mankind as those who have controlled the destinies of the Romish Church. They know how to improve every opportunity for enlarging the sway of the hierarchy. *They know how to work by silent methods.* We often see their friends

established in a community before hardly a visible effort has been made. In this way, they are getting established at the South at the present time.

4. The Society has peculiar claims upon American Christians; from the fact that our political and social condition presents a field peculiarly adapted to the Romish genius for enterprise. Their church is evidently aiming at political power, and it already has political power. A Roman Catholic President is not among the impossibilities of the future. With the government in such hands, what would our freedom, civil or religious, be worth?

This Society may, therefore, urge upon the churches the necessity of greater interest in its work for their own self-defence, and in order to secure the political as well as the religious salvation of the country."

The most prominent feature of the foregoing remarks, we regard as worthy of our most serious consideration: *the aggressive character of Romanism*. "Four times," says Mr. McCauley, "since the authority of the Church of Rome was established in Western Christendom, has the human intellect risen up against her yoke. Twice she remained completely victorious. Twice she came forth from the conflict bearing the marks of cruel wounds, but with the principle of life still strong within her." "The Catholic Church is still sending forth to the ends of the earth, missionaries as zealous as those who landed in Kent with Augustin. The number of her children is greater than in any former age. Her acquisitions in the New World have more than compensated for what she has lost in the Old. The members of her communion are certainly not fewer than a hundred and fifty millions; and it will be difficult to show that all the other Christian sects united amount to a hundred and twenty millions. Nor do we see any sign which indicates that the term of her long dominion is approaching. She saw the commencement of all the governments, and of all the ecclesiastical establishments that now exist in the world; and we feel no assurance that she is not destined to see the end of them all. She was great and respected before the Saxon set foot on Britain—before the Frank had passed the Rhine—when Grecian eloquence still flourished at Antioch—when idols were still worshiped in the temple of Mecca. And she may still exist in undiminished vigor when some traveler from New Zealand shall, in the midst of a vast solitude, take his stand on some broken arch of London Bridge to sketch the ruins of St. Paul's."

Nothing has yet arrested the aggressive march of Romanism. When the battle-ax of Luther struck the portals of Whittemburg, it aroused the whole world of evangelical Christians, and the lovers of civil liberty to the cause of truth and freedom; but it also summoned into new activity all the energies of the Papacy. The Romish Church corrected

her manners ; reformed her morals, and entered with new and increased effort on the work of enlarging her dominions. And though losing for a season, extended possessions on the continent of Europe, and partially her moral power in England, she struck out boldly for new territory in foreign lands. She set no bounds to her aggressive march. China, Africa, the Islands of both Seas ; this continent of ours, from the snows of Canada, down our Western waters ; over our wide prairies ; in the dense forests ; circling in her arms roaming savages as genuine converts ; to the Capes of Florida ; all of Mexico and South America to Cape Horn, show the symbols of the Catholic faith and the deep traces of her power. And soon, turning from these new acquisitions, it was not long nor difficult for her to resume her sway over almost the entire territory of the South of Europe, which to this day remains tributary, so far as religious at all, to the Roman Catholic interests.

But all this does not appear to excite the fears of our American people. And why it does not, is almost unaccountable. It is said, amid such intelligence as we possess, and surrounded by our free institutions, Popery cannot live. But it has lived, and it does live, with ever-growing zeal and power, both moral and political. We make no aggressions upon it, while it makes formidable aggressions upon us. It is demanding and receiving more and more every day. No one who has not made an examination has any idea of the numbers which have gone from our educated circles to the Catholic Church, and who have come from that church to us ?

"We often hear," says Mr. McCauley, "that the world is becoming more and more enlightened, and that this enlightening must be favorable to Protestantism, and unfavorable to Romanism. We wish we could think so. But we see great reason to doubt whether this be a well-grounded expectation." "During two hundred and fifty years, Protestantism has made no conquests worth speaking of. Nay, we believe, so far as there has been any change, that change has been in favor of the Church of Rome." This is high authority, and should be heeded.

And what is there now indicative of the slightest check ; any thing like an arrest of the aggressive movement of the Papacy ? She has indeed stepped from her unstable throne ; suspended her civil functions. This was enjoined upon her by the sagacious Napoleon III, as directly favoring her spiritual power. And is it not ? As at the Reformation, so now, the entire Romish Church is roused to new energy, and is in the most unwearied activity to enlarge her borders ; and in the very face of intelligence and freedom she is planting the symbols of her faith fast by the Universities of England, and the monuments of American *freedom*. She makes no disguise of her triumphs at Oxford ; and she

carries her claims openly and boldly to the very capital of our country. The highest ornaments of English literature, and the dignitaries of her established church, she invites to her communion ; and they obey her call. And the free soil of America she would claim as her own.—Sanctioning treason and rebellion to our government, she has proclaimed civil liberty a nuisance ; absolved the millions of her subjects here from all allegiance to our government and laws ; openly acknowledged a separate, rebel State within our borders, and would establish her own spiritual dominion as paramount in authority to all other earthly sovereignties.

Before her numerical strength and political power, the secular press of our entire country is silent ; and to her bold demand for governmental patronage our Chief Magistrate favorably responds, and appears in person, encircled by Bishops and Archbishops, sanctioning the most imposing Roman Catholic clerical assemblage, save two, the world has ever seen. This assembly talks as if the interests of the entire Papacy were in its hands, the Pontiff and all. It proposed to establish thirty new Sees among us ; would take under its special charge our five millions of freedmen, and regard our entire land as the peculiar heritage of its august head and ruler.

And as the spiritual head and ruler of one hundred and fifty millions of souls, who bow to his authority as to the authority of God himself, the Roman Pontiff was never more powerful than at this moment ; and we believe never more proudly bent on his aggressive march ; nor has he ever had in prospect possessions more inviting to his hopes, or more stimulating to his lofty and ambitious designs. Instead of "the future traveler from the crumbling arches of London Bridge, sketching the ruins of St. Paul's," I fear we shall see the Roman Pontiff official, at its altars, and burning incense in the chairs of Westminster Abbey.

May we never see this country meanly courting the favor, and bowing at the altars of Papal pretensions.

Jan. 1867.

A. H. E.

A WAGER was once made in London, that by a single question proposed to an Englishman, a Scotchman and an Irishman, a characteristic reply would be elicited from each of them. Three representative laborers were accordingly called in, and separately asked : "What will you take to run round Russel Square, stripped to the shirt ?" While the Englishman unhesitatingly answered, "A pint of porter," the humorous response of the Irishman was, "A mighty great cowl !" The man of the North, however, instead of condescending upon any definite "consideration," cautiously replied, with an eye to a good bargain, "What will your honor gi'e me ?"

THE RELIGIOUS QUESTION IN MEXICO.

ARTICLE THIRD.

FROM the conquest of Mexico, her fate was decided for many years from that time superstition perverted their minds, and servility sealed their lips, degradation humbled many heads, and between Spain and Rome—that is to say, between foreign tyranny and Popery—were distributed the harvests of the world of Columbus ; and the gates of improvement were closed to the children of Mexico for an indefinite period.

Prometheus had a vulture, which devoured his entrails : Mexico has two—one which tore her brain, to render it inaccessible to illumination ; and the other her heart, to destroy its sensibility. She had been buried alive ; and then, whenever she showed any signs of life, her enemies succeeded in thrusting her back again into the dust of death.

Those who have believed and trusted in heaven and the future, have always hoped to hear the voice which said to the paralytic : “ Take up thy bed and walk ! ” Mexico will hear it, and will gain that health - which she has been defrauded by the tyrants.

Romanism, which knew perfectly well that it owed its existence - an accident, wished to cast its roots deep into the soil, and attach itself to the masses of the people, cruelly moving their imagination and inculcating into them the poison of error, which would be propagated from father to son.

Wo to him who should doubt and think to tear off by force the bandage with which they would blind his intellect ! The torments of the Inquisition, the punishment of the water torture, the rack, the boot or the flames of the *auto-de-fe*, were his portion. “ Believe or I will kill you ! ” said Mohamed ; and “ Believe or I will kill you ! ” repeated the Romish priests. But comprehending that a time would come when human nature must rebel against such excesses of barbarism and frightful cruelty ; comprehending that such daily and hourly wickedness could not be eternal ; that that impious institution called the Holy Office must be abolished, they took care to hold in sure bonds the will and conscience of the people.

Prodigies, portentous events, stories of stupendous miracles serve their purpose. Oh ! that the question of miracles might become one of laughter, for indeed it furnishes vast fund for ridicule ; it is simply a work of imagination and caprice. Happy they who see the light and know the truth ; for they will not be the sport of infidel impostor who thus make traffic of credulity, who thus speculate on the confidence of a new people, who thus abuse piety and faith !

A visit to the Romish churches in Mexico, would make manifest the truth of these remarks. Their walls are covered with little inscription

relating to the histories of miraculous occurrences, represented in miserable daubs, intended for pictures of them. One person seriously sick, and given over by the wisest physicians, invoked the Virgin of the "Solitude of Santa Cruz" and was cured. A little boy falls from a lofty terrace and has his skull broken on the pavement ; but his mother prays to the image of "los Remedios," and her son runs to her arms, without any injury whatever. A young man mounts a spirited horse, which takes fright in one of the public parks ; runs away, throws his daring rider upon the ground, and breaks his neck. One of his parents invoked the Virgin of *Guadalupe*, and the youth gets up, remounts the horse, which now stands quietly, and takes a good whipping without offering to move. A multitude of little pictures of horses, and mules, gauntlets and whips, crutches and props and other apparatus, refer to miraculous deliverances obtained by the power of images.

One traveler presents to the Virgin of the Angels a silver coach, because a band of highwaymen only robbed him of all he had, and did not murder him. Another man gives a golden ship, because a certain gale of wind did not last as long as the deluge, and he returned home safe ; and numerous other gifts are offered to the idols of Mexico.

There are few persons who do not make promises, in their dangers or sicknesses, to carry such or such an offering to this or that saint, or to this or that image, in order to testify that something was their work which was only the result of science or a natural effect of particular circumstances, and which might be perfectly explained by a little logic or common sense, without the need of launching into miracles or the unknown.

In addition to the pictures and figures mentioned, certain small pieces of silver and gold are known by the name of *miracles*. These are presented to idols, not by hundreds of persons, but by thousands ; because the smallest danger which can excite the imagination leads a person to make one of these little presents, which is a hieroglyphic. A young girl is afraid, because she sees an ox at a distance or a harmless cow near by : she invokes the image to which she pays her devotion ; and in a few days carries, as an offering, a little ox or cow, made of gold or silver. One of her little trinkets is missed in the house ; and when she finds it, she offers another *miracle* to her favorite saint. The sacristan of the church in which that idol is worshiped, hangs another 'miracle' in the name of the favored girl to the dress of the saint, or puts it among the other apparatus belonging to him in a place convenient for the edification of the multitude.

The Romish clergy have cruelly divided that country. By their furious fanaticism, they have raised a wall of separation between fathers and sons. The new generation, who have begun to see more clearly

than the preceding, have not been able to consent to be deceived in so gross a manner, and in seeking the truth and light by discussion, have encountered extreme opposition and disgust in their families ; which may be easily imagined, when the intolerance of the Romish clergy is kept in view.

In the insurrections, in the popular tumults, in the *pronunciamientos*, it is very common to find fathers and sons enlisted in opposite bands ; the fanatical brother fights against his Liberal brother ; and the retrograde family, guided by one or more Romish priests, shut the gates of their house against the honorable suitor of the daughter, who seldom has courage enough to protest against their violence, because there is nothing more backward in Mexico—at least in general—than female education, woman being the victim of all the errors and prejudices, and deprived of almost all the securities and liberties which she enjoys in the United States.

To the disgrace of civilization, and insulting to common sense, there is a great number of images in Mexico whose origin is as mysterious as the idols of the heathen.

The priests of Rome have not consented to have the multitude render worship to the pictures and statues, because they represent sacred objects ; but they have involved the origin of each of those idols in a fantastical history, availing themselves of the rustic ignorance and simplicity of the indigenous class, whom they have naturally imposed upon and used with greater facility than others.

They have wished to have each idol respected for what it is in itself ; that the people should be accustomed to confine their imagination and the exercise of their intellect, to a sensual and gross worship ; that they should require clay and wood and stone ; that they should not meditate or think of the Divinity ; in short, that they should not shut the eyes of the body in order to open the eyes of the soul, and see heaven, and in it a Saviour and a God ; but that they should remain on the earth, in the dust, and in misery ; that in speaking of God and his works, they should confound the view of Him with the works of men, with material works, which can never give an idea of Spirit.

Oh ! the Romish clergy, in their excess of tyranny, have claimed that the human soul shall not rise, but remain here below, fastened to the world, lost, as paganism represents Theseus, dishonored like the woman of the Apocalypse.

The Pope has fulminated excommunications against the Liberal party, because they have decreed toleration ; but he allows the clergy to propagate idolatry, and to teach Mexican people to worship the *apparitions of saints*, because gold goes from Mexico to enslave Italy.

It is painful to record the fact that the masses of that people believe

the extravagant legends which Catholicism has forged in Mexico. The multitude in their fanatical zeal, would allow themselves to be killed in defence of the authenticity of such traditions, which not only cannot bear the judgment of reason, but actually shock their own.

To what does it tend, most persons will ask, when a people who have the worship of images believe in their miraculous appearance—whether they bow before them in one manner or another?

Lo, the answer! The Romish clergy have comprehended that, more than the admiration of the work of art, more than a just tribute to a perfect production, there was needed the degrading adoration of the multitude, receiving the sculptured object, not as the product of the artist, but as a gift of heaven, coming into the world preceded by miracles; and, if it is possible, to take advantage of fanatical hypocrisy in cases of floods, pestilence, or other extraordinary occurrences, in order that the people may never forget the portentous apparition of the idol.

The Romish clergy has had foresight enough in such speculations, has known how to please all tastes in fabricating images for the poor and for the rich, for the laboring classes whom they impose upon miserably, and for the privileged classes, who live on the toil of other people and entitle themselves aristocrats. They have proscribed the Bible and the unity of Christianity, but have created vast incomes by those images whose existence is merely a legend, midnight tale, a German fantasy, a chimera, a pure invention, eccentric, strange, capricious and original!

On the other hand, the erecting of the idol attracts a concourse, and increases the number of neophytes. The Indian of Hindostan commits more barbarities than the Inca of Peru, who worships the sun, because the latter has a better idea of the Divinity by directing his view to the orb of day, while the other occupies his thoughts with the gross forms of his images, and joyfully, furiously, enthusiastically, throws himself under the car of the idol to be crushed to death. It is a vertigo, a frightful lunacy, which afflicts those masses of fanatics, who delight in relating to each other the chimerical tales of their favorite images.—Our readers shall find a short account of some of them in the next article.

THE oldest stove in the United States, if not in the world, is that which warms the hall of the capital of Virginia in Richmond. It was made in England and sent to Virginia in 1777, and warmed the house of Burgesses and the General Assembly for sixty years before it was removed to its present location, where it has been for upwards of thirty years. It has survived three British kings; and has been cotemporaneous with four monarchies, two republics and two Imperial governments of France. It has remained unmoved through our civil war.

POETRY.

THE BRIDE'S FAREWELL.

BY MRS. E. E. TUCKERMAN.

Childhood, farewell! thy distant shore
 I seek, with bounding feet, no more;
 Thy birds, thy flowers, thy forest dell,
 Thy heart so joyous, fare thee well.
 But often yet shall flowers of Spring,
 And the glad songs the blue birds sing—
 The pebbly edge of minnowy brook,
 The fern within the shaded nook,
 The fragrant breath of new-mown hay,
 The laugh of children at their play—
 In fancy tempt me to that shore
 To which I shall return no more.
 Farewell to girlhood wild and free,
 Ere silken chain had fettered me;
 When like a wild-bird on the wing,
 I welcomed each returning Spring,
 And deemed my heart would ever be
 Untamed and careless—"fancy free."
 Not like the dim and shadowy lines,
 Where sky on distant hill reclines,
 Shall thy receding landscape be;
 But fresh, distinct, and real to me.
 O, let the hearts that will, forget,
 But mine shall cling to memory yet;
 Around me oft, in twilight dim,
 Shall float our quiet evening hymn,
 And then shall tender memories come,
 Of my beloved childhood's home,
 And those whose love so true and strong
 Has led me all my life along.
 The shadowy future! all untried—
 I venture on its misty tide;
 Unknown what tempests, fierce and dark,
 May wait to whelm my fragile bark;
 But there's a star that gleams above,
 I'll trust: it is the Star of Love!
 And radiant hope dispels the gloom,
 Gilding with light the years to come;
 Then points us to that "better land"
 Where none shall clasp the parting hand.

EVERY LITTLE HELPS.

SUPPOSE a little twinkling star,
 Away in yonder sky,
 Should say, "What light can reach so far
 From such a star as I?
 Not many rays of mine so far
 As yonder earth can fall;
 The others so much brighter are,
 I will not shine at all."

SUPPOSE a bright, green leaf, that grows
 Upon the rose-bush near,
 Should say, "Because I'm not a rose,
 I will not linger here;"
 Or that a dew-drop, fresh and bright,
 Upon that fragrant flower,
 Should say, "I'll vanish out of sight
 Because I'm not a shower."

SUPPOSE a little child should say,
 "Because I'm not a man,
 I will not try, in word or play,
 To do what good I can."
 Dear child, each star some light can give,
 Though gleaming faintly there;
 Each rose-leaf helps the plant to live;
 Each dew-drop keeps it fair.

And our good Father, who's in heaven,
 And doth all creatures view,
 To every little child has given
 Some needful work to do.
 Kind deeds toward those with whom you live
 Kind words and actions right,
 Shall mid the world's deep darkness give
 A precious little light. *S. S. Visitor.*

Come, brother, come! give us thy hand,
 To work for God this year;
 Disease and death are in the land,
 The Judgment draweth near.

SUNDAY-SCHOOL DEPARTMENT.

SABBATH-SCHOOLS IN FRANCE.

NO. II.

FULL thirty years ago, a godly Methodist minister went from England to the South of France, where it pleased the Lord greatly to bless his labors and make him the instrument of much good. If he took not with him from England the idea that the Sabbath-school could be the pioneer of churches, especially in all civilized countries, he took the idea that this form of organization was

a most efficient auxiliary; and hardly did he organize a church without commending it to them. The seed which he sowed soon germinated, and bore fruit an hundred fold. The best Sabbath-schools, therefore, which are to be found, out of Paris, and perhaps we need not make this exception, are in the neighborhood of Nimes. But as Mr. Cook did not make Sabbath-schools a speciality, it was not to be expected that they would extend much beyond the influence of

the Methodist churches; and as this *ism* has not been of very rapid development in any part of France, the schools remained few in numbers, even down to the year 1854. It was about this time that the Rev. J. P. Cook, a son of the aforesaid Cook, whose recent visit to this country has gladdened and cheered so many Christian hearts, commenced his Sabbath-school labors in the city of Paris. At the same time a Sabbath-school committee was formed in Paris, embracing all the evangelical denominations. Thus in France, as every where else, the Sabbath-school laid the foundation of Christian union, and demonstrated it to be possible, wherever there is a heart to love and hands to labor for the extension of Christ's kingdom.

Previous to the formation of this committee, there had been groups of children, from fifty to one hundred and fifty, collected on the Sabbath, to be catechised by the pastors. These collections were sometimes called Sabbath-schools, although rejecting its fundamental principles, which are divisions into small classes, and their instruction by laymen. Mr. Cook and Rev. Henry Paumier, the present excellent president of the Paris committee, were the first to adopt in the North of France the true Sunday-school idea. But in France, the institution has had to contend with difficulties, discouragements, and stubborn prejudices, not only from Romanists but from Protestants, at every step of its progress. The jealousy of lay co-operation, especially to lay teaching, was then and is still so great as to confine the organization of Sunday-schools within less than half of the authorized Protestant churches. In 1856, the attempt to set the Christians of Paris at work, and furnish them with something tangible and systematic to do, by dividing a few assemblies of youth into classes, or groups, as they are there called, met with resistance from the best of ministers, for they felt it to be their special charge to "feed the lambs." For a long time it was all in vain to contend with these good men, that this could be better done by the old sheep than by the shepherd. But after a few weeks of kindly intercourse Rev. Fred. Monod, whose name, with others

of the same family, is not only a tower of strength, but a fragrance both in that country and this, was the first to yield. He entered a private apartment one evening, with sixteen of the members of his church, and after a questioning of two hours, arose and said to this group of disciples: "Dear brothers and sisters, here is something for each of you to do." The next Sabbath, or that following, his catechetical class was arranged into a well-organized Sabbath-school, and so continues to this day—one of the best in France. A few months after, in his visit to America, he said the numbers in his school had doubled, and it had become an object of much interest to his whole church. A few young men, ministers in the Lutheran church, (for Protestantism in Paris is largely composed of the Lutheran element,) had been interested listeners to all that had been said on the subject of Sabbath-schools in Paris, in that winter of '56 and '57. When Mr. Monod adopted the system, the leading pastor, Rev. Mr. V—— gave the subject a candid hearing, and, as a result, his hearty assent. Then their young men took hold of it with vigor, and several other schools were added to the number, which were organized on the group or class system. ——— KNOX.

THE ISLAND OF CUBA.

ONE of the recent exiles from Mexico, who took refuge in this country and has for more than a year been an interested observer of our Sabbath-school system and freedom of Church and State Government, called at Havanna on his homeward voyage, and from there writes to a friend the following:

HAVANNA, Dec. 8, 1866.

***** "I hope the efforts which you are making for the reformation of the Spanish American Republics may produce the effect which is to be desired in a work of such magnitude and importance; but I believe you ought also to look with compassion upon this island, for (in my opinion) there is no place where the preaching of the Gospel is more needed than here. The most profound ignorance prevails here, notwithstanding the vicinity of your land.

I desire that you may be preserved in health, and that you would pray for your friend,

J. R."

Perhaps there is no place in Christendom where Catholicism and slavery have conspired so successfully to work out their legitimate results in the degradation of society at large, as in Havanna. At the earliest convenient day, we may describe the moral condition of that Island, as seen from the Mexicans' point of view and our own.

Those who remember what has been published in this magazine, setting forth the hearty co-operation of a continental committee of the London Sunday-school Union with this department, will read with interest a few extracts from the diary of a member of that committee, who recently visited Germany in order to enjoy the friendship and fellowship of those who had commenced there this labor of love.

"Ever and anon as we passed along we caught a glimpse of lovely secluded valleys, running far in amongst the mountains, in some of which, renowned for their mineral springs, are the watering places which are so popular in this part of Germany, and where, during the season, invalids in search of health, and the devotees of fashion in search of pleasure, alike resort.

We stayed for a few hours at Freiburg (Baden) in order that we might visit some friends there, and ascertain the present position of a Sunday-school commenced by M. Brockelmann in January last.

We had a very pleasant interview with Madame H—, the superintendent, and her niece, one of the teachers. The school has been steadily increasing from the commencement, and now there are eight teachers and eighty-five children on the books, of whom eight teachers and sixty-two children were present on the day previous to our visit.

Many little incidents were related to us, showing the growing attachment of the teachers to the work, and the affection springing up between them and their little charge, which will go far to encourage the friends in persevering against the open opposition of some, and the apathetic indifference of others, who, from their position in the church, ought rather to stimulate and support the infant cause.

All the teachers are ladies, the national prejudice having hitherto prevented any gentlemen from joining them. They meet every Friday to study the lesson, under the presidency of the Dean, who, though objecting to Sunday-schools as altogether un-

called for, himself prepares the teachers, lest by allowing some one else to undertake this duty his official position should be prejudiced, and his authority lessened.

The great difficulty experienced by Madame H— and her friends was the want of a suitable room.

Circumstances would oblige them shortly to quit the inconvenient room, in a private house, then used. The national schoolroom had been peremptorily refused, though not used for the purpose on Sundays. Her application for the use of a room in the town-hall had been defeated by one of the clergy privately canvassing the members of the council, and biasing some who in the first instance had promised their support.

Feeling this to be one of the cases where assistance might most advantageously be offered, I assured Madame H— that the Committee of the Sunday School Union would gladly co-operate with her, and if a room could be obtained would assist in payment of rent or other expenses.

Our next stage carried us once more across the Rhine, this time into Switzerland, to Bale, a large and important town, the seat of many religious and benevolent institutions, but at present without any Sunday-schools.

We called upon some friends who, stimulated by the accounts which reached them from other parts of Germany, promised to commence a Sunday-school in October, and considering the facilities which the town affords, there is every reason to hope that the effort, if commenced, will be successful.

A few miles from Bale is St. Crischna, an institution for the education and preparation of young men for the work of missionaries; and knowing that on each Sabbath they conducted religious services in the surrounding villages, we were desirous of seeing them, in the hope of interesting them in Sabbath school work.

En route we stayed at Richen to visit Herr Spittler, the German philanthropist the founder of this and several other benevolent institutions.

Did space permit it would be deeply interesting to narrate the story of his life which has been devoted to the successful prosecution of several schemes for doing good in an unostentatious way; schemes which have been prompted by the expansive benevolence of a loving heart, and carried out, not by elaborate organizations for raising funds, but in simple faith and prayer.

Our welcome was most cordial. All friends receive a kindly greeting, but English friends especially. We found the venerable old gentleman, now past fourscore years of age, busy with his books and

papers, still maintaining, with the help of his son, an active supervision of the various enterprises he has founded, and watching over their development with fatherly interest. He was much pleased with the object of our visit to the Continent, and heard with great interest some brief details of the work. Leaving Riehen, we ascended a mountain on the spur of the Black Forest range, at the very summit of which St. Crischona is situated.

The ascent in the noontide heat of a summer sun was very fatiguing, but the view amply repaid the toil.

Immediately below was the fertile valley of the Rhine, running for more than a hundred miles between the Vosges Mountains and those of the Black Forest. In every direction the horizon was bounded by ranges of mountains. Yonder, in France, the dim outline of the Vosges blended with the sky; there, in Germany, stretched far behind us the fir-clad summits of the Black Mountains: in front was Switzerland, with the bold, majestic Jura range, in verdure clad; the Bernese Oberland, with rugged crags and jagged rocky sides, seamed with the track of winter torrents, bare and sterile; and then behind these the glittering peaks of the Bernese snow range, grandest of all, bathed in golden sunshine which, reflected on the virgin snow and ice-bound glaciers, make their outlines as sharp and distinct as if they were close at hand, instead of more than eighty miles away.

Here we found a small cluster of buildings, comprising dwelling-houses for the superintendent and chaplain, dormitories, workshops, dining-hall, lecture and classrooms, chapel, kitchen, farm, &c.

We had a long conversation with the superintendent and his wife, who promised to use their influence in the direction of our efforts; and after a brief inspection of the premises we returned to Bale, and thence by a train in the evening to Berne. Until our arrival at Bale we were not aware that there were any Sunday-schools in the Canton Berne. At Bale, however, we heard such gratifying statements of the work that was being carried on by a few friends in Berne, that we determined to alter our route and visit that city.

Early the next morning we waited upon Dr. B—— and Pasteur Iselin, and were much pleased to learn that these gentlemen, having attended some meetings convened by Mr. W. during his stay in the city, were so impressed with the importance of the work that they organized a small committee, began one or two schools in Berne, and subsequently in the surrounding district, and now there are ten Sunday-schools in Berne

city, and upwards of one hundred in the Canton, established by their efforts, and a small paper for children is issued monthly.

The Pasteur Iselin meets his teachers weekly to study the lesson, supplying them with written memorandums of the leading truths, and evidently very anxious to promote the efficiency of his school.

Here I parted with Mr. Brockelmann, whose kindness and courtesy to myself, and peculiar fitness for the office he sustains, I am glad thus publicly to acknowledge. Mr. B—— returned home, whilst I continued my journey."

ILLUSTRATIONS

FOR SABBATH-SCHOOL CONCERTS & TALKERS.

ROMANS i. 16—"The Gospel of Christ ... is the power of God unto salvation to every one that believeth."

THE POWER OF GOD.—*Thracian Emblems.*—The Thracians had a very significant emblem of the almighty power of God. It was a sun with three beams—one shining upon a sea of ice and dissolving it; another upon a rock and melting it; and a third upon a dead man and putting life into him. What a striking illustration of the power of God in the Gospel! It melts the hardest heart, and raises to a life of righteousness those who were "dead in trespasses and in sins."

2 CORINTHIANS v. 17.—"If any man be in Christ, he is a new creature."

THE GREAT CHANGE.—A Scotch girl was converted under the preaching of Whitefield. On being asked if her heart was changed, her true and beautiful answer was, "Something I know is changed; it may be the world, it may be my heart; there is a great change somewhere, I'm sure, for every thing is different from what it once was."

PROVERBS xxii. 11—"He that loveth pureness of heart, for the grace of his lips the king shall be his friend."

A little girl having read to her teacher the first ten verses of the fifth chapter of Matthew, he asked her to stop and tell him which of these holy tempers, said by our Lord to be blessed, she should most like to have. She paused a little, and then said, with a modest smile, "I would rather be pure in heart." Her teacher asked her why she chose this above all the rest. "Sir," said she, "if I could but obtain a pure heart I should then have all the other graces spoken of in this chapter." Surely this was a wise and a right answer. God himself had said, "Out of the heart are the issues of life."

MR. BOLOGNINI'S REPORT.

VILLINO PETROVITZ SULLA COSTA, }
FLORENCE, NOV. 21, 1866. }

MY DEAR SIR & BROTHER, Mr. Woodruff:

I hope you have got my last letter, dated from Padera, on my coming back from Venice. I told you there, how many places I had to go, to establish or organize Sunday-schools; but instead I had to come back for want of money. From Padera I went down to Nautona, where I had to await the diligence to Guastalla. Here I was requested to remain some days to preach, and there we started the Sunday-school with some sixteen children. I left, and went again to Mezzano Inferiore, where I had already been, but could do nothing, for the minister was not at home. I had seen him at Parma on my first passing there, and we had agreed that, on my coming back, he would call there if advised, and I wrote and met him. We had a preparatory meeting, then we agreed to have a teachers' meeting on Saturday. This being Wednesday, I went to Parma, where we had a meeting on Thursday evening, and appointed a Director, Teachers, etc. The next Saturday I went again to Mezzano Inferiore, where we had a teachers' meeting in the evening, and then on Sunday morning the Sunday-school there and at Parma. Now I can tell you that we have two Sunday-schools at Bologna, one with the Free Church, supported by our committee, numbering some sixty or seventy children; and another with a Baptist church, Rev. Mr. Wall, with some fifteen children. A Sunday-school is now at Guastalla, with some twenty children, and another at Brescia, about the same, both new and connected with the Vaudois. Both in Guastalla and Brescia I was requested to preach three or four times, and asked to go back as frequently as I could. In Mezzano I started a new school, with about twenty children (Wesleyan), but now I am requested to send 40 copies of our paper. The number of children seems increased.—At Parma the Sunday-school was only with eight or ten children (Wesleyan), and here I would have many things to say, but I will tell them to Mr. Piggott, for it is necessary for your representatives not to rely on min-

isters' reports, but go and see with their own eyes, and inquire from the brethren.—A new Sunday-school was opened also, but I could not attend it, at Milan, in the church supported by Mr. Piggott, Wesleyan agent. There are two more you know, one connected with the Vaudois and another with the Free Church, both numbering some 60 children. There is another Free Church, and I tried to induce the evangelist to have another, but I have not been able to accomplish it yet. But if I have occasion to call again at Milan, I hope I will do it.—We have two in Turin, both of about 100 children, one depending upon Mr. Miller (Vaudois) and another upon Dr. DeSanctis. Two Sunday-schools are in Genoa, one with the Free Church and another Vaudois, both with about fifty children. In Como there are two Sunday-schools, Vaudois and Free Church, of some fifteen each. There are two Sunday-schools at Elba, one Vaudois, of about fifty children, and another Free Church, of some fifteen. Here I hope we will soon have another at Longone, for I hear that the church there is going on very well. Remember what I wrote you last May. Three or four good men could destroy Popery throughout the Island. That of Leghorn I hear contains some fifty children. There are two in Pisa, both of some twenty children. One in Carrara of some twenty; one at Torano, about the same; and another at Spezia which I started with four or five, but now I am told it is growing very well. Here in Florence you know we have two. I have now to go to Cremona, Paria, Caravaggio, and some other place near Alexandria, then to Pistoia and Lucca. These places were warmly recommended to me by Mr. Piggott, whom I visited in Padova just to tell him about difficulties I had in not finding the minister at Parma and Mezzano. I am glad to say that he gave me authority to do what I thought the best in every church supported by him, whether there was a minister there or not. He recommended to me several places, and I promised to go.

Vice stings us even in our pleasures, but virtue consoles us even in our pains.

THE FOREIGN FIELD.

BELGIUM.

ANTWERP, Dec. 14, 1866.

*To the Secretaries of the American & Foreign
Christian Union, New-York :*

DEAR BRETHREN—There is as much religious liberty in Belgium, although it is a Roman Catholic country, as in any part of Europe. There is no State church here ; the Catholic and Protestant churches alike, with the parochial schools, receive a salary from the government. This is not due, however, to any good will which the Catholic or clerical party bears towards Protestantism, but to the demands of the liberal party. Rome never makes any concessions to freedom, either civil or religious, but under compulsion. What is the exact relative strength of the two parties here, as to numbers, I am unable to say. The liberals are the ruling party in the government, but as the franchise is based upon a property-qualification the polls do not exhibit the numerical strength of the Papists. The non-voting population, which includes the uneducated classes generally, are nearly all bigoted Catholics, while the upper classes, whether they are enlightened Catholics or Protestants or Free-thinkers, as doubtless most of them are, belong to the liberal party. In Antwerp, for instance, which is one of the strongholds of Popery, the clerical party controls every thing as far as possible in their own interest—but in Brussels and many other places the liberals have the ascendancy, and the liberal and progressive party have a numerical majority in the national legislature. Of course, the Catholic party complain that their rights and interests are not sufficiently regarded—that they are oppressed, as they always do when they cannot control all matters of religion and education in the interests of their church. That a free press and free speech are allowed ; that instruction in ‘ Christian doctrine,’ i.e. the dogmas of their church, is not made obligatory in the communal schools ; that other churches receive a subsidy from the State as well as theirs—these are among their grievances, of which they bitterly complain. But they are destined to get heavier

grievs. The rulers of this church are greatly troubled at the progress of liberal sentiments on every hand, and the consequent weakening of the Papal power. The events of the last few months, and the political situation of the Pope at just this moment, and the signs of the times, are filling them with consternation. Their Bishops are adding their pastoral letters to the encyclicals of their chief, to comfort the hearts of the faithful and to prepare them for sorrows yet in reserve. The Bishop of Bruges has just issued an address to the clergy of his diocese, in which he says : “ On the eve of the grave events which threaten, the expectation of which holds the whole Catholic universe in utter suspense, our heart seeks to find refuge with your hearts, and to mingle its fears with your fears and its hopes with your hopes.” And then, after explaining the situation of the Pope consequent on the withdrawal of the French army, and complaining of the perfidy of the enemies of the Papacy, he concludes thus—“ It is possible, probable even, that without a particular intervention of Heaven, we may have to inform you, in a few days, that the good Pius IX, wishing to save his independence and the liberty of his Apostolic ministry, has seen himself obliged to take the way of exile.” The newspapers and journals are filled with comments, speculations, prognostications, and all Europe is in suspense, and indeed no doubt all Christendom are looking to Rome in the expectation of some great event or change in the Papal world, but just what, no one can tell, as just at hand, and perhaps to crown the wonders of this expiring year.

The color and shape of affairs are so rapidly changing, that before this can reach you the telegraph will perhaps have given you some definite facts in the place of any of the vague rumors and uncertainties of which I might write ; and so I forbear and hasten to conclude with some statistics of the churches in Belgium.

The government subsidy to the Roman Catholic Church in Belgium amounted the last year to about 5,300,000 francs. Now

much was given in support of the provincial schools of this church I am unable to learn.

The Synod of the Protestant churches of Belgium, embracing *ten* churches and *thirteen* ministers, preaching in Dutch, German, French and English, received from the government a subsidy of 98,000 francs, during the last year. This also includes what was given in aid of their parochial schools.

The Jewish church received a subsidy of 12,000 francs.

The Synod of the Protestant churches connected with the State raised during the same period among themselves and in Holland the sum of 14,515 francs, and sustained *four* missionaries and *six* schools. There is *one* colporteur at Antwerp connected with this church, sustained in part by the American Seamen's Friend Society in New-York, and laboring principally among the seamen of this port; and it is possible there may be one or two more in different parts of the country, but I think not.

The Evangelical Society, or the Society of "The Christian Missionary Churches of Belgium," is composed of a body of free churches, who are independent of government aid, and have no connection with the State. According to their report of last year, there were in this connection 23 churches, 17 pastors, 5 other preachers, 9 schools, and 10 colporteurs. The income of this Society, for the support of these churches and schools, was as follows:

From Germany	400f	France	505f
" America	997	Switzerland	1,710
" Belgium	5,221	Gt. Britain	17,702
"		Holland	20,351

Total income 48,886

It will be seen from these statistics that the cause of Evangelical religion (assuming that all these Protestant churches are Evangelical) is weak, compared with Romanism in Belgium, and that the subsidy they all receive, together with the Jewish religion, is only about one-fiftieth of the sum bestowed by the government upon the Papal church.

Something has been done through the influence of Mr. Woodruff, and with funds from the American and Foreign Christian Union, to promote Sabbath-schools; but *how much I am unable to say.*

There is a great call for evangelical labors here: the field is an open one; the time auspicious. In the advancement of education and the material interests of the country, I fear that Infidelity here, as in many parts of the continent, is gaining ground faster than true religion. These Protestant churches need to have a new life awakened within them. Your Society is doing almost nothing here. I wish you could see your way to send some laborers into this interesting and hopeful field—a field that was most deluged with the blood of the martyrs of the Reformation, but from which the martyr-spirit has departed, and where there is now very much need to "strengthen the things that remain and are ready to die."

I think that a company of female colporteurs—if suitable women could be found—would work to great advantage in this field. The women do their full share of shop-keeping, trading, marketing and out-door labor, and I see not why they might not now be employed as in the primitive church, and indeed they are at Constantinople by the Bible Society, in the active labors of the Gospel. I saw a woman, the other day, in one of the public squares, declaiming more eloquently to a large crowd who had gathered about her; my curiosity was excited. I went near to her, and I saw that she had a box filled with what appeared to be Catholic charms, which she was selling to the people, together with a little tract explaining their virtues and uses. She was a most attractive speaker, and was listened to with the greatest attention and respect. I thought then, and I think now, if you could send into the field a company of such women whose hearts were warm with the love of Christ, their success would be great.

Yours in the fellowship and labor of the Gospel of Christ, J. H. PETTINGILL,
Amer. Seamen's Chaplain at Antwerp

ITALY.

SARZANA, Jan. 3d, 1867.

REV. MR. SCUDDER—My Dear Brother: Since I last wrote you, the Evangelist, Alessandro Cestari of Portoferraio, a converted lawyer has been secured for Carrara, and two weeks ago began his work there. I was present

at the services on last Sabbath, in company with an American friend, Mr. Chapin, of Lawrence, Mass. A large and attentive audience was in attendance; and I was agreeably surprised to hear with what power and deep knowledge of the fundamental doctrines of the Gospel the new evangelist spoke. His text was Rom. iii, 25, and he handled it indeed not as a novice, but as one who knew whereof he spoke. The people are very greatly encouraged, the schools are in a prosperous condition, and all bids fair for the speedy re-establishment and prosperity of this important station, which received such a sad reverse from one whom all more or less trusted.

We afterwards visited the little church of Torano, where Mr. Chapin received a most hearty welcome from those simple-minded, sincere people, of whom he seemed to receive a most favorable impression. A very pleasant and comforting hour was spent there, and the brethren seemed greatly encouraged and consoled from the presence and words of one who had visited them from so great a distance. The happy season spent at Carrara and Torano made us forget the rain, the cold, and mud through which we had passed; and we returned to Sarzana that night, joyful for what the Lord is working in those towns.

From Elba the following good news has arrived for Nov. and Dec. I will merely translate from the evangelist's letters, which is better, no doubt, than aught I might say.

"The church of Portoferraio still progresses, with the blessing of the Lord: and what I have to relate of Longone seems almost incredible; nevertheless it is neither more nor less than the truth. Last Sabbath there was the largest audience we ever had; more than eighty persons being in the room, and a larger number outside, so I was told by several who were near the door.—These all stood listening to one, who, raising his voice above the music of the band playing outside, and the Litany of Mary—the rabble in the street were singing—said:—'All is vanity, all is folly. None can by any means redeem his brother, nor give to God a ransom for him. Ps. 49: 7. Would you apply to the dead to obtain blessings

for the living? What folly and intellectual blindness! Ecc. xi: 5, 6, 10. To the law and to the testimony; if they speak not according to *this word*, it is because there is no light in them. Is. 8: 20. The law is too onerous for you, as it was for me. Come to Christ, ye that are heavy laden, and He will give you rest.'

Then I took up the subject of 'Purgatory,' the Roman Catholic mine of wealth, and tried to make them understand it thoroughly. I heard voices in the room and outside saying, 'that is true,' 'that is as it should be,' 'the truth is authoritative—the priests have robbed us long enough, but henceforth they may harden their own hands to gain their bread,' etc. You, my dear brother, who know Longone as well as I do, will be surprised; for we never expected to see such interest displayed on the part of that indifferent town. But the Lord's ways are not ours.

Then addressing myself to the disturbers who sung and played, I said: 'You profess to worship Mary! You do not know her, therefore you cannot love her. So true is it that you do not know and love her that you do just the contrary she did. Come, and I will show from the word of God who Mary was, how she was converted, how she lived, and if you profess to be her followers live a similar life of purity. You insult Mary, and defame her continually. I will prove it: 1st, because you will not listen to her counsels and words, 'Whatsoever *He* saith unto you, do it.' John ii: 5. 2d, Mary was faithful in praying to the Lord Jesus with the other disciples, (Acts i: 13, 14,) and *you* take pleasure in insulting us, the followers of the Lord Jesus, and brethren of Christ and of Mary. 3d, To what do you compare Mary? Does that image you adore but a little distance from here, represent her? What an insult to say *that* represents the mother of Jesus! I defy any of you to find a woman more uncomely than that caricature across the street. It would be a shame to think that Mary resembled such a hideous picture as that! Among hundreds of pictures of her no two are alike; and surely Mary had not a hundred different physiognomies.' Many women cried out,

'that is true,' 'he is right,' etc. In conclusion I said, 'Oh, that you would all love in sincerity and true obedience the Lord Jesus Christ, who was Mary's Saviour, and may be the Saviour of you all.' The Liturgy and the music ceased, and all came to hear. The Lord's name be blessed."

On the 21 Sabbath of December, 1866, a new station was opened at Rio Alto, a village about six miles from Portoferraio.—The Evangelist writes of the opening as follows: 'As you are aware, it had been proposed to begin the new meeting at Rio Alto on the first Sabbath of Dec., but because of the very rough weather, I could not get there. On the following Sabbath, however, we opened the meeting; about sixty persons were present,—the next day as many, or more. To give you an idea of the sentiments of the people of that village, I will record a dialogue which occurred between myself and two boys who live in Rio Alto, as I was returning one day from there to Portoferraio.

Boy. 'Oh, sir, have you heard the news?'

Evang. 'No; what news?'

Boy. 'Why, all Rio Alto is going to become Protestant!'

Evang. 'But if they are already Protestants, why do they wish to become such?'

Boy. 'No, they are not. Who are Protestants?'

Evang. 'The Roman Catholics are, because they protest against Jesus Christ, his word, and all truth.'

Boy. 'That's true. But those whom we call Protestants, how should they be called?'

Evang. 'Christians, for they believe in Christ alone, and obey his word.'

Boy. 'Well, have you heard the preachings of these Christians?'

Evang. 'Yes.'

Boy. 'What do they say? What do they do?'

Evang. 'They pray to God, read the Bible, and explain what the Lord Jesus has done for us.'

Boy. 'Who is it that preaches?'

Evang. 'One who was once a sinner like you, but who has been converted and trusts in Christ.'

Boy. 'How much is to pay to enter the meeting?'

Evang. 'Nothing; all is gratis, even blessings of God.'

Boys. 'Now that we know there is nothing to pay, next Sabbath we will go also. Will you be there?'

Evang. 'Certainly, if the Lord will. Come, and God will bless you.'

Boys. 'Yes, we will come. Good-by—sir, and thanks for your company.'

I entered the boat, which rowed away toward Portoferraio, leaving these children on the shore. This may serve to give you an idea of the impression produced by the opening of public preaching in Rio Alto, and the disposition of the population toward the Gospel."

Surely such men, laboring 'in season and out of season,' are well worthy of the sympathy, the prayers and the support of Christians in America. Forget not, dear brethren, that by the annexation of the Venetian States to the Kingdom of Italy, the field of evangelization has been greatly widened: that the throne of the Roman Pontiff, covered with the moss of centuries, is tottering to its fall: that God is calling, 'Come out of her, my people.' Oh, may all be stirred up to the immense importance of this work, and pray that He who is Lord of this great harvest may send many more laborers into it. Let it not be forgotten, as good Dr. Baird used to say, that "one stroke at the heart of the Papacy in Italy, counts more than fifty at the extremities."

I am ever yours in the Gospel,

W. G. MOOREHEAD.

FLORENCE, Dec. 7, 1867.

WE have had a pleasant winter—in fact, the winter has been quite mild up to this date, when we have had our first snow.—Many Americans have visited us, and our church has been well filled. The system of Union service seems to give general satisfaction; and many tell us that this is the first spiritual home they have found since leaving Paris. With the large number of Americans visiting Europe, it may be advisable to commence worship on the same principle in leading cities, as Venice, Rome, and Naples. We hear that it has been started at Berlin, under the auspices of Mr.

Wright, our honored Minister. But I must tell of our Christmas trees. The first plan was to arrange only for American children, but it was suggested that many would prefer to help the poor. So it was thought best to embrace the school of Signor Ferretti in our donations. This made a large undertaking. The American children numbered thirty-eight, and Signor Ferretti had in his school two hundred names. Many of the latter were quite poor, and the best charity was to give something that would keep them warm. Now our ladies were not numerous, but they went to work with a will. The first question was as to the material—the money: this was speedily answered, by a notice in the church of our plan, when 700 francs were handed in.—Then kind hands were busy in measuring, cutting, and fitting various articles of use. In view of the different wants of the children we determined to hold two celebrations. For the Americans, the night before Christmas, when they chanted beautiful hymns, and received pleasant gifts. But the grander occasion was at the gathering of Italians. They came with their parents or guardians, and sung our charming Sunday-school airs, such as 'Marching Along,' 'I have a Father in the promised land,' and more earnest and hearty singing you do not often hear at home. Thanks to the efforts of Mr. Woodruff, Italian children are furnished with melodies so well adapted to infant voices. Dr. DeSanctis offered prayer, and then followed the distribution of gifts. About half received clothing, the rest a present, either pretty or useful, while all were supplied with fruit and bon bons. About one hundred and eighty children participated. The scene was charming: the kindness has been handsomely acknowledged in the Italian Journal, and we trust will form a link between Italian and American Christians. This school is one of the most hopeful signs in Italy. It has fine apartments, is well conducted, and has in connection an institution for orphans, now protecting twenty children. Its pupils are daily instructed in branches of useful knowledge, and the wisdom of the Holy Ghost is not neglected. Signor Ferretti was an exile from his country on account of

religious conviction, but upon the liberation of Italy, he returned to carry forward this blessed work.

We are now observing the week of prayer. Meetings are held at midday in the Scotch, Wesleyan, Swiss, American and Waldensian churches, each in turn. Magrini and his large Free Church Society do not join in the movement. The services are well attended and the spirit good.

A report has just arrived from Rome, that the American and Scotch Presbyterian services have been forbidden within the city, and if conducted at all must henceforth be sustained without the walls. This will be a serious inconvenience, as it is difficult to find suitable buildings for the purpose, especially in relation to strangers at the hotels. The Americans would not have come under this order if they had not cut loose from the Legation; but having organized an Episcopal Church, they thought to set up for themselves. Under the 'stars and stripes' they would have been protected. But here we have another proof that God is leaving to himself the old man of the Vatican.—What reason that now in his weakness he should place himself in conflict with the prejudices of England and America? Why should he revive the persecuting spirit of the dark ages?

A. R. VANNEST, JR.

MILAN.

[Mr. Clark, after mentioning the various sums he will need, all of which have been granted by the Committee, writes thus:]

With regard to the Theological school, I obtain from private sources a sum to support fifteen students, seventy francs a month each, i. e. 12,600 francs. I hope to get sufficient to sustain twenty young men, and in such a case I believe your committee will think the appropriation I ask for the school well expended.

To assist in the education of native female teachers, I obtain from friends some 2,500 francs, and of these pupils there are nine in a course of preparation.

It will be seen that more than the additional sum I ask for this year, is for the Venetian provinces. At Verona I have already commenced a work. I would have

spoken of other cities, and especially of Venice, but I dare not ask for the means necessary, thinking they would not be granted, and 2ndly, Rev. Dr. Pigott, the Wesleyan Missionary, has removed to Padua and will operate in the region around; and in Venice, the Waldensians, Wesleyans, and the Nice Committee will wish to work, so that I yield in this case to others.

But there is a region of great interest north and east of Venice, from Treviso, eastward and northward till we come into contact and sympathy with the feeble, and yet living Protestant churches of Klayensfurt, Villach Laibach, Agrams and Gratz. This is truly a region of great interest, and not occupied by any one. Another interesting fact is that the missionary and colporteur in Hungary, now under my superintendence, would extend their work to this region. I hope the sum I ask for Treviso, Udine and district will be granted.

Then as to Hungary, it may seem strange that I ask anything for that country. Already, as you know, I have three laborers in that interesting field. Mr. Goodrich contributes 5,000 francs annually, which comes through the American and Foreign Christian Union. This sum sustains an excellent missionary, a Bible-woman and something more.

Any one conversant with the political state of the Austrian Empire cannot but see very clearly that the Hungarians are destined to play a prominent part in giving a future character to its government and religion. Hungary is to be the ruling power of Austria. This is an argument of great force, and I trust will help influence you to grant for this country the small amount I have solicited.

In regard to the school I would further add that Signor Pecinini thinks now of leaving, the 1st of April: and if so, I must secure another professor for the place.

The class, or school, I wish to sustain, and sustain well: I feel that it is my best and chief work in Italy. It is the only place in Italy where Italian evangelists can be trained.

I speak thus to show how important is the enterprise of establishing an institution

for training ministerial candidates. It is a noble work, and will prove a blessing to Italy.

I feel that I have had many times much hard labor for months past, and my health has been very seriously affected. Sometimes I think I shall never again, and at any rate may be soon to retire from my field on account of my failure in health. I pray you to urge me and help me what you can desire my continuance in my present labor. Active, systematic co-operation greatly encourage me. In my precarious health I suffer greatly from exhaustion of spirits.

My health is still in a sad state, and the letter has cost me a great effort. I trust that the good Lord will bless all your efforts. I remain yours truly, Wm. C.

Father Gavazzi, who has recently returned from Verona, Venice and other cities liberated from foreign domination, has written me as follows: "I am now in possession of facts which are to me a guarantee of success for the true Gospel in the Venetian province. Now then is the time to work. I am ready if you will only aid me by procuring for preaching in a few of these cities no doubt but that we may at once commence an extensive work of evangelization. At Vicenza, my friends perhaps will give me a room gratis, or at a small rent. I have also friends working at Venice for the same purpose.

"There will be opposition to our work, by the priestly and royal party, but we shall have friends everywhere. The time too, is most propitious. Verona, Treviso, and Venice, the masses of people are at present disgusted with the bishops.

"Let me know your mind on this matter, for to me it is a great question of unity. You can be the instrument of great and real good to my Italy. I am ready. Let God send to it the blessing through the liberality of Christian friends.

I have recently visited Venice and am pleased to find that a religious

en established in that city under Rev. Mr. irin, the Waldensian pastor at Milan, with ccess. Though no public hall had been ened, yet, in private houses some thirty : more attended every evening. In the : gion beyond Venice there is also an inter- : sting field for the work of evangelization, : hus connecting the religious reform in Italy : with the renewing Spiritual life among the : feeble and scattered churches of Southern : Austria and Hungary. Our work in this : latter country is becoming warm and en- : couraging, and the Christian philanthropist : cannot but rejoice in this, since now it is : evident the Hungarians are to play an im- : portant part in the future of the Austrian : empire, remodeling and liberalizing all its : institutions, both civil and religious.

Perhaps there is no part of the world where important civil and religious changes are so certain in the immediate future as in Central and South-eastern Europe. Catholic Bavaria is to be brought in connection with, and under the influence of Protestant Prussia. Austria is no longer the despotic Catholic power of the past. The Hungarians in the future will constitute one of its most powerful controlling elements. The Venetian provinces are now liberated and open to the Gospel, so that the newly awakened religious life in Hungary, caused by an extensive circulation of the Scriptures in that country, will, as in centuries past, be brought into relation and sympathy with the religious life of the evangelistic energies of Italy, extending northward through its colporters and evangelists, carrying the Truth into the Venetian provinces of the Adriatic.

What a missionary field is here presented to the benevolence and godly ambition of the Christian church! Will the church pray for the coming of Christ's kingdom? Does not God, moving among the nations and opening them to the Gospel, call upon her also to come forward with heroic energy to take possession of them?

Yours truly, WM. CLARK.

During the delivery of the Queen's speech in London; Feb. 5th, the people cried out "Reform! Reform!"

MR. MOOREHEAD'S REPORT.

JANUARY, 1867.

I am engaged with six stations and fourteen laborers on my hands; teaching the little theological class formed here in Sarzana, preaching twice a week here in our own house, and preaching since July at Carrara, often twice a week; with two little Sabbath-schools, one in our house for the children of the school, the other in the house of our good teacher, Sig. Martinelli, for the young men of the evening school; and with a correspondence in English and Italian, which embraces nearly sixty letters a month and some of them from twelve to sixteen pages.

Report of the Stations, Native Laborers and Schools sustained by the Am. and Foreign Christian Union in Central Italy.

CARRARA.—Evangelist: Sig. Cestari.—Preaching twice a week. Audience 30 to 50. Bible study. School teachers: Sig. Petrello, Miss Lambert. Scholars 30. Sabbath-school 25. Night school held by Petrella.

TORANO.—Evang.: Sig. Luquet. Preaching three times per week. Aud. 20 to 40. Bible study twice per week. Visiting mountain villages. Teachers: Luquet and wife. No. of scholars 28. Sabbath-school 25. Excellently organized.

SARZANA.—Evang.: Mr. Moorehead.—Preaching twice a week. Aud. 12 to 15. School Teachers: Sig. Martinelli and wife. Day school. Sabbath-school taught by Mrs. Moorehead.

FORIANO (Tuscany).—Evang. and Colporteur: Sig. Zati. Preaching twice a week in Foiano. Visiting, preaching and selling books in a circuit of thirty miles.

PORTOFERRAIO (Elba).—Evang.: Signor Biachetto. Preaching twice per week.—Aud. 40 to 50. Bible study twice per week. School Teacher: Mrs. Rutigni. Day-school 18 scholars. Sabbath-school 18. Out-stations: Longone, audience 15 to 75; Rio Alto 60 to 75. Colporteur: Sig. Canovaro.

SALERNO.—Colporteur and Evang.: Sig. Rovillo. Preaching four times per month. Visits 200 in Dec. Audience in his house, in the street, public high-ways, etc.

STUDENTS.—Domenico Beisso : In school at Florence, and sustained by the Young Men's U. P. Miss'y. Society, Pitts., Pa—Adele Galazzo : Protege of Mrs. Moorehead, and sustained by her friends in Ohio.

Note : Sig Rocca, occasionally employed in selling Bibles, tracts, and Evangelical Almanacs, has sold nine hundred Almanacs, Bibles, etc. Whole number of Almanacs sold in Oct. and Nov. 1,500.

W. G. MOOREHEAD,
Rep. A. & F. C. U.

GREECE.

EVENTS AT THE GREEK CAPITAL.

[The following letter from Mr. Constantine, Athens, will be read with intense interest]

THE CRETAN STRUGGLE.—We appear on the eve of events so great that the Crimean war may be only its forerunner. The solution of the Eastern Question is one of principle, not of politics; though political advantage may be the motive of the acting parties. The struggle of the Christians of the East will be simply this—shall the Crescent rule over the Cross? Shall the Gospel be ruled by the Koran? Shall infidelity be the master of Christianity? However bad its present aspect may be, Eastern Christianity is *progressive*, while Mohammedanism is not only death to all progress, but it is fully aware that the growth of Christianity will be, must be, at the expense of Mohammedanism. The Moslem is the natural enemy of the Greek, because the Greek is a Christian; every Christian is "a dog" in his view, and as one of the same official papers expressed it at Constantinople—"The Christians are fit for extermination, and the East every where should be populated by the faithful."—The editor of the paper has been richly rewarded by the Sultan for the pungency with which he maintained this idea of "Christian extermination."

We view the present struggle wholly in an evangelical light, and feel that the Cretans not simply fight for their homes and their native land, but for *principle*, for the *world*. America, during those four sad years of civil war, was fighting for prin-

ciple, for humanity, for the world, so do now the Cretans. It is doubtful if many of the original insurgents will survive the struggle, for they have offered themselves a sacrifice upon the altar of freedom and truth, and are nobly falling one after another on the field of battle.

America has not yet waked up to the true importance of the present struggle, and the press, puzzled by the contradictory telegrams from Athens and Constantinople, has given but little heed to the matter, so I will venture a few reliable statements before the Christian public.

WAR FEVER.—A fearful war epidemic rages here at the Capital, and is rapidly radiating to the utmost boundary. The government *appears* conservative, but the people are almost uncontrollable, almost delirious, and such fever is seldom cured except by *bleeding*. The best young men in all professions and from the University shoulder the musket and go to the rescue. While ladies, in every circle, are busily occupied collecting means to provide for the thousands of refugees—old men, women and children—who have fled hither.

THE MONKS.—Last week on a most fearfully stormy night when the rain fell in torrents, and the unceasing roar of thunder and the vivid lightning kept many awake nearly all night, five young monks at midnight jumped from the high walls that surround the Theological schools. With a Testament in the pocket, and a revolver in the belt, the hair cut, those young men walked to the port nearly seven miles away, where, at their urgent pleading, the captain of the boat took them without ticket, or passport to Lyra, whence they ran the blockade, and are now fighting for freedom at Crete.

MILITARY SCHOOL.—Not long ago, the young men at the *Military* school at Piræus, planned to flee on a certain night for the seat of war, but they were detected on the very last day and the plan defeated. Young men frequently run away from home lest their parents should attempt to prevent them. So inhuman are the cruelties of the Turkish troops, and so heart-rending the sufferings of the poor people under Turkish

rule, that no one has the heart to resist entering his protest to such a state of things with his own blood. This cruel oppression of the Moslem is an evidence that the Lord will revenge the widow and the orphan, and the oppressed, though all Europe may strive against it and apologize.

FLEET.—The people realizing that such a state of things cannot exist much longer, are preparing for war. A society has lately been formed to devise ways and means for enlarging the National fleet, and subscriptions are ranging from the widow's mite to \$10,000 in gold,—the press is urging the secularization of the monastic property, the proceeds to be devoted to the fleet.

AGGRAPHA.—The people of Thessaly could not wait until spring, but now, at the opening of an inclement winter, have unfurled the flag of independence and are calling for recruits. At Aggrapha the Christians took up arms and sent away the Turkish guard, and their women and children being safe across the border, are pleading their cause before the world. I feel a strong sympathy with the poor people. I have seen them at their homes, have seen their desolation, the degrading influence of their oppression. The meanest Moslem can, at court, overthrow the testimony of the most respectable Christian, while taxation has been so heavy, so grievous, that many have left their fields and their dwelling to earn an honest livelihood in other parts of the world. When in Turkey, I witnessed a scene which made my blood boil. A Turk went to a grocer to buy a candle, and because the grocer refused to let him have it at the price he chose to pay, the Turk whipped him and took the candle without paying. "What will you do now?" I asked the poor grocer. "Have patience." Behold the justice and the freedom which Christian Europe purchased by the sacrifice of millions of money and the thousands of lives. It is difficult for a person who has never lived in the East to realize the intense hatred which the Moslem bears to the Christian "dog." The Hatti Hamiyon, as we have seen lately, was violated at the very capital of Turkey, under the guns of the powers that keep the Turkish Empire together, but in the inte-

rior it is but seldom respected. The Turk has proved faithless, and his days, I thank God, are numbered in Europe.

LEVANT HERALD.—The Levant Herald, an English periodical at Constantinople, published a true account of the doings of the Turkish troops at Crete, and gave its readers to understand that the war was not ended; for this the editor was arraigned, and obliged to pay a fine of £50, but grateful Greece not only resounded his praises, but paid the fine. It makes me sad to see in the American periodicals,—“The Cretan Insurrection ended,” with not a comment. It seems like returning from Andersonville slaughterhouse without one emotion of indignation. No, the struggle is not over! and that the character and sacredness of the cause may be known, let me give this fact:

ARCADI.—In the county of Rethemnus, at its northern extremity, about six miles from the coast, lies the monastery of Arcadi upon an extensive plain. This monastery was built about 800 years ago by the Emperor Heracleus, and has been respected by every conqueror of the island. There, 540 souls, 343 being women and children, fled for refuge. When the Turkish commander heard of this, he started with 16,000 troops and 28 pieces of artillery, reached the place on the 19th ult., and demanded its surrender. He was laconically answered, “Come and take it.” A sea force was added, and on the 21st the siege began. The Christians in the cells picked off their men from among the enemy, but after six hours hard fighting, the Christians, mustering only 154 muskets, finding the enemy had made a breach in the wall, saw that they could hold out no longer. With one accord they assembled in one room and set fire to the powder magazine. They, with many of the enemy, were instantly in eternity, and before a just God the account was settled. The enemy fled at first, but returned the next day, when they picked up about sixty women and children, and thirty men, mostly mutilated. Those not much injured were thrown from the windows, or cast into the fire, for after plundering the place, they set fire to it and amused themselves by tor-

turing the living and abusing the dead. When the history of this struggle is written it will shock the Christian world. This commander was the very man, who, in '41, suppressed the rebellion by drenching the island in blood. The Turkish loss was about 3,000. Such is the struggle now going on, and such the sacrifice for principle.

It has attracted the attention of the people of Europe—men, and money are being collected almost everywhere. Italy has sent men to the seat of war, and money for the destitute refugee women and children now homeless, wandering through the towns and villages, begging bread. During this cold weather the sufferings of the insurgents must be severe; their crops are destroyed, and their clothing and provisions scanty. We rejoice to see England waking

up. A committee has been formed in London, with the Bishop of London at its head, which will receive and forward the contributions of the English to the suffering Christians. I know the heart of the American people must sympathise with the people thus struggling, and I believe if a Cent Committee were formed, through whom the people could send their offerings, even school-boy and student would rejoice to send his mite as a tribute of gratitude to the Christian Greek, and the black man would give, and let the world know that no oppression can eradicate the love of freedom from the human heart. A cup of cold water given in freedom's name, will never lose reward. Every thing, clothing, provisions, and money are needed, and especially earnest prayer for the Divine blessing.

Geo. Constantine

THE HOME FIELD.

A RENUNCIATION OF ROMANISM.

THE following paper was recently sent to the undersigned, by the author, for publication in as many papers as it might be thought proper to insert it. It ought to appear in the magazine of our American & Foreign Christian Union.

Mr. Riedel was graduated at the Seminary of the Reformed Dutch Church, and in due time settled in her ministry. He was what many Protestants (who know not against what they protest) are, at the present day. He did not believe the horrible things that are told of Holy Mother and of the holy priesthood, and of the immaculate nuns. Nay, he became bewitched with her sorceries; embraced her for what she seemed to be, and renounced the faith in which he had been brought up. He was of course excommunicated by the Classis of Bergen, of which he was a member. In due time he made his own discoveries, and found that Romanism was, indeed, a hell upon earth. Some two years ago he opened a correspondence with me, relative to the sad mistake which he had made, bitterly lamenting his great sin. This has continued until the present time. He wrote a paper similar to the

one below, about a year ago, and sent it me for publication, but I withheld it, for reasons I will not now specify. Mr. R. continued to press the matter. By the evidence of many letters, I feel convinced that the representations he makes of Romanism are from the dictates of a bitter experience and by this experience, and the grace of God, he has been led to deep humiliation; he has retraced his steps, and asks to be received again into the true Church of Christ.

W. R. GORDON.

The following is an important document for the purpose of proving the infallibility of the Romish hierarchy, one of the cherished doctrines of Holy Mother, and more earnestly pressed. Let it be widely circulated for her benefit, for she is actuated the same spirit that has all along gloated over Protestant blood.

RENUNCIATION OF ROMANISM.

According to the homœopathic principle "*similia similibus curantur*," and after practical treatment of nearly four years at the great hospital of the Roman, so-called Catholic Church, the undersigned has been in and by Roman Catholicism itself thoroughly and perfectly cured of the so-called Roman Catholic faith, received by inoculation.

tion, and now extirpated by the poisonous drugs of "Holy Mother!"

To all who have been similarly inoculated and are impatient to gain a fancied sanctity and salvation in that communion. I can, therefore, having been poisoned by sipping at the cup of her abominations, most conscientiously recommend this great Romish hospital. Let them go in if they cannot otherwise be relieved, and I am most firmly convinced that *there* they (as already so many others have been*) will be cured most thoroughly and surely forever; provided they are honest seekers after truth and possess their minds not totally deadened, but still able for free and independent thinking, and courageous enough for an honest and sincere expression and utterance of their sentiments.

I speak from a most costly experience.

And now, as in duty bound, having learned the truth more perfectly by actual contact with the great apostacy, I herewith, before God and before all the world, do most solemnly revoke the adherence I had been persuaded to give in to Romanism, together with all and every thing that, during the course of my dangerous experiment and unconscious perversion, has at any time, in private letters or otherwise, been written or spoken by me in favor of the so-called Roman Catholic Church, or in defence of her doctrines and usages.

I also herewith do most solemnly revoke all and every thing that has at any time been published by me in any newspaper or pamphlet, either with or without my name, in favor and in support of the so-called Roman Catholic Church and her erroneous doctrines.

And at the same time I further do revoke, and hereby most solemnly do retract all and every thing I may have spoken, privately or publicly, as an instructor in schools, or as an orator in meetings, or may have written in private letters or communications against the Protestant Church, or against any of the same.

To this course I have been driven by the fear of God and love for the truth, which have, I think, controlled me hitherto; and having made my own discoveries, the details of which it is not my purpose now to give, I only wish to say that by the most indubitable evidence I have now become thoroughly and most sufficiently acquainted with the awful corruption of that mysterious and horrible body called "the Roman Catholic Church."

I have seen and I have experienced the last of sway, the thirst and desire of power,

the arrogance and ambition, the unlimited haughtiness of pompous imposture which is clothed in the appearance of humility and meekness, the false devotion, the malignity and wickedness, the vindictiveness, the moral cowardise and pusillanimity, the pious, or rather the would-be pious laziness, the ignorance, the most miserable and most condemnable religious as well as political and mercantile intrigues, the hypocrisy, the simulation, the heartlessness, the insensibility, the dishonesty and infamy, the utter want of principles, the monstrous usurpation and presumption that characterize the greater part of the Roman Catholic clergy with whom I have become acquainted or of whom I have been informed.

I have seen and I have experienced the truly ignominious condition and the awful spiritual slavery of the poor Roman Catholic people in general.

From almost the very first moment of my most unhappy connection with the Roman, so-called Catholic Church, until now I have seen but very little good, and almost nothing at all of true and scriptural Christianity. On every step of my advance, and in various relations and circumstances, I have seen myself surrounded by an almost continuous chain of vileness and infamously, of lies and fraud. I have witnessed the lowest and meanest sycophancy and cringing flattery towards those who are rich and influential; and on the other hand, the meanest and most passionate arrogance and assumption towards those who are poor and occupy a low and unimportant position.

I have, in the midst of the Roman Catholic Church, often met with faithlessness upon the part of her priesthood, which by the world would be thought an impossibility among any class of men.

Nor is this all: it is only the best in comparison with some other things. For I have seen and experienced—and I thank God that I had the occasion to do it—a great deal more bad, blamable and abominable things in that so-called Roman Catholic Church than I would have space or time here to mention in particular, and such as the world would scarcely believe or even think possible without positive proofs, which it is not my purpose to append to the present document.

Having heretofore discredited Protestant testimony on these points, and by a dreary three and a half years' course of personal discovery having been enabled to ratify it as true, I therefore must and I now do most solemnly, before God, and before all the world, renounce the so-called Roman Catholic faith. And I hereby publicly and formally do separate myself from all further connection and communion with so corrupt a

* For instance, Rev. Dr. Forbes, of the Prot. Episcopal Church, and others.

body as the Church of the Romish Pope has proved herself to be before my eyes, I have learned within her own bounds, and by her own priests and people, to know of a certainty that the Romish Church is that great mystery of which St. John speaks in his Revelation (17: 5), and which he calls—“Babylon the great, the mother of harlots and abominations of the earth.” And in this attempt to do a most humiliating but necessary duty, I most solemnly declare that I have taken this important step, which in more than one respect, perhaps, might prove to be of great and unexpected consequences to my future life, only after mature and conscientious consideration; and, as I can most candidly assure every one who reads this declaration, only after and not before, and not without much continued, earnest and most fervent prayer.

Knowing, however, that no one can be saved without that faith which our blessed Lord and Saviour Jesus Christ, through his Holy Spirit, bestows upon all those who belong to him and to his redeemed flock; and knowing that no one can be saved without firmly believing in all those things which are contained in the sacred Scriptures of the Old and New Testament, and which *only* are the word of God and the sure rule of our most holy faith; and knowing, further, that I have greatly sinned against my Lord and my beloved Saviour, and against his most holy Word, inasmuch as I have forsaken him, and have publicly held and believed and defended for the time of my being a member of the Romish Church, *human* doctrines, which I have discovered for myself to be erroneous, and strictly opposed to God's holy Word and Will, and to Christ's teaching, I do now most solemnly declare before God, and before all the World, that I herewith most penitently return to that Church which protests against all the errors and superstitious of Popery, and which for this reason is called “*the Protestant Church*.”

With much grief and contrition for all my past sins and errors, I now publicly and most sincerely profess that, with all my heart, I believe the holy Bible, as the word of God, to be the only true and sufficient rule of our most holy Christian faith, rejecting the false doctrines and traditions of men.

At the same time I cannot neglect, most heartily and sincerely, to entreat all the members and professors of all Protestant churches without any distinction, whom in any wise or manner I have or may have at any time, either privately or publicly offended or injured, be it by word of mouth, or by letters, or by controversial or other writings, which have been composed by me, *and published at different times and in different periodicals, to forgive me: I hope*

and pray that they all will both forgive me, and, with a Christian spirit, will forget all my past wrong doings in that respect; for I bear them record that unwittingly I have had a zeal of God, but not according to knowledge.

A further, more detailed explanation of this step, which I could not delay any longer, I intend to make in due time, but at present I only request all the Protestant religious periodicals, whose editors these declarations may reach, at least to take notice of this my recantation as the only reparation it is in my power to make to the church of God, and to the whole of the Protestant public.

The different Roman Catholic periodicals, however, which, as I know by experience, are kept down by innumerable chains, and which totally are lying under the clerical yoke of the Popish Church, may do with this present revocation whatever they are permitted to do. They may publish or not publish it, either with or without a commentary, just as they please. In general, they are permitted to publish in their columns only such documents as are of a contrary character.

To the poor, awfully deceived, and ignominiously suppressed Roman Catholic people, systematically kept in ignorance and in superstition, and instead of being elevated are kept down in utter darkness, I have only to say that I love them with all my heart, and that I will never forget them in my most fervent prayers before the throne of grace.

May our Lord and Saviour redeem many of those poor and oppressed Roman Catholic people from the awful and deplorable spiritual slavery in which they are bound by their proud and arrogant Romish priesthood. May our common Lord and Saviour Jesus Christ enlighten them by his Spirit, so that they may be able to see that their attachment to Popery only benefits the priests, and that they themselves are not enriched by true Christianity. I will pray for their deliverance from the degrading and grinding despotism of a corrupt priesthood, and for their full emancipation into the glorious liberty of Christ's Gospel, because I can never cease to sympathize with and to love them with all my heart.

F. W. A. RIEDERL, A. M.

Formerly Minister in the Reformed Protestant Dutch Church of America, Principal Professor of the German Catholic High School at Pittsburg, Pa.; Editor of the Cincinnati *Wahrheitsfreund*, and Assistant Editor of the Cincinnati *Volksblatt* and *Volksfreund*.

Cincinnati, Ohio, Dec. 11, 1866.

MISSIONARY INTELLIGENCE.

CHINA.

The city of Tientsin (not far from Pekin) is occupied by English and American missionaries of various Protestant denominations, and also by Catholics. To the English Methodists (New Connection) God has granted the honor of gathering in a harvest ripened under very unusual circumstances in Laou Ling, a village 140 miles distant from Tientsin.

An old man of Laou Ling, being dangerously ill, fell under deep conviction of sin. He unexpectedly recovered of his disease, but his distress of mind continued, and finding no relief from his own religion, he applied to certain Catholic Chinese in his neighborhood. They referred him to the priests at Tientsin. Reaching that city, he asked more particularly for the residence of those missionaries whom he sought, and was providentially directed to the Methodists by a man ignorant of the distinction between Catholics and Protestants. Entering the Methodist chapel, the old man heard a sermon from a converted Chinaman, after which he remained for further instruction. On returning to his village, he gathered his neighbors around him, and read to them the Christian books he had received. On his next visit to Tientsin, he carried a written request that Christian teachers might be sent to his village. A Chinese catechist was accordingly sent to labor among the men, and his wife, who accompanied him, gathered the women about her daily, and read to them while they worked. The catechist shortly sent begging that the missionaries would themselves visit Laou Ling, as the work exceeded all his expectations. On Mr. Hall's arrival, he found that the people of neighboring villages came daily for instruction. Seventeen families had united to make a bonfire of their idols. Daily prayer meetings were held, although it was harvest season. On Saturdays, the people for miles around would gather at Laou Ling, bringing bedding and provisions to last until Monday. Between services on the Sabbath, while preparing their food, they would scrupulously refrain from conversing about their

crops, or other secular affairs. All these encouraging signs of a genuine work of grace were found by Mr. Hall, on his first arrival. He sent for his associate missionary, and after a most careful examination of one hundred candidates, baptized forty-five.—The work still goes on. The people beg for a permanent pastor, offering to provide his dwelling and a chapel.

AMOY.—Rev. Mr. Kip, of the R. P. D. Mission, writes regarding certain disturbances which the missionaries had felt obliged to report to the authorities. He says:

"Among the names we sent in was that of the apparent ring leader. He was the man who, when they were consulting the idol, acted as its mouth-piece, and as he pretended that the idol would give no answer through him, he suggested that the idol was angry on account of the toleration of Christian worship in the village, and that the way to appease it would be by stopping the worship, which was done. On another occasion he assisted in carrying the idol into the chapel. The idol is carried in a kind of sedan-chair, and the bearers pretend that they have no control over themselves, but move under an impulse from the idol which they have to follow, no matter where it leads them. This time it led them into the chapel, and impelled them to run with full force against one of the Christians, who might have been seriously injured if he had not quickly got out of the way."

SOUTHERN INDIA.

Rev. Mr. Rendall, of the A. B. C. F. M. writing from Madura, mentions a celebrated Guru, named Lambantha Murthi, the head of a sect noted for many centuries. Mr. R. says:

"He has studied all the principal religions of Asia, and can tell you a good deal about the Bible. While he is free to speak well of our Lord Jesus Christ, he is most supercilious when speaking of the comparative merits of Christianity and Hinduism. The idea of missionaries coming from England or America to enlighten a people having such a literature, such sages and priests, is to Lambantha Murthi the very height of impudence." At a later date Mr. R. writes:

"The last two days have been days of anxiety and excitement here and at Pasmalie. The two Brahmin lads alluded to in my last came to me three days ago, stating

that they were ready to forsake all for Christ and that they must leave their fathers' houses at once. I sent them immediately to Pasumalie, where they were kindly received by Brother Tracy. The father of the elder lad soon followed in pursuit, and I was frank with him, as in duty bound, telling him all the circumstances. He hastened out to Pasumalie, and with him a large crowd of excited Brahmins. Mr. Tracy treated them kindly, giving the father access to his son. That day no impression was made upon the lads. The next morning, however, they seemed to waver; and when the parent came again, weeping and moaning, appealing to their sympathy, the lads yielded, and in an evil hour consented to return. They had already broken caste; but the Brahmins may pass this over lightly. This is an untoward termination, but I cannot believe the matter will end here. Truth is lodged in the hearts of these young men, and by God's blessing it may yet take root. There is of course great excitement over it."

Rev. J. Mayou, of the Arcot Mission, (R. P. D. C.) writes:

"I have been trying, for some time, to induce the authorities of the district to change the market-day of Cheitpet, for the benefit of a number of Christian congregations near it, from the Sabbath to a week-day. The effort has failed. The authorities declare that they cannot do so small a thing in behalf of the Christians. It has been done in scores of other places. I hope to appeal to the Governor on the subject."

Regarding the Sattambady congregation, Mr. Mayou writes:

"They were formerly slaves to the Reddi, i. e., the richest land owner in the place, and were turned adrift because they observed the Sabbath. He also endeavored to prevent them from obtaining any employment from other persons, in order to drive them from the village. In the year 1862 they suffered severely, and were aided by the Coonoor Church, and from other sources. They were also furnished, by the aid of the Coonoor Church, with a little land, but the seasons were so unpropitious for dry cultivation that they suffered a great deal, so that the heathen railed on them, and represented their sufferings as the result of becoming Christians. Their answer was:— 'Though we suffer more than this, we will not go back.' Efforts were made to obtain land fit for wet cultivation in every direction, but were abortive.

In July, 1865, by the gracious providence of God, a suitable piece of land, of about fifty acres, was discovered about five miles

from Sattambady, covered with jungle, but which had before been cultivated. I once made application to the government for it, and succeeded in obtaining it at reasonable yearly rent, after some delay and trouble in the process.

A part of the congregation removed there in the early part of this year, and have cleared the jungle, dug several wells, built their own houses and a temporary school-house, and have the land now pretty far under cultivation. They are now eating their first fruits. Their main crop will be cut in January, when they will be permanently relieved, and, by the blessing of God, they will become a large and flourishing community.

The difficulties that attend the reception of the poor are very great. If dependent they are most sure to be thrown out of employment for observing the Sabbath, and pursued with constant annoyance by the village authorities. We have to do something for them, or abandon the enterprise among them. If there is no opposition their poverty generally is such that, to enable them to earn a suitable livelihood, a must be rendered them. If help is given they will often thrive, and be able to repay that which was given to them, and in time be able to provide for their own spiritual interests."

NORTHERN INDIA,

We notice the interesting item that the schools of the Presbyterian Mission at Lahore contain nineteen hundred young men and boys.

WESTERN TURKEY.

Mr. Livingstone (A.B.C.F.M.) writes

"At Sivas the people now pay a fourth of the preacher's salary, and there are sixteen pupils in our girls' school, all paying tuition. This school has exceeded our sanguine expectations, and shows great advance, at least in one direction. When the first missionary went to Sivas, an Armenian would as soon have sent a cow as a girl to school. The average attendance at church during the summer has been higher than any previous summer, and gives hope that there may be a still greater increase in winter."

Mr. Bliss writes from Constantinople

"The increase in the number of newspapers published here, and in one or two of the principal cities of Turkey, and the increase of the number of persons who read them are among the most noticeable signs of

times. In this city, five or even two years ago, it was a rare occurrence to see a newspaper in the hands of any one of the thousands of natives passing up and down the Bosphorus or Golden Horn, in the steamers which here take the place of the street cars of Boston and New-York. Now it is almost as common a sight as in those cars. Newsboys throng our thoroughfares with their papers—in Turkish, in French, in Greek, in Armenian, &c. We have at least ten daily papers published at Constantinople. Their standard of journalism is not very high, and yet they serve to stir and direct the thoughts of men. Their influence upon public opinion is quite as decided as in England and America. That influence, to a very great extent, in the points where it touches directly our missionary work, is an adverse influence.—Some of the papers published for readers nominally Christian are decidedly anti-ecclesiastic, and call loudly and persistently for restrictions upon the powers of the clergy and reform in the several churches; but all regard our labors either with suspicion or contempt, and hesitate not to express their opposition. One paper, an organ emphatically of 'young Armenia,' recently published a communication, filling six columns, with the coarsest abuse of the missionaries of the Board in Turkey; attributing to them the lowest of motives, and decrying their work as evil and only evil."

The missionaries, however, have established a small newspaper, called the "Avedaper." Mr. B. says:

"The subscribers, some 1,500 in number, are scattered all over Turkey, from the Balkans to the Koordish mountains, and even beyond those limits. Not long ago a missionary brother reported that the Armenians of Moosh, a city far off in Eastern Turkey, had opened there a school for girls (a thing before unknown in those parts) in consequence of reading in the 'Avedaper' an article on the importance of female education. Another missionary reports that a villager living among the Taurus mountains was so impressed with one of the sententious speeches of our martyred President, translated and published in the paper, that he committed the whole of it to memory, that he might fix in his own mind, and be able to teach to others, its lesson of 'malice toward none and charity to all.' Other missionaries have testified to the usefulness of the paper in particular instances, in the way of animating the zeal of a native pastor, suggesting to the pious layman topics of profitable conversation with his neighbors, cheering the sick, and bringing men, by God's blessing, to the knowledge and obedience of the truth."

SYRIA.

MR. HAMMOND, in his Letter to Children, writes thus:

"We went to a children's meeting in the church which belongs to the Amer. Board, and there we found a house crowded full of children and young people. ** All the little girls, yes, and the older ones too, had white veils on their heads, and each boy had on a red Turkish cap. With their black eyes, they look beautiful. They sung very much like the children in America, only it was in Arabic words, but some of the tunes were the same as ours. We told them we had come all the way from the United States to see the land where Jesus lived and where the Bible was written. A few were very anxious to know how they could be saved. I asked a group of girls about twelve years of age what they thought was the greatest sin they had ever committed. One of them with tears in her eyes looked up and said, 'I think the wickedest sin is not to love Jesus.'"

ANTIOCH.—Mr. Powers writes: "In the afternoon, after the baptism of three children by pastor Haroutian, of Bitus, I assisted him in the administration of the Lord's Supper. Previous to which, however, three men (one by letter and two by profession,) were received to the fellowship of the church. These latter were Greeks, one of them being the teacher of our Greek school, and both seem to be men taught by the Spirit. They have been Protestants for several years, have endured no little persecution in consequence of having abandoned the Greek church, in which the teacher was formerly a deacon, and for the last year or two have given increasing evidence of being the children of God by faith in his Son Jesus Christ."

ZULUS.—Mr. Rood wrote from Amanzimtoti, Oct. 8: "The Lord is pleased to give us tokens of his favor, in connection with our labors, though we have not had as striking manifestations of the work of the Spirit as last year. At our communion yesterday five new members were admitted into the church, all of whom have long been acquainted with the truths of God's word."

"I AM A MISSIONARY TOO."—It was said that when the late Commodore Foote was in Siam, he had, upon one occasion, the king on board his vessel as a guest. Like a Christian man, as he was, he did not hesitate in the royal presence to ask a blessing as the guests took their places at the table.

"Why, that is just as the missionaries do," remarked the king, with some surprise.

"Yes," answered the heroic sailor: "and I am a missionary, too."

MISCELLANEOUS.

THE INTERDICTING OF PROTESTANT RELIGIOUS SERVICES IN ROME.—The "Pious" Pope of the Nineteenth Century, it appears, is less tolerant than Nero, Emperor of Pagan Rome. Paul, under Nero, could preach undisturbed "in his hired house" for years. Under the government of Pope Pius IX. American Christians resident or visiting in Rome cannot be allowed to meet for the worship of God on the holy Sabbath within its walls. This privilege has actually been denied them by the Roman Pontiff.

The denial of this privilege to American citizens anywhere, by governments on terms of amity and diplomatic intercourse with us, is a grievance and an insult; a denial of rights too sacred and inalienable to be admitted in the nineteenth century. It is a concession which we cannot make to the Pope of Rome; and we trust that our government will not make it. We are most of all astonished, that our Minister at Rome, Gen. King, should so tamely submit to this outrage, and himself consented to carry out the order of the Pontiff. He should rather have demanded, in the name of his government and for all American citizens, of whatever religious faith, the same privileges that are extended to the subjects of the Pope of Rome, resident or visiting in the United States. Any thing short of this, officially denied, would be a just cause of governmental interference, and the immediate suspension of diplomatic intercourse. Mr. King should, at least, have entered his solemn protest against this interdict, and demanded its immediate withdrawal.

There seems to be, at the present time, a wonderful disposition in certain quarters to indulge, if not openly favor the Papists, and court their friendship and support. Our government, in some of its branches, has of late shown them peculiar and marked respect, actually encouraging and stimulating their already inordinate disposition to exert an undue influence in our political affairs.

The Pope, undoubtedly, had other objects in view in this interference with Protestant Christians at Rome, than simply preventing *their worship on the Sabbath*. He design-

ed to discredit Protestant worship everywhere, specially to guard his Catholic subjects, in this country, from all contamination and intercourse with Protestant Christianity in every form. His interdict was a direct blow at the Protestant religion!—treating it with his official contempt, as too unworthy to be allowed, or too dangerous to be tolerated in his dominions.

While we have pity for this weak "old man," and regard this act as an evidence of his senility and decay, if not honorable to the virtue and power of our Protestant Christianity, we have supreme contempt of the conduct of our Minister at Rome, meanly bowing to this insult; and we rejoice at the prospect of his removal. And we admire too the prompt and resolute action of our Consul, raising the flag of his country over his own hired dwelling, and within its halls re-establishing the worship of the Protestant religion.—Long may the "stars and stripes" honor and protect the name and cause of the Protestants in the city of "his holiness," and commend their faith to the admiration of all degenerate Romans.

We wish we could add, that American ministers of the Gospel were found in Rome, at this time, who had the courage and fidelity to say to the Pope on his throne:—"Whether is it right, to obey God or you, judge ye." We think Paul would have preached in Modern Rome, the last month, had he been there, and left the American Government to take care of him. And we think that it is time for our government to show more interest in those great moral questions which are agitating the world, and so deeply affecting the interests of individual and national morality; the safety and stability of our free institutions. We believe that the Church of Rome is now, and ever has been, hostile to our government, and has sought directly to undermine its basis and impair its integrity. Pius IX. has declared our freedom a nuisance,—encouraged treason and rebellion within our borders, and officially acknowledged the independence of the rebel States; and not one word of remonstrance has as yet

been heard from our government, in any of its departments. Our President is found seated in the councils of Catholic Cardinals, Bishops, and priests, giving his countenance to their outrageous assumptions, and encouraging their insolent demands. We think this party-courting, and seeking the votes of the Catholics, should come to an end; and we think too that the past experience of the Secretary of State should be a lesson, if not a warning to his distinguished superior.

Our National Legislature has been insulted, and our entire people treated with absolute indignity; and it remains to be seen how long the one will see our national economy and institutions treated with open contempt, without remonstrance; and how long the other will sleep over the vast evils and perils accumulating around them, from

that crowding population and those advancing principles of Popery, all hostile to our government and laws, and resolute in the violation of every principle on which our freedom and religion rests.

The Pope has addressed an invitation to the Bishops of the Catholic world to assemble at Rome in the month of June, 1867, to celebrate the 18th centenary of the martyrdom of the Apostles Peter and Paul and the canonization of several martyrs, confessors and virgins.

THERE was lately a keen discussion in the Presbytery of Glasgow on the Union question, which terminated in the very decided defeat of those who were opposed to Union, the vote being 60 to 5. Dr. Forbes moved an overture against union. The principal speakers on the other side were Principal Fairbairn and Dr. R. Buchanan.

Receipts

IN BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF
JAN. 1867, TO THE 1ST OF FEB, 1867.

NEW HAMPSHIRE.

Troy. Jos. Jones, \$5 for Italy, \$5 for Chili.....10 00
Plymouth. Cong. Church and Soc.....10 00
Great Falls. 1st Cong Church and Soc.....2 50
Durham. John Mooney, to complete his
L. M.....10 00
Washua. Pearl St. Church and Cong.....60 40

MASSACHUSETTS.

Richmond. Request by the late Mary
Perry, by Henry W. Bishop,
Esq. Ex. less Gov't tax.....183 00
Bedford. Sabbath-school by W. B. Kimball, Tr for Mrs. Constantine.....20 00
Lawrence. Lawrence street Church.....57 69
Taunton. Nathan Rand.....2 00
E. Sheffield. J. N. Collier.....4 00
E. Taunton. Levi Andrews.....2 00
New Marlboro. Mrs. E. Lombard for So.
American.....5 00
North Bridge Centre. Chas. O. Bachellor
add for L. M.....25 00
Groton. Union Church and Soc.....31 00
Fitchburg. Yours Respectfully.....10 00
Brighton. Friends.....1 15
Cambridge. From the estate and pursuant
to the will of the late Jemima M. Tyler, to constitute
Miss Caroline M. Smith, Miss
Elizabeth Tyler, Jos. H. Tyler
and D. G. Tyler, L. M's.....123 00
Manchester. Cong. Church and Soc.....20 00
Lowell. Appleton St. Church & Soc'y for
L. M. of Rev. Addison P. Foster.....47 73
E. Randolph. Winthrop Church & Cong.....21 15
Hopkinton. Cong. Ch. & Soc.....2 00
E. Boston. Maverick Church and Cong'n.....13 18
Littleton. Cong. Church and Soc.....1 50
Lowell. John St. Church & Co g.....61 18
High St. Church and Cong.....29 13

Newburyport. North Church and Cong.....32 95
Northampton. Edward's Church.....48 87
West Springfield. 1st Cong Church \$50,
from Sam'l Smith,
2d, to constitute Dea
Beth Smith, L. M.
bal. makes Franklin
F. Smith and Col-
ton Ely L. M's.....110 15
North & Southampton. Individuals.....10 00

RHODE ISLAND.

Providence. Wm. Guild.....4 00

CONNECTICUT.

Winchester Centre. A. Nash.....4 00
New London. Mrs. B. McEwen \$10, Lydia
Learned \$10.....20 00
Westport. Mrs. Susan M. Fisher for L. M.
\$10, Miss M. A. Leavenworth
\$5.....35 00
New Haven. Mrs. L. M. Hall for Bibles
for Mexico.....5 00
Fairfield. Mrs. Ann H. Kellogg.....5 00
Stratford. Col. G. Loomba U. S. A.....5 00
So Norwalk. Rev Dennis Pratt.....1 00
Fairfield. Two Ladies for Christian liter-
ature for Spanish Am. Rep's.....10 00
Cole Brook. Osborn Stillman for Chris-
tian literature in Spanish Am. Rep's.....5 00
Hartford. 4th Ch. add Morgan Lewis \$.....22 00
Suffield. Cong Church, Rev. Walter Bar-
ton L. M.....30 00
Hartford. Centre Church add.....30 00
Wethersfield. Cong. Ch. Martin S. Gris-
wold L. M.....45 04

NEW YORK.

Catskill. G. H. Penfield.....5 00
Cambridge. Abira Eldridge.....2 00

N. Y. City.	Wm. E. Dodge \$100, Mrs. W. E. Dodge for Mr. Bouffas, France \$50.....	150 00
Gouverneur.	1st Pres Sub sch'l for Miss Rankin.....	54 78
Malone.	Mrs. S. C. Weid to make Leslie C. Weid a L. M.....	30 00
N. Y. City.	P. R. W. \$25, W. J. Hutchinson \$21, Wm. Brinkerhoff \$50.....	95 00
"	J. E. Johnson, Tr Woman's Union Mis'y Soc'y for the education of four Mexican girls in Monterey, in Miss Rankin's field for Oct Nov and Dec in gold.....	39 00
Middletown.	Lady friend toward a Ch'n literature for the Spanish American Republics.....	5 00
Gouverneur.	Members of the Pres. Ch. by Mrs. Zelina Smith to constitute Miss L. A. Vanduzen a L. M.....	33 80
Carlisle.	Jas. Boughton.....	2 00
Hamburg.	A friend.....	15 00
Penn Yan.	Pres. Sub sch'l towards the support of a colporter in Italy by C. A. Hamlin Tr.....	70 00
Argyle.	United Pres. Conf's of Argyle & North Argyle, of which John McGeech & Anthony McKallor gave each \$5, to constitute John McGeech & Anthony McKallor L. M's.....	82 52

NEW JERSEY.

Millington.	Alexander McEwen.....	10 00
Long Branch.	Union col'n in Ref. D. Ch and for Rev. J. B. Wilson's L. M.....	8 25
Morristown.	South St. Pres. Ch. by P. H. Hoffman, Tr.....	11 00
Newark.	John F. Ward, Jr. L. M. by his father.....	30 00
"	Mrs. A. O. Hendley L. M. by her husband.....	30 00
"	North St. D. Ch. to make John C. Woodruff L. M.....	34 40
"	Mrs. Eliza M. Crane.....	50 00
"	P. H. B. \$100, J. H. B. \$100.....	200 00
"	B. E. B. for Mexico.....	100 00
Elizabeth.	Hon. A. C. Clark, Jr. to make Rev. Wm. C. Roberts a L. D.....	100 00
Belvidere.	O. S. Pres. Church.....	30 00
Newark.	Park Pres. Ch. B. Hall, Tr.....	42 00
West Hoboken.	Monthly concert for Mrs. Constantine.....	20 27

PENNSYLVANIA.

Port Carbon.	Union meeting which makes Rev. A. Johns L. M. \$31 78, Cash \$1.....	32 78
Pottsville.	J. H. Beck \$10, Couch, Atkins Haywood, Sheaffer, Sheaffer, \$1 ea, Cash \$4.....	39 00
"	Eng. Luth'n Church in part of L. M. for Rev. U. Graves.....	23 83
"	2d Pres. Church.....	15 00
"	G. Beck, Jr \$5, O sh 5 00.....	10 00
Latrobe.	Rev. J. H. Agnew.....	10 00
Presbytery of Gettysburg—g—n.....		100 00
Germantown.	For Spanish literature.....	5 00

MARYLAND.

Baltimore.	G. F. Griffith.....	50 00
"	St. Marks Luth'n Church in part of L. D. for Rev. O. A. Cook.....	91 50
"	Messrs. Ridgely, Chase, \$10, Cushman, Purviance, Stevens, Purviance, Grubbs, Bridge, Brown \$5 ea, Little friends by Mrs. Muddock \$2.....	57 00

ILLINOIS.

Chicago.	2nd Pres. Ch. by B. W. Raymond, Tr.....	182 87
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Monticello.	Female Seminary by Alice Barrows, Cor. Sec.....	
Lake Forest.	Sunday sch'l by Miss H. A. Dickinson for Mrs. Constantine.....	
Sandwich.	Union Cong. Church.....	
Aurora.	Free Meth. Church.....	
Chicago.	U. Evan. Church.....	
Rockford.	2nd Cong. Church and Soc. Mr. Paxton.....	
Rockford.	Mary A. Jacoby.....	

INDIANA.

Green Castle.	1st Pres. Sabbath-school.....	
Cottage Grove.	Sam'l G. McQuisten.....	

OHIO.

Strongsville.	A. Pomeroy \$5, E. Lyman \$5.....	
Cleveland.	Wm. Williams \$9, H. Fitch \$1.....	
Kent.	Edw'd P. Williams.....	
Cincinnati.	1st Cong. Sub. sch'l.....	
"	O. G. Rodgers, 11th Instn't for City Missionaries.....	
"	Mrs. Webb two bonnets, and Mr. McComas 55c. for poor.....	
Cedarville.	1st U. Pres. Ch.....	
"	1st Ref. Presb. Ch.....	
Greenfield.	1st Pres. Church.....	
"	1st Bapt Church.....	
Xenia.	Union Female Seminary.....	
Columbus.	1st Cong. Church.....	
"	Trin. Prot. Epis. Ch., W. G. Deabler & Mrs. Andrews \$5 ea., Messrs. Andrews, Smythe, Mrs. Kelley \$2 ea., Wheeler, Fay, Stone, Noble, Mrs. Claypool, Perkins, Gelfer, \$1 ea., Judge Thrall, Mrs. Hurd 50c ea.....	
"	Westminster Pres. Ch. Messrs. Smith, Noble, Wright \$1 ea., G. Mondee \$2, Fullerton, Vesey Cook, Galloway, Jamison \$1 ea. Maggie, & Lizzy McGeech 6tc Miss Claypool 25c.....	
"	2nd Pres. Church C. Frisbee.....	
"	Teachers' Blind As'lm to complete L. M. for Prof. Geo. L. Simond.....	

Springdale.	1st Pres. Ch. \$25 33, Sub. sch'l of 1st Pres. Ch. for Italian Sub. sch'l's and to constitute Rev. Wm. Henry James and Perry Colburn L. M. \$26.....	
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Glendale.	Female College to constitute a L. M.....	
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"	J. Packer.....	
Granville.	1st Pres. Church.....	

"	St. Luke's Ch. G. B. Johnson \$1, Others \$12 70.....	
"	Female College.....	
"	Meth. Epia. Ch. to constitute Rev. John H. Acton a L. M.....	

"	Female Seminary.....	
"	Baptist Church.....	

Cincinnati.	D. H. Horne.....	
Cleveland.	Mrs. Elish Taylor.....	

Painesville.	Rev. H. C. Hayden.....	
Fredericksburg.	M. E. Church add.....	

"	Pres. Ch. add and in full of L. M. for Rev. W. J. Park.....	
"	U. Pres. Ch. in full of L. M. for Rev. T. J. Kennedy.....	

Columbia.	A friend for Ch'n literature in Spanish Am. Republics.....	
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MICHIGAN.

Platteville.	Cong. Ch. Rev. J. Lewis.....	
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IOWA.

Keokuk.	O. S. Pres. Ch., J. H. Wescott \$2, Mrs. McMicken, and Col. Patterson \$1 ea.....	
"	Rev. J. N. Crittenden.....	

CALIFORNIA.

Menlo Park.	A friend.....	
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THE

CHRISTIAN WORLD.

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No. 4

THE RELIGIOUS QUESTION IN MEXICO.

ARTICLE FOURTH.

IN one of the Mexican monasteries of nuns, who live under a very austere rule, there is an image of Christ, a production of very small merit, which is said to have been made of paper, and, about two hundred years ago, reduced to dust and ruined by the rats, which had their nests in it. It was covered with cobwebs, and was an object not very well adapted to excite devotion in the faithful. That image lay forgotten, among broken dirty glass, until the bishop in passing through the parish, ordered that it should be *buried*.

It may be thought strange or extravagant, that a statue should be interred ; but it will seem still more so that the Archbishop should order the burial to take place at the same time with that of the first adult who should die in the place. But it happened that, during the next ten years, not a single adult died, though the plague took away a great many children. It is said there was a great increase of piety in that period, and several persons visited the image and prayed for the restoration of their children, which was invariably granted. But the multitude did not go to worship it, especially after the decree for its interment had been given by the ecclesiastical authority.

At length the disease attacked adults ; and then loud and strange noises began to be heard in the church, with groans and sighs, and beautiful resplendent lights were seen precisely at the spot where the image was placed in the niche. Some people saw cherubims and archangels in the church, others distinguished the corpses of their ancestors, who had been buried there, rising from their graves, and praying before the image, performing penance, and undergoing flagellation, while the *Miserere* was sung by divine voices, accompanied with celestial harps. The sacristan declared that the image wept and sweat blood !

At length the image, one day, appeared quite renovated ; the crowd then saw the blood, which was exhibited to them by curates and priests,

and instead of the old crumbling figure, they beheld one entirely new, which, to a *certainly*, the angels had repaired and varnished. The Archbishop went in person, with a long procession, to conduct it to Mexico, where a temple was consecrated to it, that bears its name, and where a phalanx of nuns are proud to possess it. Such, in brief, is the fantastical tradition of the Lord of Saint Theresa.

A little more than three miles north-east from the capital of Mexico is Tepeyac, a hill destitute of every kind of vegetation. It overlooks a great part of the magnificent panorama of that valley, according to Humbolt and other celebrated travelers, unrivalled in the world.—Among its heights is the scene of these apparitions.

One morning an Indian, named Juan Diego, was passing along the brow of Tepeyac, on his way to the village afterwards named Guadalupe, to get some medicine for his uncle, Juan Bernardino. The mother of the Saviour met him, dressed in a drapery of purple and gold, a blue veil with silver stars, a diadem of gold and diamonds, and a circle round her head more resplendent than the sun. The Virgin ordered him to go immediately to the Archbishop, and tell him that she wished him to build her a church in that place. Juan Diego objected, saying he must go and cure his uncle, but the Virgin replied, that on his return he should find him restored to health. The Indian performed his mission ; but nobody took notice of him in the episcopal palace, and he returned to his hut.

The Virgin of Guadalupe afterwards appeared to Juan Bernardino, and it is said restored him to health, and then urged Juan Diego to press her claim on the ecclesiastical authority. Juan Diego, therefore, went to see the Archbishop again, who told him that he must show some proof or sign of the truth of what he said. The Indian informed the Virgin of this on her third appearance to him, and she then ordered him to gather some roses on the ridge of the hill, and carry them as a proof of her apparition. The Indian thought it impossible to find flowers on so barren a mountain, especially in the winter,—but she ordered him to entertain no doubts. He went for the roses, which he found at the distance of a few steps. He put them in his *tilma*, and walked to the palace of the Mitre, where with much difficulty he found admittance to the Prelate. There, in the presence of the waiters and other religious servants of the Archbishop, Juan Diego reached out his *tilma*, to present the proofs of the apparition of Mary : when, portentous wonder ! the form of the Virgin herself, as she had appeared to him on the Tepeyac, was impressed on the *tilma* of the Indian. That *tilma* has had a distinguished place since that in a very rich cathedral. A convent of Capuchins was built on the hill ; and a chapel at the *foot of it*, in which is a spring of sulphur water, to which also is attri-

buted a miraculous origin. A vein of petroleum too is shown as affording blessed oil, useful for all classes of diseases.

The Indians believe that the spring rises when prayers are offered to the Virgin of Guadalupe, and subsides at the end of the prayers. The annual pilgrimage, the festivals of the Indians and whites, the sale of amulets and scapularies, the wax candles and all the other expedients of which superstition takes advantage, these produce many millions of dollars to the priests. That village is now, and long has been, a city with a bishoprick, a cabildo and a convent of nuns ; and fanaticism has there a bulwark, and ignorance an asylum, which will endure we don't know how long !

The apparition of the Virgin of los Remedios is not so interesting ; it being a diminutive statue, such as is often met with elsewhere, no less than in the cathedral of Mexico. That Virgin was for a long time the talisman of a Spanish soldier, who escaped from all his battles safe and sound, but in consequence of never having been in any. He died in the first encounter in a field, where he had forgotten to take his idol, which he had never before left behind him.

This Virgin chose for her residence the hills of los Remedios, where her sanctuary is found, at a very short distance from the capital ; but more complacent than the Virgin of Guadalupe, she spends the stormy seasons in the nuns' convents, but stays most of the year in the Basilica of Mexico. The faithful have made her rich, instead of her enriching the faithful ; and the same thing, of course, is true of all the miraculous images.

The Virgin of ' los Remedios' is the idol of the so-called *aristocracy*. The *nobles* speak respectfully of the "Guadalupana," whom they call "*the Indian*," because she appeared to one of the aborigines ; but of the Virgin of los Remedios they speak with extravagant enthusiasm. She has her special sphere. As soon as they carry her in procession, in seasons of great drought, (it should be remarked that in the city of Mexico, rain can never be long wanting, as it is surrounded by five lakes,) the sky becomes clouded and a shower commences. What stupidity ! what blindness !

The government of the Metropolis are proud of this idol, which is in their possession ; and though totally destitute of beauty, they keep it decked with rich robes and ornaments of diamonds, rubies, topazes, amethysts and emeralds. Many are its jewels ; and there never has been an old marchioness or countess who did not make her a present of the best jewel, besides the gifts of the farmers, offered her for rain which has fertilized their fields, and which they believe has been sent in consequence of intercession made to her image.

The Romish priests, as will be seen, disseminate errors, in order to

reap a harvest of dollars and cents. The Virgin of los Remedios also visits rich moribunds, and obtains from them thousands of dollars when not more and greater advantages, for religious purposes, in exchange for the assurance which the canons and bishops give them gaining many indulgences, and by their means of avoiding purgator

Besides the images named above, there are many others which confirm the existence of idolatry in Mexico, and all the horrors of Polytheism. Among others is a bust, which appeared on the back of a mule, which was seen one morning in the middle of a road. Although the people almost killed him with beating, the animal would not move a step, until they took off his little burden ; but as soon as that was removed, he started off at full speed, and soon disappeared, so that nobody could find him. What he carried was a small casket, which, on being opened, was found to contain a little head, made of wood, accompanied with instructions, written in Latin or Spanish, directing how it should be worshiped.

Here is another idol which steals from novices their *rebozos*—or Mexican shawls or cloaks—and takes them to its niche, with the special province of giving to its devotees salvation, money and husbands !

Mexico needed the religious Reformation, not to satisfy a taste, nor to follow a fashion ; but because with it only could she prosper and grow great. Her emancipation from the Roman Church, and the acquisition of all those principles which the Reformation has secured, is to Mexico what the atmosphere is to all organized beings.

In the previous articles has been shown the condition of the clergy, seditious and full of pride, always standing in the front of influence, to seize upon it, or to impose their conditions upon it : a rebellious and fearful power, which relies on an ignorant multitude ready to support its sordid pretensions. In the face of that conspiracy, the Reformation was begun, and had scarcely taken its first steps, before it was betrayed by the power which had been corrupted by the priesthood.

The liberty party trusts in its power, because it is strong ; and it fears no surprises, because it is sincere. Tyrants justify all measures which tend to their ends ; and therefore, when they have lost their last hope of reinstating themselves in the government, to recover their lost dominion, they think the time has come to import the pillory, and the foreign yoke, as the best promise of what Mexico ought to expect from traitors, who to her disgrace were born under her beautiful dome of sapphire !

A lady applied to the late benevolent Mr. Reynolds, on behalf of an orphan. After he had given, she said, " When he is old enough, I will teach him to name and thank his benefactor." " Stop," said the good man, " thou art mistaken : we do not thank the clouds for rain. Teach him to look higher, and thank Him who giveth both the clouds and the rain."

[By request, we publish the following letter of the Italian Premier on Religious Liberty. As most of the religious journals had given it, and our columns were full, we did not print it in our last Magazine. It is a document that will live as long as Liberty lives, and with pleasure we now transfer it to our pages.]

THE ITALIAN PREMIER ON RELIGIOUS LIBERTY.

The bishops who were exiled from their sees by decree of the Italian Government, and subsequently took up their residence at Rome, addressed a letter to Baron Ricasoli after the issue of his circular, by which they were informed that they were permitted to return. The bishops were under the impression that that permission did not apply to those ecclesiastics residing in Rome, and complained of this exclusion in their letter to the President of the Council. Baron Ricasoli's reply, dated November 26, was not originally intended for publication, but since the letter of the bishops appeared in the *Unita Cattolica*, it was considered necessary that the public should be made acquainted with the terms in which they were answered by the Minister. It is as follows :—

MONSIGNORI—I have only to-day received the letter which you have done me the honor to address me from Rome, bearing date 15th inst., on the subject of the recall of the bishops to their sees. This letter was doubly agreeable to me, from the important reasons for which your lordships approve that measure, and in which I am happy to concur with you, and from the request that the permission to return to their dioceses, conceded to the bishops by the circular of the 22d October, should be also extended to the bishops residing at Rome, thus demonstrating your good will and reverence towards the institutions and the laws under whose shadow you desire to live.

I rejoice that I anticipated your wishes in this matter, and interpreted your sentiments aright by deciding on the same day as that on which your letter was dispatched that the exception complained of should be removed. Of this I believe your lordships will already have had full and official cognizance.

The decision adopted by the Government arises, as your lordships state, from the desire that perfect liberty in the relations between Church and State should pass from the abstract region of principle in which it had hitherto remained into the reality of fact. The Government, therefore, no less earnestly than your lordships, desire that Italy may very soon enjoy the magnificent and imposing religious spectacle now afforded to the free citizens of the United States of America by the National Council of Baltimore, wherein religious doctrines are freely discussed, and whose decisions, approved by the Pope, will be proclaimed and executed in every town and village without *exequatur* or *placiti*.

I therefore beg your lordships to consider that it is liberty which has produced this admirable spectacle—liberty professed and respected by

all in principle and in fact, in its amplest application to civil, political and social life. In the United States every citizen is free to follow the persuasion that he may think best, and to worship the Divinity in the form that may seem to him most appropriate. Side by side with the Catholic Church rise the Protestant temple, the Mussulman mosque, the Chinese pagoda. Side by side with the Romish clergy the Geneva Consistory and the Methodist Assembly discharge their office. The state of things generates neither confusion nor clashing. And why this? Because no religion asks either special protection or privilege from the State; each lives, develops, and is followed under the protection of the common law, and the law, equally respected by all, guarantees to all an equal liberty.

The Italian Government wishes to demonstrate as far as possible that it has faith in liberty, and is desirous of applying it to the greatest extent compatible with the interests of public order. It therefore calls upon the bishops to return to their sees, whence they were removed by those very motives of public order. It makes no conditions save the one incumbent upon every citizen who desires to live peaceably—namely, that he should confine himself to his own duty and observe the laws. The State will ensure that he be neither disturbed or hindered, but let him not demand privileges if he wishes no bonds. The principle of every free State that the law is equal for all admits of no distinctions of any kind. The Government would be glad to cast off all suspicion and abandon every precaution, and if it does not wholly act up to this wish it is because the principle of liberty which it has adopted and put into practice is not equally adopted and practiced by the clergy. Let your lordships remark the difference between the condition of the Church in America and the condition of the Church in Europe. In those virgin regions the Church is established amidst a new society, but which carried with it from the mother country the elements of civil life. Representing the purest and most sacred of the social elements, the religious feeling which sanctions right and sanctifies duty, and carries human aspirations far above all earthly things, the Church has there sought only that empire pleasing to God—the empire of souls. Companion of liberty, the Church has grown beneath its shelter, and has found all that sufficed for free development and the tranquil and fecund exercise of its ministry. It has never sought to deny to others the liberty which it enjoyed, nor to turn its exclusive advantage to the institutions which protected it.

In Europe, on the other hand, the Church arose with the decadence of the great Empire that had subjugated the earth. It became constituted amidst the political and social cataclysms of the barbarous ages and was compelled to form an organisation strong enough to resist the

shipwreck of all civilisation amid the rising flood of brute force and violence. But while the world, emerging from the chaos of the middle ages, re-entered the path of progress marked out by God, the Church impressed upon all having any relation with it the immobility of the dogma entrusted to its guardianship. It viewed with suspicion the growth of intelligence and the multiplication of social forces, and declared itself the enemy of all liberty, denying the first and most incontestable of all, the liberty of conscience.

Hence arose the conflict between the ecclesiastical and the civil power, since the former represented subjection and immobility, and the latter liberty and progress. The conflict, from peculiar circumstances, has greater proportions in Italy, because the Church, thinking that a kingdom was necessary to the independent exercise of its spiritual ministry, found that kingdom in Italy. The ecclesiastical power, from the same reason, is here in contradiction not only with the civil power but national right. From these causes originated the distrust and precaution described in my circular which provoked your censure, but which were only dictated by necessity. The bishops cannot be considered among us as simple pastors of souls, since they are at the same time the instruments and defenders of a power at variance with the national aspirations. The civil power is therefore constrained to impose those measures upon the bishops which are necessary to preserve its interests and those of the nation.

How is it possible to terminate this deplorable and perilous conflict between the two powers—between Church and State? Liberty can alone bring us to that happy state of things which your lordships consider so enviable in America. Let us “render unto Cæsar the things that are Cæsar’s, and unto God the things that are God’s,” and peace between Church and State will be troubled no more.

I desired to pay deference to these principles in removing the prohibition to the return of the bishops and their residence in their sees. I believe that liberty is good in profession and practice, and further, that it has the virtue of converting those who are called to enjoy its benefits. I trust that your lordships, returning to your dioceses with the sincere sentiment of respect for the law expressed in your letter among a people who wish to remain Catholic without relinquishing the rights and aspirations of the nation to which they belong, will bless that liberty which protects them, and upon which the reconciliation of interests hitherto appearing irreconcilable can alone be based. RICASOLI.

Use sin as it will use you ; spare it not, for it will not spare you ; it is your murderer, and the murderer of the world. Use it, therefore, as a murderer should be used. Kill it before it kills you.

POETRY.

THE SUNBEAMS OF SPRING.

HAIL ! hail to the Sunbeams of Morn
That break from yon redolent sky—
O'erspreading each valley and lawn,
Where winter terrific passed by.
The day-star in beauty comes forth,
Efulgent with life-giving beams—
Subverting the winds of the North,
And melting the ice-bounded streams.

Flow on, gentle river ! in pride—
Come home, little warblers of Spring !
Awhile with my loved ones reside,
And here with my favorites sing.—
Come, bring the sweet olives of Peace,
Ye songsters and birds of the grove :
Let anthems of music increase,
And praise to our Father above.

The earth with sweet fragrance is rife,
And flow'rets will soon be in view ;
The shrub, vine, and tree shoot to life,
Bedecked with the rain-drop and dew :
The mountains, the hills, and the vales,
With greenness be carpeted o'er—
Fresh odors and spice on the gales
Ascend to the God we adore.

Oh ! welcome again is the Spring !
And welcome mild Phœbus, whose light
O'er nature a brightness doth fling,
And cheers the dark wintry blight.
I hail thee, sweet Sunbeam ! with joy—
Great source of all blessings here given ;
May gratitude be our employ,
Till Spring buds around us in heaven.

J. J. R.

HOME.

"Where is thy home?" a stranger asked
A simple village maid ;
"Oh, just across the green," said she,
"Down yonder glassy glade.
A pleasant place and fair to see,
Though we are of the poor ;
Contented with our lowly lot,
We never covet more.

"Where is thy home?" he asked again,
"Where?" said a stripling gay,
"Nay, ask me not, I cannot tell,
My home is far away :
Far mid the battle and the strife,
Where worlds are won and lost ;
Or else upon the stormy sea,
By wind and tempest toss'd."

"Where is thy home?" a sweet mild face
Turned as the stranger spoke,
A thousand memories in her heart
To sudden anguish woke.
"My home ! alas ! long years have pass'd
Since I a home could claim :
Now, husband, children, all are gone,
And home is but a name."

The stranger paused, and cast his eye
Upon an old man grey,
So bent and feeble that he scarce
Could wend his weary way.
"Where is thy home?" once more said he,
"Thou lookest old and wan ;
A cosy homestead should be thine
For thy remaining span."

The old man rested on his staff,
And feebly shook his head ;
"I rest my worn-out frame," said he,
"Upon a pauper's bed ;
Yet I desire no better lot
Than God to me has given,
No earthly house I ask or crave—
I have a home in heaven."

SUNDAY-SCHOOL DEPARTMENT.

SABBATH-SCHOOLS NO EXPERIMENT.

LONG since, the steam engine, the railroad, and the telegraph, have ceased to be regarded in the light of experiments. Neither of these have so long, nor so well demonstrated their usefulness in ameliorating the condition of our race, as has the institution of the Sabbath-school, if indeed

it be proper to compare it, or think of it as a modern invention. As an auxiliary to the ministry, and we may add to the power of religion everywhere, its rapid spread and increasing perfection of administration, are both apparent and convincing. Notwithstanding many practices which we would gladly see abated, it is an institution of equal promise to the missionaries who go

from their countries to convert the heathen, or restore a purer faith and worship where the Scriptures have been withheld from the common people. If in England and America, it may be assumed that the institution has become properly organized, and begun to exert its legitimate influence in bringing about that general co-operation and labor of all professors of religion, so characteristic of primitive Christianity, it may yet be for us to inquire just how it is to be made an auxiliary of equal force in fields more purely missionary than our own. While everywhere the general principle is the same, which may be said to be this, the education of, and voluntary labor of laymen, there is still left for discussion the order and method by which this limitless power can be made available.

In heathen countries the work must progress from the center outward, and wisely our foreign missionaries have established Sabbath-schools only so fast and so far as they can be reinforced and kept in communication with the central station. Just here, it is encouraging to see how willing the new converts are to be set to work.

In all civilized countries where there is pride of nation, pride of language, and great jealousy of foreign influence, especially in matters of religion, the mode of procedure is not very dissimilar from what it is in our own country. The native elements and the native agency must be induced to pray together and work together, whether native or foreign, are to be sought out and organized for self-improvement and aggressive action, long before it may be possible to furnish each group in every place with an educated and well settled pastor.

The paper, the library book, the commentary, and habit of the people to meet in assembly, will all come to the aid of the missionary. In educated communities, one missionary agent will be able to keep alive several of the organizations and make himself useful almost to any extent, provided he has a single layman who is sufficiently Christian and intelligent to be made overseer of one of these groups.

It is thus in countries nominally Christian that the Sabbath-school can be made,

as with us, the precursor—the cause as well as the consequence of church organization.

If our premises are correct, it follows of course that the stay of our missionaries in one place is only to be long enough to make a healthy organization and supply it, nay, keep it supplied with the necessities of activity and life; thus giving them the character of apostolic itineracy. For illustrations, read the two following reports from Germany and Italy:

EXTRACTS FROM
MR. BOLOGNINI'S REPORT.

FLORENCE, JAN. 10, 1867.

MY DEAR SIR:—I have visited Pavia, where is a school of some twenty to twenty-five children. It was conducted on the old system, but I found a very good Methodist minister, to whom and the day school teacher I explained our system, which was gladly received. Here I had to remain two days more, owing to the dying condition of the daughter of the minister. I then was requested to conduct the funeral service, which I did, and at the cemetery I had a good opportunity to present Christ as our only Saviour and Mediator to many Catholic people, attracted by the burying of a Protestant, as they said. I have been to Asola. There is a very small church and a Sabbath-school with very few children. I intended to remain some days to preach, for the place is promising, very promising, but they have only occasionally a preacher, and the work progresses slowly here. To induce the people to come, we published an invitation, which we had posted on the corners of the streets, that in the evening a religious discourse would be held in the Evangelical Hall. On the evening it was almost full, and the largest part of the auditors were learned men and day school teachers, for all in the city were here but one.

My argument was that the Italians must decide to be either Catholic or Free Italians. They cannot be both. After my argument was over, I asked the audience to object if they could, but every one assented. I intended then to proceed by showing how we had all to take the Bible for our guide; but I had to go away next day to Mantova.—

Many of the professors accompanied me to the hotel, and requested to hear more,—I have promised to go back as soon as possible.

In Mantova, I found Mr. Turin.—I hired a hall for four evenings, and we had a meeting there to survey the ground. Two of those present began to object to the Bible and every religion. These two were rationalists. Mr. Turin and I controverted their errors for about two hours. Next evening I was alone against the opposers of the Bible; but on coming out, we went to a coffee house, where we had a larger audience for preaching the Gospel. While I was engaged in discussion, the man who had opposed me most handed me a small piece of paper, and bid me good-night. I went on with my discussion, which lasted until midnight, and when at home I read in the paper given me these words, which I translate for you:—"Minister and Evangelist—I offer you five francs monthly, if you open a public place fit for preaching, in Mantova. This subscription of mine, is for the propagation of the Gospel here." (Then the signature.) I gave the paper to Mr. Turin when I went to Milan. Here also I stopped four or five days, having been requested to preach.

On Sunday evening I preached, but to a very poor and discouraging audience, in Mr. Turin's chapel. I visited his Sabbath-school, and that was very beautiful to be seen. In Mantova, when I was there on a Sabbath day, I had invited the people to come to our service, which I held at 11 A.M. There were some women and a few men, and we held with them our worship, which had I think a good result on the mind and conscience of those present. I was very much inclined to open there a church. I had found a very good place for perhaps six hundred francs a year. But I had not money to hire the house, and then I did not know whether I could be allowed to remain there. What I know and can say is, that I have seen a very great thirst for hearing the word. In Mantova was a continual preaching and talk in the houses and coffee houses. So I know it is every where in *Venetia*. But we want men. I have been to *Alexandria*. There will be also a Sab-

bath-school of some thirty children.—Now I am going to Genoa. Mazzarella having to go there to the Parliament where he is a deputy, begged me to go and conduct that church during his absence. I hope you have no objections. Yesterday came back and to-morrow I will leave again.

EXTRACTS FROM

MR. BROCKELMAN'S LAST REPORT

Giving an inside view of the most religious part of Germany:

In Darmen, I met a party of six young ladies who had just opened a school in a narrow sewing school-room, seventy boys and girls crowded around large tables.

One of the ladies told each Sunday Bible story, another an amusing story, besides praying and singing with the children. I met them one evening and explained a text to them. On the next Sunday was in their school. Only forty-nine children present, and divided into classes, each one taught by a teacher, which pleased them very much, and proved the possibility of it. I entreated them to give a Bible to each child, and to have regular teacher meetings.—A merchant having very faithfully taught seventy-five children for many years, allowed me to divide them into classes under eight young mechanics, whom I had addressed in one of their associations. After a teachers' meeting, I conducted for once the Sunday-school, sixty-one children present in eight classes, and thirty-five infants in one class. All were much pleased with this experiment, and the teachers told the names of the children at once, promising to continue to come. In another part of the town, I found six young mechanics, and a very talented vicar, ready to be their superintendent. They would begin their Sunday-school in the course of December, in the very room where I had addressed them. I am anxiously waiting for letters to hear how they succeed.

Of the many good promises which I have received, I value the most one given by a pastor, who is to remove next Easter into one of the parsonage houses. He will then have a large hall, and begin a Sunday-school with the assistance of the young

ladies whom he has prepared for confirmation.

The Baptists have forty children in their Sunday-school, taught by one teacher all the time. The minister and teachers whom I met twice, decided upon the better plan of a real Sunday-school, for which they have very good rooms and excellent teachers. In a good many meetings and conversations, I had opportunities to explain and to recommend my cause. I found no want of fit teachers, but of the self-denial which a regular engagement for every Sunday requires. At the opening of the splendid new Vereinshaus, costing 75,000 thalers, and which is the third one of its kind here, I was allowed to give a short address before the crowded audience, holding two pamphlets in my hands, the one written by one of their ministers present there, who urged the ladies to establish Sunday-schools, the other one containing the speech of Rev. Püttner from Berlin, who last year at a crowded convention here of young men's associations, recommended Sunday-schools to his hearers.

Duisburg, containing 12,000 Protestants and 2,000 Roman Catholics, the Rev. E., Inspector of the Deaconess' Institution, had seen the Berlin schools and would recommend them in his Sunday magazine, but he could not do more, having no time to be superintendent, for which he would be the very man. I regret it, but hope to see him again.

Mühlteim, on the Ruhr, which with the villages belonging to it, has 40,000 inhabitants. One teacher here had a hard task with 160 girls each Sunday, and begged me to give her help, as her health suffered under the fatiguing work. Two young men had three so-called Sunday-schools, one of them in town with ninety boys, and two in villages, an hour distant, with thirty boys each, the latter meeting once a fortnight; these two teachers changing places. Only one of the six pastors promotes every kind of lay activity and was ready to help me, but he first would see what a Sunday-school really was. He being engaged that Sunday I had to leave, but I returned the next week, and having held on Saturday night a teachers' meeting with the eight young men

composing the young men's association here, the above mentioned female teacher secretly listening in the next room, I conducted the following day the Sunday-school. Owing to the very bad weather, only thirty-five boys were present in five classes. The teachers and the pastor, who were present, declared themselves perfectly satisfied, and intend to continue in this way, but help for the teacher with 160 girls is not yet found. A very excellent Vereinshaus affords the best accommodation. Such a house is now bought, and under repair, in Wessel, a Prussian fortress with 6,000 Protestants and 7,000 Roman Catholics; the latter rapidly increasing. I was present at two so-called Sunday-schools, that day less frequented than usual, one of thirty boys under two male teachers, and another of forty girls, taught alternately by two deaconesses. By opening folding doors the singing and praying would be in common, but no where in this part along the Rhine was such a union of teachers of both sexes thought proper. In the afternoon I held a meeting, attended by twelve young women and twenty men, whom I entreated to unite, to reorganize their Sunday-school and to have regular teachers' meetings. To encourage them, I offered to come again and show them how to manage such a meeting. Next Friday night at 9 o'clock was appointed by them, and I returned in due time to Wesel. However, at 9½ o'clock, only three men and two women were present, and I showed them how to go through the lesson. Fortunately the future superintendent, an excellent Christian, and a merchant of the place, was present, so that I could instruct him sufficiently. I was for the next Sunday engaged at Mühlheim, and could not stay another Sunday. Hopeless as the case appears, yet I retain good hope for the future; as this gentleman assured me, that with the removal of the Sunday-school into the new Vereinshaus, greater interest would be certain.

Crefeld, a very prosperous manufacturing town inhabited by 33,000 Roman Catholics, and 18,000 Protestants. A real Sunday-school with 150 children and 17 teachers, partly Independents, partly Baptists, and established by an American minister living

here for a few years, had just been dissolved into three separate Sunday-schools, as the owner of the hall would not allow them any more to meet there. Besides these, I found in quite separate parts of the town three ladies, each having collected fifty children on Sundays. All agreed that helpers would be very desirable indeed, but only one of them had been able to find a young friend to help her. I have often heard people say, "first convert souls, then they would be helpers in the Sunday-schools." But Sunday-schools exactly tend, to promote conversions of young and old. One of the three Protestant pastors showed an interest, but could not find time then, and begged me to come again some time hence. If a pastor sets to work, there are generally some who come forward who would not teach without his countenancing it. Next I came to

Mönchen Gladback, containing 14,000 Roman Catholics, and 4,000 Protestants. I attended a religious meeting of fourteen gentlemen, and after the close of it I informed them of the great necessity of Sunday-schools. Both pastors not present then I found in favor of them; the one prepares each Sunday a young lady, who with a sister and a friend have a Sunday-school with forty-five girls, teaching them alternately; I had a long conversation with them, found another teacher to help them, and heard from them that they had one in view too, so that they may have five classes in future. The other pastor introduced me to the young men's association, where some other gentlemen were present too, thirty in all, and it was decided to begin a Sunday-school in that very room, here of course again separated from the other one, conducted by the ladies. They consequently require two superintendents, two libraries, two localities, and two teachers' meetings.

Deutz, opposite Cologne, where the Protestants only amount to 1,800. The pastor not alone called a meeting together in his own house, where fourteen ladies and three men were present, but when eight of the ladies offered themselves as teachers, he accepted the place of superintendent, *his lady being among the teachers. Having a fit room at his disposal, he promised to begin the first Sunday in Advent.*

Coblenz is inhabited by 20,000 Roman Catholics and 4,500 Protestants. The latter have a very difficult position, the children of the numberless mixed marriages are almost always brought up as Roman Catholic, and evangelical tradesmen scarcely ever prosper. One of the two Protestant pastors, only there since four weeks, will be a blessing to the parish. He met my description of Sunday-schools with great approval, as the very thing he had been looking for. As he is at the same time the elected president of the Rhenish Provincial Synod, a very honorable and influential post, he can do a great deal to forward this kind of Sunday-schools all along the Rhine. He took me to some ladies who already had offered themselves for any such kind of work. They received us very kindly, and wrote down ten names of their friends who certainly would be teachers. They agreed a beginning should be made on the first Sunday in Advent.

Wiesbaden, whose Sunday-school I described last June. It had increased. Present were the superintendent, Rev. N., four teachers, (one myself,) and nine female teachers, (two others absent.) The sixty-eight children, up to 18 years old, were divided into twelve classes, and the twenty infants into one class. It was a pleasure to see how everything went on. I closed with a little speech addressing the children, and praying at the end of it.

Frankfurt Sunday-school, established some three years ago, has twenty ladies teachers, and 200 girls, superintended by Rev. Davies. It is extremely well regulated, and may be called a model Sunday-school for Germany. Parents think it a great privilege to have children placed in it.

Hanan has 17,000 Protestants, and 2,000 Roman Catholics. Three of the five believing pastors and some other Christians found well inclined. One of these pastors, the Dean, has to give a lecture about Interior Mission Work shortly, and promised to give at the same time notice that Sunday-schools are to be attempted here very soon. To enable him to describe them, I gave him full information and the necessary papers. He will let me know the impression produced. In

Darmstadt, counting 30,000 Protestants and 5,000 Roman Catholics, I held a meeting three years ago with you and Rev. Heihler, which as well as my numerous visits since proved all in vain. This time the believing court preacher, then also present, allowed me to address a party at his own house. He gave me the time appointed for a Bible lesson in the following week. I came again that day and found assembled thirty ladies and ten gentlemen, rather unfavorably disposed to my cause, as they afterwards confessed. However, they changed their minds, and twelve ladies of the thirty had their names taken down, engaging themselves to become teachers. A minister, generally beloved and out of office just now, accepted the place of superintendent. One of his daughters is among the teachers, two others will join by-and-by. One of the ladies being a member of the committee of a sewing-school, promised to provide the room of that school, and to invite the seventy children who learn to sew there during the week. The Sunday-school then would be established at once. Christmas time, and a preceding meeting to discuss details, obliged us to postpone the opening till Sunday, the 30th inst. I am to be present for assistance and to advise. In Mannheim the superintendent and two Sunday-schools there, told me :

"We have lost two teachers who had to leave in consequence of the war. We miss them very much. Four male and four female teachers go on steadily. Some children give visible signs of having been influenced by the Holy Spirit, which could not remain a secret at home. In Roman Catholic churches and schools, exhortations were given not to let children visit any more the Protestant Sunday-schools. Infidel Protestants did the same. Children were warned in the streets, and rough boys entering the house-door, prevented them from entering the Sunday-school, so that parents prohibited their children from coming. Instead of 100 children, only forty remained, but we have now again seventy-four, of which, forty can read."

I am convinced the Sunday-school remains firmly established, and in combination with it, a very interesting work of evan-

gelization goes on in this sinful place, of which I shall inform you some future day.

In Carlsruhe the two Sunday-schools are held at the same hour. I joined this time the public examination at Miss F.'s Sunday-school, which takes place annually. In eleven classes were seventy-five children. They were catechised by eleven ladies, their teachers, one class at a time, having each prepared for a different parable of Christ. Miss F. directed the whole, questions and answers were given loud, so that the twenty-five visitors could hear them. A believing pastor of the town, Dean Z., closed with prayer. I think nothing like it exists in Germany. The superintendent of the other Sunday-school, whose predecessor was the late Mr. R. Schmidt, informed me that they have three female teachers and five male, and fifty children at present. Both these Sunday-schools gave up subscribing for the Berlin Sunday-school paper for want of funds, in 1867. This time I could not pay for them again a part of the 17 thalers, which each set of sixty copies costs, without the postage, and yet these little weekly papers help to make the children regular and interested.

I have now returned to Heidelberg, and I must take my pen to correspond with the numerous Sunday-school friends, entreating them to work on while it is day. I give you at the same time a few extracts from letters lately received from superintendents of Sunday-schools. They are almost literally translated.

Oct. 23d, Stuttgart.—"Next Sunday we shall celebrate in our teachers' meeting, the first anniversary of our Sunday-school. We intend, together with other Christian friends present, to ask for God's blessing on our Sunday-school work. Could you give me some news of the progress of other Sunday-schools, to animate the teachers, and to exhort them to come regularly to the teachers' meetings? None of them are sorry to have enlisted as teachers. We continue to have 4 or 500 children in our Sunday-school. With Rev. G.'s two Sunday-schools in this town we remain on friendly terms, and we have printed on joint account a little hymn book, to give to the children at Christmas."

Nov. 27th, Schaffhausen.—“During my absence in the summer, the number of our Sunday-school children dwindled down to twenty-five or thirty-five; but last Sunday we had again 105 in thirteen classes. We are convinced that the number will increase up to 150 next month, and I go out week after week in search of teachers to help us. The teachers’ meeting is now held at 8 o’clock, P. M., and is well attended. The Sunday-school takes root and flourishes, the Lord, we rely on it, will give fruit in time. We should be very happy to see you again in our Sunday-school, but we will not praise ourselves, and only quote the first verse of Ps. 115. Mr. T. is now employed to collect the necessary money to enable us to subscribe again for the Berlin Sunday-school paper in 1867, but little has come in so far.”

Dec. 3d, Freiburg in Baden.—“Notwithstanding the many difficulties, the number of our children have increased to 141. They are from three to fifteen years old, eighty-nine can read, fifty-two cannot. I have fourteen teachers, of whom two entered lately and are a great help. One of these two has been a Sunday-school teacher in England. Some of the other teachers are rather young, but besides the real teachers’ meeting, I have them with me an hour extra to go with them through the lesson, to make them recite what they are going to teach to the younger ones who are entrusted to them, and pray with them for our work. I have spent sixty-five florins for benches and have no means left for books. In 1866, our kind friend, Mr. M. made us a present of 35 copies of the Berlin Sunday-school paper. May it please the Lord to give us a locality for our Sunday-school, which I cannot find thus far. My advertisements in the local papers produced no offer. My repeated demands with the authorities of our town, with the committees who have halls at their disposal, and even with our own Protestant church consistory and school authorities, were all refused. To be able to assemble, we accepted for the moment a room which Mr. M. kindly allows us in his evangelical hospital. Some parents have blamed us for taking the children there; certainly, the first signs of a

contagious illness would oblige us to give up this room entirely. The fifteen ladies teachers continue in prayer to the Lord, that He may provide us a room, and we know that He will not forsake the work which He has begun so wonderfully among us.”

Dec. 4th, Pfalzheim.—“Our Sunday-school goes on very satisfactorily with the help of the Lord: many of the children come with great pleasure and listen to us attentively. During the summer the parents kept them from the Sunday-school, and took them out walking, but now we have again thirty-six girls and twenty-four boys. Please to send us little books for them at Christmas.”

Dec. 10th, St. Gallen.—“We have now 170 children, of whom thirty cannot read yet. Besides myself, we have fourteen female teachers, and seven male teachers. Two or three ladies come and listen, or replace absent teachers, until new classes will be formed. A good many children love the Sunday-school, are regular, attentive, and respect the Bible. One little girl lately addressed her teacher who is a little irregular and finished with saying to him: ‘Dear teacher, are you coming next Sunday, or would you like that I fetch you?’ The seven teachers love the Sunday-school, are regular, and show real interest. The fourteen ladies give me great pleasure; with them there is progress, real progress, energy, devotion, and unceasing love for their children. Do you know that we lost Miss C. W., the pearl among our teachers? She died in deep and child-like faith. It was a triumph! For my own part, I consider it one of the greatest blessings granted me by God, that I have been made superintendent of this Sunday-school.”

Dec. 14th, Caunstaff.—“We have eight teachers, all ladies, and eighty-two children. After New-year we are to have a larger room and shall, no doubt, increase our Sunday-school. One of our teachers, having removed to Augsburg, has begun a small Sunday-school there.”

True quietness of heart is got by resisting our passions, not by obeying them.

SABBATH-SCHOOLS IN FRANCE.

NO. III.

SECOND only to correct organization, is the introduction of proper music, and a suitable Sabbath-school library. Without these, except where there is previously a pretty strong church organization, or a pastor practically familiar with, and intent upon showing his membership how to work systematically, a school will either die or have but a sickly existence.

Protestant music in France, and in fact throughout the continent, consists almost wholly of old familiar chorals which have been sung for centuries, and though much loved by the pious, they have few or no charms for children. It was enough to sadden men, if not angels, to hear the lively French youths drawl out the semibreves, each of which was heavy enough to crack his voice, if not to break his back.

But change of organization prepared the way for a change of music. Providence had placed a lover of music, a singing pastor, in the chair of the Sabbath-school committee; and strange to say, as soon as his eye lighted upon the pages of the "Sabbath School Bell," he selected our familiar melodies, "There is a happy land," and "I think when I read that sweet story of old," as though he thought the youth of France would sing and admire them. The waves that spread when a pebble is dropped into the peaceful lake, are not more rapid than were the echoes of these little hymns from the centre to the circumference of France. Not two years elapsed, before ten thousand volumes of these hymns were published, and some of them could be found in every department of the empire. These changes and improvements in the Sunday-school system in Paris were deemed of sufficient importance, after less than six months' experience, to be celebrated by a general gathering of the Protestants, both parents and children, in the church of the Oratoire.—On an April morning in 1837, the police were startled by the appearance in the streets of Paris of something strange and new. Groups of men, women, and children, were seen wending

their way toward the palace, but with such jubilant steps that no arrests were made, and soon the officers of peace were relieved to see the various columns filing into the venerable cathedral, evidently with no revolutionary intentions. The kind officers of the police nearest at hand were soon required to assure the numbers, still gathering, that the house was full, and they must depart in peace. The two hours' service was of a character as interesting as it was novel. Each of the prominent pastors gave a history of his brief experience in the Sunday-school, and congratulated each other and France on the advent of an institution, as valuable in itself as timely in its introduction. Some two thousand persons were present on the joyful occasion, and when the assembly broke up, many felt that a new era had dawned upon the Protestantism of France. The ministers and laymen from all parts of France here assemble every year, to exhort one another to greater diligence in the work, relate anecdotes of usefulness, or else to catch a spark of the sacred fire that has once, and may yet again kindle a holy flame in every parish of that great and beautiful empire.

Each assembly has been larger and more interesting than the previous, and each year the "Cirque Napoleon," one of the largest circuses in Paris, is filled by four or six thousand happy praising souls, who constitute the largest annual gathering of Protestants on the continent of Europe, and probably the largest in the world. KNOX.

ILLUSTRATIONS

FOR SABBATH-SCHOOL CONCERTS & TALKERS.

1 John iii. 6, "Whosoever abideth in Him sinneth not."

CLEAVING TO CHRIST.—*The Electric Wire.* I have seen a heavy piece of solid iron hanging on another, not welded, not linked, not glued to the spot, and yet it cleaved with such tenacity as to bear, not only its own weight, but mine too, if I chose to seize it and hang upon it. A wire charged with an electric current is in contact with its mass, and hence its adhesion. Cut that wire through, or remove it by a hair's breadth, and the piece of iron drops dead to the

ground, like any other unsupported weight. A stream of life from the Lord, in contact with a human spirit, keeps that spirit cleaving to the Lord so firmly, that no power on earth or hell can wrench the two asunder. From Christ the mysterious life-

stream flows, through the being of a disciple it spreads, and to the Lord it returns again. In that circle the feeblest Christian is held safely, but if the circle be broken, the dependent spirit instantly drops off.

REV. WILLIAM ARNOT.

THE FOREIGN FIELD.

NEW HAVEN, Feb. 12, 1867.

REV. JOSEPH SCUDDER, Dear Bro.—The following case of enquiry came under my notice just before I left Chili, and it may serve to show some of our friends the state of things in Spanish America for a certain class of minds.

I was requested on a Saturday evening to visit a native who was very ill. On my entering the apartment he sat crouched on a low chair, or stool, oppressed for breath and able to speak only with difficulty. His first question was strange enough.

"Sir, I have never known you to speak with you, but have read what you have written, and hope you will not refuse my request; which is to be buried, when I die, in the Protestant cemetery."

I asked him why he made a request so unusual? "Because," he replied, "the Roman Catholic Church casts me out. The curate has threatened me that I shall not have burial in sacred ground."

I promised him to comply with his request if in my power, but asked if he was willing to tell me what had moved the curate to such a refusal? "Because I would not confess to him. If you care to hear I will tell you what has passed," said he, and proceeded with the following statement:

"The curate brought me a charity, two dollars in money, expressed sympathy with me that I was so ill, and then said, 'My son, you will desire to confess to me, will you not?' I replied," said the sick man, "that I preferred not to do so. 'Is it possible, do you wish to go out of the world without confessing your sins?' Yes, sir. 'What moves you to such unwillingness to open your mind to a minister of God?' It is that I have not that faith which the Ro-

man Catholic Church holds and demands of us; I do not believe in such a God as you speak of. 'Ah, well, leave it there for to-day and some other day I will come and see you again.'

"A few days later," said the sick person, "the priest came again, and having inquired about my condition of body, proceeded—'How is it about that small affair, (asuntito,) of which we were speaking?' 'What affair?' 'Why, that of confession.' Did I not say clearly, sir, that I did not wish to confess? 'Yes, but I hoped you would change your mind.' I have not changed it and shall not, and beg you to do me the favor of not urging it any further. 'Then you do very wrong. I am God's minister, and come to you to prepare you for going out of the world. You must confess to me if you are to be saved.' Indeed! Why, by what authority can you prove that to me? 'By the authority of the holy fathers of the Church.' Ah, yes, there it is, the authority of men, they were all men as you are.

"At this," said he, "the curate was annoyed, and rising from his chair replied, 'You are a heretic, an impious wretch. I have seen many pious men go out of the world, but when you die I am coming to see how such a heretic as you are will meet death. Buried in sacred ground you shall not be!' I thank you for saying it," he answered, "for perhaps the Protestants will give my remains sepulture; and if not, the sea is broad, and deep, and ought to hold me. At that," said the patient, "the curate left me and has not come any more, although, he added, he afterwards sent another clergyman, who said, 'My son, what is the matter that you refuse to make confession of your sins? Is it shame? Is it

about women? Why, if you are ashamed, I will begin and confess my sins to you. I thank you, but I have no wish to know of your wickedness, and you shall know none of mine."

This it seemed had ended his interviews with the priests. They came no more; and because of their threats he had sent for me.

I then remarked that I would be glad to be of further use to him, though, as he had only asked to see me about the burial, I did not wish to intrude on the privacy of his feelings; but that I would offer him any light I could, if he desired it, regarding the Gospel of salvation."

Said he, "there is a great deal of foolishness in that."

"Perhaps not," I replied, "if it be rightly understood. Are you willing to mention any of your doubts?"

"Why, sir, I am not a bad man, not worse than others."

"Well, let that go, all men have disobeyed God, and need pardon, and why should we not accept Christ when he offers it?"

Said he, "I do not believe there are three Gods."

"Neither is that Christianity except as men caricature it. But, probably, your doubt is about Jesus Christ having been God at the same time that He was a man. Is it so?"

"Yes, sir, that is it exactly."

"Well," I rejoined, "God is a pure spirit, and if He were now to enter this room, indeed, He is here now, yet you cannot see Him with your bodily eyes;—and it is well, since if you could you would lose sight of Him as soon as these eyes are frozen and made sightless in death."

Looking serious, he said, "That is true."

"Well, if God now can or would condescend to approach you or me, or any other man in human circumstances, looking out of a human eye, showing himself in the tones of a man's voice; nay, if he would manifest himself in all the emotions and sufferings of a human mind, go through the world and lead a human life; would not that be an unspeakable assistance? Would He not truly be the light of the world? Should we not then be better able to know God? And

would it not be what thoughtful men so often have considered?"

"Sir," said he, "that never occurred to me before."

"Well," I said, "I recommend you to dwell on it. I will now leave you; shall I come again to see you?"

"He wished it very much," he said, and after a few days I went once more.

"I have been thinking and am impressed," said he, "with what we were speaking of. In fact I wish I could understand and receive Christianity, but have read that which has poisoned my mind against it, have been very negligent and have sinned greatly."

I strove then to point out to him some of the more immediate historical proofs of the genuineness of the New Testament records, and urged him to put his trust in the Lord Jesus Christ, receiving with implicit confidence whatever He had taught or promised. In various visits I read to him from the Gospels and the Psalms, and after opening the way of life inquired if he would wish me to pray. He assented, and I did so. I told him to speak himself to God in prayer. When I called on one occasion, he asked me to let him have a copy of the prayer I had offered with him, since he knew not how to speak to God, having been so neglectful.

Not many days had elapsed ere he said he felt a measure of peace and tranquillity, such as he never dreamed of before. This, however, did not last. In a few days he lamented that his mind was troubled again, that his old skeptical habits of thought returned and troubled him; that thoughts of God were fitful and indistinct. This showed that he was candid and trying to be thorough with himself. The prayer of the Publican interested him. It suited his case. He made it his own and would often repeat it. He regained his tranquillity once more, and with a trembling hope he thenceforward held on until the end.

One day he said, "Sir, I am your debtor for trying to enlighten me; and I do wish you could go to all my countrymen and tell them, as you have told me, about God. They do not know God; they do not know

the words of Christ; but if the truth were put before them kindly and in love they would certainly accept it."

Once or twice, in the many interviews we had, he spoke of the priest harshly, and of what he had threatened him, but I told him it would be better to forget that and remember that the priest was himself misled by the falsities of the Roman Church, in which he had been trained. "But," said he, "should he not, if a minister of God, have tried to teach, and not threaten me?"

"He should have done so," I replied, "but, perhaps, he knew not how to answer his own hard questions, let alone yours. However," said I, "Christ will save you if you call upon Him, and then you may leave it all."

"Well," said he, "tell my countrymen if you have opportunity, about the Gospel as you have shown it to me; how it brings pardon for a sinner, and lifts him to think of justice and virtue."

The last time I saw this man was the day before his decease; at sundown I called; he sat upon the bed propped up with pillows, very weak, hardly able to articulate, but in an instant knew me, and reached out his hand. "What," said he, "was the prayer of the Pharisee?" "You mean of the Publican?" "Yes, what is it?"

I repeated it.—*Sed propicio a mi que soi pecador.*

"Ah, yes, that is it; all this afternoon I have been too weak to recall it; I am so glad you came in; I have no peace save in these things. Why did I neglect them so long!"

"You have then a quiet hope of pardon," said I, "have you, in Christ crucified?"

"Yes, I am unworthy, but hope thus in the mercy of God." Again I prayed with him, and for the last time said farewell. The next morning he expired. Preparations were made for the burial, a notice was inserted in the papers, and the burial service being conducted in Spanish a number of his countrymen attended.

That there might be no difficulty, he had taken the precaution in his will to bequeath *his mortal remains* to me, that I might inter them in the Protestant cemetery; and

though the case was a novel one, the civil authorities decided that his will must settle the question.

The curate during the illness inquired a relative if it was possible the sick man had called Mr. Trumbull to be his spiritual adviser. When he learned it was so, he expressed great surprise, but attempted no interference. When the notary came to make the will, I happened to be present. The usual clauses were inserted, "I die in the Roman Catholic apostolic religion whose dogmas I believe." When this was read to the patient, he spoke up, "Now strike out the *Roman*; I am a Catholic apostolic, but not a Roman. I die in the faith of Jesus Christ."

And so terminates this account of a soul needing instruction for the solution of its doubts, that was met with censure and threatenings of dishonor to be put on the body, if confession were not made to a man. The confession might have been the veriest sham and pretence, yet it would have been accepted, while honest doubt could not be tolerated. Compulsory confession is the most impious form of Roman tyranny.

I would simply add that several of my countrymen, who at my request went to hear his statement from his own lips, spoke in strongest terms of censure of the course of the priest, and gave me every token of sympathy. And all the Chilians, to whom I ever have mentioned it, have expressed their shame, but hardly their surprise, that thus in the name of religion the attempt should be made to oppress.

Yours truly, DAVID TRUMBULL.

SOUTH AMERICA.

SANTIAGO DE CHILI, Jan. 1, 1867.

DEAR READERS OF THE CHRISTIAN WORLD.

—Hearty New Year's greetings I send you all from that narrow strip of land which you have seen so often in your Atlas, and of which you have heard somewhat during the nominal war of fifteen and a half months, which has been dragging its slow length along.

We are in the heat of summer, the time of the early fruits. Strawberries, plums, pears, apricots, cherries, figs, oranges and lemons, are now found in market. New

potatoes, onions, carrots, cabbage, asparagus, lettuce, new corn, &c., are also to be had in abundance. Good beef, mutton, veal, pork, ham, fish, and all that you find in first-class grocery stores, can be bought. Thus you see that we are not cold nor hungry. Don't we pity your Vermonters for example, who are freezing, and depend mainly upon the apple for their fruit at this season?

The Santiago Valley produces good fruit in abundance, yet we very much miss the good apples of those northern States. We have, later in the season, apples, but they are generally dry and sweet. As for your cold weather, we almost envy you. Four months of the year the heat is oppressive. I should not like to undertake to walk ten miles beneath a summer's sun in this vicinity. I always carefully follow the shady side of the street, and even then a walk of three miles will often give me the headache.

The Archbishop, for the first time since I have been in Chili, publicly and directly writes against our work. In the clerical paper of the 12th inst. appeared the following article:

CIRCULAR TO THE PRIESTS OF SANTIAGO AND VALPARAISO.

SANTIAGO, Jan. 10, 1867.

Reliable persons have assured me that there are distributing publicly, even in the streets and public squares, tracts and pamphlets, in which are reproduced old and worn out calumnies against the Holy Catholic Church, calumnies a thousand times answered. With this the Protestants have wished to make respectable their religion against the only true Church of our Lord Jesus Christ. In these writings they try to cover up the monstrous contradictions of their false systems, and inexhaustible multiplicity of the variation of their doctrines, which so much characterize the error which prevails among them. As you see, the foreign Protestants and the paid agents of the Bible societies justly reproached by the Church, do not limit themselves now to claim for themselves the liberty of professing and exercising their false

sects, or systems of religion, but they propose, without disguise, to seduce the Chilean Catholics from their own religion, which is the only true religion. And if these artifices can do no harm to those Catholics who have received a tolerable religious education, there are the unwary and ignorant, whom seduction can lead to error. It is necessary that you put the faithful upon their guard, and excite in them zeal for the defence of our holy religion, rudely and perversely attacked by foreign (adventurists) fanatics, propagandists of their false sects, or by salaried speculators, who speculate with the funds which are collected in the name of Christianity. God bless you.

RAFAEL SALENTIN,

Archbishop of Santiago.

The priests evidently are annoyed by the efforts we are making. Of late we have distributed some tracts, published from Seymour's Nights with the Romanists. Not being able to answer them, he feels compelled to growl and ridicule. You can see the persecuting spirit in the circular. This bodes no good to our cause. Fortunately there is no prospect that the priests can so far gain the ascendancy in this country as to effect active persecution. Native converts will probably feel persecution more than the foreigners.

BOY TAKEN UP FOR SELLING OUR BOOKS.

He offered his books in a store. The merchant examined a moment the books, and called a policeman. The boy was taken to the police house, but the officer told the boy that he was engaged in a lawful traffic. The books were not immoral, he said, and they must have passed the custom house. He gave the boy the books, and sent the policeman away with a reprimand.

A GERMAN TAKEN BEFORE THE JUDGE FOR SELLING OUR TRACTS.

He sold a man some of our publications for one dollar. This Chilean took them to the railroad station to sell. For that some one called him before the judge, who took from him his books, giving them to a priest to examine. The German was then sent for.

He defended his course, and refused to give back the money, unless the books were returned to him. This the judge refused to do. Nothing as yet has come of it. The priest reported that the books were of the very worst character.

N. P. GILBERT.

VALPARAISO, Jan. 15, 1867.

Rev. J. SCUDDER—Dear Brother :—If you ever sat down in camp to think or write, in the midst of military drill, you can appreciate my feelings on the present occasion. Just in front of the study are a hundred native soldiers, all shouting in unison, keeping perfect time in motion, and performing their duty well, but making my letter writing almost an impossibility. Well, in one sense they are soldiers of the Pope, and could hardly be expected to favor an article for that magazine of light and knowledge, the Christian World. So I must write now, as well as speak in future, under discouraging circumstances.

Christmas has passed since we last wrote you. While it was gratifying to know that the fact of Christ's birth was recognized by church rites in this country, it was painful to witness such an utter perversion of the true intent and meaning of that blessed event.

In contrast with the cheerful Sabbath school gatherings at home on Christmas eve, where hymns of praise are sung to the Redeemer, we saw "mass" celebrated in "the Mother Church." About midnight Christ (according to the teachings of the clergy) was sacrificed by a priest. We stood at the front entrance of the building, which was crowded with the devotees of Mary. At the ringing of a little bell by the priest all knelt, except those in the outer hall. Again it rang, as a sign that at that instant Christ was sacrificed, and immediately all "crossed themselves," repeated their "Pater Nosters," and many uttered fearful groans. Some looked at us very sternly, because we did neither; and a man behind me, in the crowd, while making the sign of the cross, frequently elbowed me in a very unpleasant manner.

From the church most of the people

flocked to the principal market, which was decked out with flags.

The finest fruit of the season was displayed there in abundance, and men and women in the little stalls were making merry with songs and indecent dances. They call Christmas eve "La Buena Noche" and prolong their festivities till morning.

It may be interesting to you to know that there is a good prospect of a native Sabbath school class being established here soon, under the management of some pious women connected with the Trumbull church. Even now there are some nominally Catholic children who attend the Sabbath school of this church, or a mission school for English speaking children at the other end of the city. But little can be done, however, in this direction, until we receive those helps in the shape of Spanish papers and hymn books. Evangelical publications for adults are also most necessary; and we are the more contented while preaching to an English congregation, to the partial hindrance of our personal legitimate work, to know that the one whose pulpit we are supplying is doing so much in the States to secure an abundance of religious literature for Chili and South America.

Last Sabbath was our first communion season here. There were eighty-two communicants present, more by a half dozen than ever sat down at the table of our Lord at one time before. A German who communes with us tells us that he is member of a society of his fellow countrymen here, and that he proposed the subject of a German church to them. While many favored the idea, the majority opposed, on the ground that they did not want a mixture of so-called evangelical views. But a sounder portion will, it is thought, take the matter in hand themselves, and eventually build a church for the German population here.

After consultation with parties best to judge, we have concluded that Valparaíso is the place of all others in Chile, which to commence our Spanish work. Though Santiago is the capital, the real New York city of the country

Good movement commenced here will have greater publicity, and secure more speedy and permanent results than elsewhere. From our last letter you may see that there are more here who would gladly hear the Gospel preached in Spanish than in any other Chilian city.

During the holidays Rev. Mr. Gilbert, of Santiago, with his family made us a visit, and cheered us much by his strong faith and hope for the conversion of this country from Mariolatry to Christianity.

Sincerely yours,

A. M. MERWIN.

P. S.—Brother Sayre is quite worn out. He goes to-morrow, at the invitation of a friend, to spend a week at the baths near Santiago. He sends kind regards.

GREECE.

ATHENS, Feb. 27, 1867.

Rev. MR. SCUDDER—My Dear Brother : The week of prayer was for the first time observed in this city, and all who attended it felt abundantly blessed. It was delightful to see Christians of five different denominations, and from different nationalities, meet together as members of one family, acknowledging one King and Lord, one Saviour, as citizens of one kingdom. We had, providentially, with us for two days in these meetings, the Rev. Mr. Douglas, Episcopal clergyman from Philadelphia. His remarks, his prayers, his ready use of Scripture and of song, made a lasting impression on our hearts, and we shall ever, in all our prayer meetings, remember him, and feel his influence.

Christian travelers can do much, both for us, for the work, and for themselves, when they approach us not as mere travelers, but as Christians. We were also favored with the presence of Professor Packard, of Yale College, who is spending his winter with us, and is ever ready to help in every good work.

Greek Christmas is the anniversary of our Sabbath schools, so on the 14th of January (Monday) we celebrated, as usual, our third anniversary. The chapel was crowded, and many had to stand at the entry. We felt encouraged to see the people come, and especially the parents and friends of the children. Our exercises consisted in singing by the children, and remarks made both to the children and their friends. Professor Packard very kindly addressed the school in Greek ; also another gentleman, a Greek professor of language, who now has a school of his own. Three

of his children attend regularly the Sabbath school.

It is interesting to know that there are some in the school who, for three years, have not lost more than a dozen Sabbaths. These are children of those who regularly attend preaching. We rejoice to see the increase of families at the service ; when the parents attend the preaching we have the parents' influence upon the children, and such children are not only regular, but also encouraged to apply what they hear. Of this we have several most encouraging evidences. After the exercises the little ones were treated to an orange and a little bag of sweetmeats, and all went away very happy.

It is also encouraging and gratifying to see not only the increase of numbers, but also of the Sabbath schools ; we can now count four Sabbath schools in the city for Greek children. May the Lord bless the truth taught there, and that the present generation grow in the love of God that is in Christ Jesus.

In order that we may meet the want of religious literature, especially for the youth, we have combined all our efforts, and concentrated all our means, under the regulations you will find enclosed. We feel encouraged by the prompt action of the children in America to aid us in such work. Many thanks to the children of Endfield, and those of the First Presbyterian Church at Elizabeth, N. J., for their encouragement.

We have also concluded to publish a Child's Paper in Greek, at present monthly, with pictures, and as soon as the children can help us we will publish our first sheet. We will send to each school which contributes for it a copy, to see how a child's paper looks in Greek. Cannot some of the benevolent publication societies provide us with cuts, and donations in money, that we may be able to carry on that paper more vigorously, and print it oftener than once a month? We shall put a price of one cent. You must not forget that such a paper is not limited with the boundaries of Greece, but with the Greek language. It will be sent everywhere where the Greek is spoken, and do its work of love where no man and even no Bible can reach. Let our friends ponder this, and give us a lift to work well. As you see, from regulations, we will publish our report of publications in the Christian World, also acknowledge all donations through the same, and consider the Society as the guardian of the whole thing.

This Publication Board, as you see, is in a sense a private one, as it is limited to brothers Kalopothakes, Sakellari

and myself; but as we are to receive aid, we wish to report publicly, for the benefit and the encouragement of the donors.

The Cretan war is raging more furiously than ever; and on this account we feel pained to see that Americans are yet under the influence of the Napoleon deception. France would not enjoy the moral influence of America in this struggle, as she has declared herself against it. We were gratified to learn at last that the United States government has ordered some of the government vessels to go to Crete, and carry off the poor starving women and children, who are exposed to all manner of danger and insult from the Turks. England and Russia have each brought a load, and France too has brought the other day a load of traitors, but the Greek government would not receive them, and so they left them outside on an island. Some of them came to Athens, but everywhere they meet with insults from the people. We felt still gratified to hear that even the people are coming together, and, for humanity's sake, are opening their hearts and their purses to aid the poor refugees. We have felt mortified, but now begin once again to lift up our heads, because America is about to fulfil all the expectations she has awakened in the last year throughout the world. That is, she will not refuse her moral influence to any race upon the globe who are bold enough to fight for a principle, for a people who readily give up all that is dear to man on earth for the liberty of man. Let America do her part, and then the American will be everywhere welcomed and beloved. The American Bible, as well as the cotton cloth, will be acceptable, and the principles that govern the American people will become endeared. Religious liberty where the Moslem reigns has only existed in the paper, and only enforced when guns and bayonets commanded. The policy, and the victim of that policy which persecuted the truth in Greece, have passed away, and have become historic, and a better future is before this nation, as it is beginning to be governed by better principles, more western than eastern.

Troubles are arising in other parts among the Greeks in Turkey. In Thessaly the people took up arms, and committees in their behalf have been formed here. The Archbishop is the chairman of the Thessaly committee. The Sultan has resorted to a dodge that is making much trouble. By royal command, the value of the small Egyptian coin, which is the one in the hands of the people, is forbidden to circulate in his dominions, and in consequence its value fell at once. But the government still pays the soldiers in that coin, not in its reduced,

but in its high value, and so the people the market, and small shop keepers, refuse to take it. This exasperated the people and riots began again at butchers and bakers. A more rotten state of things can nowhere exist.

I have already written too much, and will now close, with the highest regard and sincere love for you and all the good people.

We are all well, and all wish to be remembered.

Yours, in Christian love,

GEO. CONSTANTINE

P. S.—The stray one has returned, you will see from Dr. Campbell's note.

— ATHENS.

Rev. Mr. SCUDDER—My Dear Sir:— is a long, very long time since you have heard directly from me, but my silence was not occasioned by negligence, or want of desire on my part, but by want of time as you will presently see.

You know that the strongest reason for going down to Areopolis was the illness almost all the members of my family, especially that of the children, who were suffering both from intermittent fever and whooping-cough for upwards of four months. I landed at Gythion, the ancient navy-yard of Sparta, and from thence proceeded on mules' backs to Areopolis, the capital of the province of Western Laconia, or Messenia. As soon as we were settled in my father's house we resolved to make our stay there profitable, not only to ourselves, but to the people, in every way we could. So I commenced my regular exercises on the Sabbath, and my wife began to gather the girls of the neighborhood, and to form a Sunday school, which she continued also on Sabbath as a Sabbath school. Besides finding that people came in in the evening I made up my mind to give them an opportunity of hearing the word of God. So we put off our evening family worship to a hour which seemed to suit their convenience, and from the time we went to that time we left we had every evening an average attendance of ten persons.

The first two or three Sabbaths the number of those that were present in the morning services was small, but gradually increased till it amounted to over forty, and it became the theme of many a conversation among the people, and the subject of warm discussions among the young men, a thing which roused the suspicions of the Bishop's agent, and induced him to attend the services himself. So he came the following Sabbath, and sat among the people. My text was from 1 John iv. 16: "God

love." And it was an interesting sight to see over forty hearers, and the Bishop's agent among them, all attentively listening to what was said, and throughout giving evidence that they approved of the remarks made by the speaker. After the end of the services, which generally lasted about an hour, the priest got up and complimented me by saying that he wished every father would do the same in his family; that he was both gratified and instructed by the exposition of the text, and that he intended to be my regular hearer.

Knowing the character of the man, and his Jesuitical way of doing things, I told him, before all, that he might come or not, to me it was indifferent, my doors were open to all, and whoever wished could come.

Two or three days after that I received a letter from the Bishop of Oitylus, in which he wrote that he was informed I was engaged in holding meetings to the offence of the people, &c., and he wished me to write and say whether the report was true. In answer to his letter I wrote that it was true that I had such meetings in my house every day, and especially on the Sabbath, but it was not a new thing. It was a part of my family worship to which none were invited, yet all who wished to be present were welcome. He wrote back, saying that I must stop those meetings, because they were calculated to bring discord and religious dissensions. I answered that I was in the habit of holding such meetings in Athens, under the very eyes of the Synod, and yet none ever thought of objecting to them, much less to put a stop to them, and therefore I was unwilling to alter my arrangement. As soon as he received this answer he wrote me another letter, in which he declared, that unless I should close my doors during the time I held those meetings he should be obliged to resort to such measures as his duties to his flock and to his superiors demanded from him, and that my answer would guide him in his future movements toward me. To this I answered, that although I did not exert myself to gather the people, yet I felt it my duty to keep the doors of my house open, and to receive all who wished to attend my services; that it would grieve me to be obliged to have any trouble with him; nevertheless, my actions toward him would be regulated by his conduct towards me. Thus ended our correspondence and our friendship; for, on receiving my last communication, he referred the matter to the Synod, and the Synod, after a long and spirited discussion, in which some of its members insisted upon issuing an anathema

against me, and others objected to it as illegal, petitioned the minister of religion to take the matter into his hands, and bring me to a speedy and exemplary punishment. The minister of ecclesiastical affairs referred the matter to the minister of State, and he enclosed all the papers referring to this subject in one of his own to the prefect or Eparch of the province of Oitylus, with an order to examine the matter, and, if I confined myself within my house, to let me alone; but if I extended my efforts out of doors also, to apply the law of proselytism against me. The minister's communication concluded with these words: "Let all be done quietly, and without any trouble."

These papers were shown to me by the Eparch, but I was not allowed to take a copy of them, notwithstanding my demanding it as a right; and I could not but tell the Eparch that it was a shameful thing for the Synod and the Government to seek to injure a loyal subject in that way, and yet to deny him the means of defending himself. It seems that the Bishop's communication created such a fear in the hearts of the holy Synod, that they ordered both him and the public preacher of the province to proceed *immediately* to Areopolis, the seat of the Eparch, in order that they may reclaim the sheep which were misled by my *impious* teachings. However, as soon as these proceedings were known, the citizens of Areopolis were so indignant that they drew up a paper, in which they declared that they were not only pleased with my conduct in those matters, but greatly obliged and grateful to me for the gratuitous medical help which I rendered to the sick and wounded. This paper was signed by the head of every family in Areopolis except one, and handed to me by a committee composed of young men, who declared that they were ready to stand by me to the end. And they would in all probability have taken severe measures against both the Bishop and the preacher, had they dared to make their appearance while I was there.

And, now, seeing all their efforts and plans frustrated, both the Bishop and his agent resolved upon another plan. Thus the former commenced writing letters to various persons to abstain from holding intercourse with me; and the latter went so far as to revile me wherever he went; and one Sunday morning waited outside of my door, and as soon as the girls who composed my wife's school went out, his own daughter among them, holding a card on which was printed, in Greek, "If ye love me, keep my commandments," he took hold of his daughter, snatched the card from her

hand, and said, "you must never again go to that Judas's house, this card is Judas's card"—and tore it in pieces. During all this time I endeavored to bear these trials patiently; but when I saw that I was assailed in my own house, I then thought it was time for me to stand up for my rights as a citizen, and to demand the protection of the law. So I brought an accusation against the Bishop's agent for slander; and finding that the attorney was unwilling to bring the matter before the court, I availed myself of a clause of the law, by which, under peculiar circumstances, and with a heavy responsibility, one could act in the stead of the attorney; and thus I took the matter into my own hands, and compelled the priest to appear before the court. It was a grand, as well as an interesting sight, to see the court-room crowded with spectators breathing indignation against the priest, and he himself occupying the seat of the accused. Acting in the place of the attorney, I had the right to unfold and to argue the case before the Judge; and if I am to judge from the countenances of the hearers, my speech, which was quite long, was not without effect. My two counselors too spoke very well, and presented the case so clearly that the Judge, in spite of many threats and entreaties, which he had received from various persons, condemned him to a fine of ten drachmas.

I forgot to say, that before resorting to the law I sent word to the Bishop's agent, saying that I was ready to forgive him, if he only came to me and expressed his sorrow for what he had done, but he refused; and so I had no alternative but to vindicate my rights through the law. With the issue of the sentence ended all efforts on the part of the opponents of the truth, and I continued my work unmolested till I left Areopolis, having an average number of thirty hearers every Sunday.

But you must not infer, from this brief narrative of the case, that all this agreeable and good result was the work of chance; for I saw every day the hand of Providence so manifestly leading the way to this that I often bent the knee in tears, and thanked God for such a signal interposition in favor of the truth, using me as an intelligent instrument to effect His benevolent ends: for as soon as these trials commenced several severe cases, and especially surgical ones, presented themselves in succession.

And the most wonderful of all was, that those who mostly opposed me were the greatest sufferers. More than a dozen cases of these were brought to my notice, and placed under my care; and the thing was not confined to the town of Areopolis

alone, but extended to all the villages of the demos (township). So that, notwithstanding the presence of a government physician, the whole practice of the province came into my hands, and besides numerous medical cases, which kept me constantly employed day and night. More than forty-five surgical cases—gun-wounds, bruises, falls, cuts, abscesses, dislocations, fractures, &c., passed successfully through my hands, except one which proved fatal, the ball having penetrated to the pericardial sack.

That my services, both to the body and to the soul, were acceptable to the people, is manifest from the fact, that in the repetition of the elections for mayor of Areopolis I received 100 votes more than on the first occasion; and on leaving the place most of the people, the priests among the rest (except the Bishop's agent), escorted us to the outskirts of the town, and there were not a few who took a final leave of us with tears in their eyes. I myself could not restrain my tears on seeing such a spontaneous manifestation of respect and good will from all classes of the people of Areopolis.

I could give many interesting incidents of our stay among the mountains of Mani, but the time does not permit. I may do it at some future time. Suffice it to say, at present, that we passed four whole months in that remote part of Greece very pleasantly, and I hope profitably to the people. What pleased and interested me above all was the interest which they manifested in the truth, and the boldness they showed during all that time. I cannot but hope and believe that God has some plan for them. I at least intend, God helping me, to make another effort next summer, and see what can be done still for those hardy mountaineers.

To this end I want the most necessary surgical instruments for a country surgeon, as I have none of my own. Could not someone send me such a set through your exertions? I will write to Dr. King also about it, hoping that by his help also you may be able to procure them for me in the course of the year.

I have given you this brief statement of my visit to Mani somewhat hurriedly, for you must know, that notwithstanding all my labors there, I had to write for the *Star* too, and send my articles by mail to Athens, the young man whom I hired to write for it being confined to the news of the week; and since my return to Athens I have been taxed with work, my four months' absence having accumulated a great many things demanding my attention.

Brother Sakellarius performed his part well, and I am very much pleased with his

t, and hope he will prove a help to
well as a blessing to this country.
my best regards to Dr. Campbell
yourself, in which my wife unites, I
dear brother,
Yours, sincerely,

M. D. KALOPOTHAKES.

ATHENS, Greece, Jan. 11, 1867.

Dear Mr. SCUDDER.—The Lord
blessing efforts here in the Sabbath
work. Brother K's Sabbath school
reached to over seventy-five pupils,
e to about fifty. The annual Sab-
bath school meeting was held in the chapel
at Christmas, or rather the day fol-
lowing.

Over 100 in all were present, and
I heard about Sabbath schools.
Does not allow me to give you a full
report of the Sabbath school work, but
so soon.

I observed the week of prayer, as ap-
pointed by the Evangelical Alliance. Chris-
tians of five different nationalities, and four
denominations were present. It
was an annual feast, and we all felt re-
freshed.

The Rev. Dr. Hill proposes to
hold the next Sabbath in the Embassy cha-
pel, the subject designated for last Sab-
bath. The present year opens much more
freely than the last. We feel more free
to work, are more encouraged by
numbers, both at preaching and
in school; there is greater religious
activity among evangelical Christians.

The Cretan struggle makes this a most
difficult time for this nation. Over 3,000
men, women and children, having
left their homes for safety, leaving
the islands and brothers to fight the fight of
life. England is doing well. English
men are responding nobly to humanity
in the cause of freedom and truth.
My fear is that America may not dis-
tinguish her friends by refusing to aid the
cause. There is a reward promised,
here and hereafter.

Yours, in Christian love,

GEO. CONSTANTINE.

ITALY.

BIBLE WOMAN.

*from the Reports of the Bible Wo-
man, Mary Ann.*

I went to visit the families in Garden
City. They are accustomed to come to-
gether and give me a warm welcome, and al-
ways listen with evident pleasure to the
word of God, and to the explana-
tion of his time, on the contrary, although
they are together, they received me rather
so that I was well convinced that
an unusual had occurred. After a

little, one of them began to relate to me a
conversation she had with her confessor.
"I told him," she said, "all my wicked
thoughts and doubts, as any good Chris-
tian should. I told him I could not believe
in purgatory, because that would be to
deny Christ, who shed his blood to purge
us from all sin. Then he was very angry,
and exclaimed, 'Who put such a diabol-
ical falsehood as that in your mind?' I
told him that a good woman, who came to
visit me when I was sick, read to me very
often from the Gospel, and taught me a
great many things that I did not know be-
fore, and that I had never known a religion
so well suited to my wants. Then he said,
if I permitted that woman to come to my
house I should be condemned forever; that
these persons were hired to go about in the
houses of the poor, and seduce them from
the truth." This had disturbed them, and
caused them to feel afraid to receive what
I said. So I began, and told them simply
and plainly what our object was, and
what were the true motives of the priests,
in endeavoring to keep the Gospel away
from the people; and that they opposed us
because we wished the people to read the
true word of God, which would enlighten
them, and undeceive them, so that they
would no longer receive their superstitious
practices. Then I showed them many pas-
sages in the Testament which they could
use in answer to the arguments of oppo-
sers, and they thanked me, and said they
should know better what to say another
time.

I have made many visits to a Roman
Catholic family, where the husband is an
invalid, and manifested no particular inter-
est in the Gospel, but the wife is always
glad to see me. A few days ago he list-
ened to our conversation with the usual
polite indifference. The same day he was
taken much worse, and sent for me to go
to him and give him some advice. He
began by asking me if I thought he would
recover any sooner if he should receive the
blessing of the priest. I replied, we read
in the Bible that cursed be the man that
trusteth in man, and that blessed is he who
trusts in the Lord. We do not believe that
any man can assume the right of blessing
others, except by seeking in prayer that
the blessing of God may come upon them.
I read him many passages from the Gos-
pel, and he said he was persuaded there
was no other way of being blessed but
through Jesus Christ.

Another sick man was very much op-
posed to speaking of the Gospel at all, and
said that it was not well for us to puzzle
ourselves with what we could not under-
stand. But his wife needed my assistance

and was convinced that the religion of the Gospel was the only true religion, and desired me to speak often with her husband; consequently our conversation was generally on religious subjects. He gradually began to be interested, and even wished me to read to him, to pass the time, as he said. One day from a severe attack he fainted, and his relatives and friends thinking he was dying sent for the priest, who came and administered extreme unction, to prepare him for his entrance into the other world. As soon as he came to himself, and found what had been done to him, he sent for me, and asked me what I thought of this anointing. I explained what I thought to be the meaning of the passage in James Epistle, that the Lord hears the prayer of faith, blessing the means used for the recovery of the sick, and raises him up, and forgives his sins. But that the unction of the sick with holy oil, which the priests perform, was of no use, and was a vain ceremony. He immediately called his wife, and told her to wash off all the oil that had been put upon him; and then he said to me, "I wish you to pray to the Lord to have mercy upon me, for I am a great sinner." After that he was eager for instruction, and was not satisfied unless I visited him every day, and read to him. He always had some question ready for me every time I saw him. One day I found him much troubled in mind in regard to the Trinity, but was satisfied after I had read to him the 7th and 8th verses of the 5th chapter of 1 John. He was never weary with listening to the reading of the Scriptures, especially with those parts that speak of the love of Christ for sinners. He often told his friends that nothing but trust in Christ could save them from their sins, and give them peace with

God. I saw him nearly every day the last few weeks of his life, and I cannot doubt that he truly trusted in the Saviour, and died in faith.

A short time ago I sold a Testament to the mother of a large family, and she not only reads it with her children, but invites her neighbors to hear it also. Every time I go to her house she hastens to call them together, and we read and converse upon some chapter, which they wish to have explained. The last time they proposed the second chapter of the Second Epistle of Peter, and afterward the fifteenth of St. John's Gospel. They were much moved at the greatness of the love of Christ, in so uniting himself with his disciples. They also desired me to give them instruction in regard to prayer. I told them we did not always know what we should pray for, we ought, but that the Spirit helps our weakness, and begets in our hearts the desires which we should make known to God; that we are under obligation to render thanks for what he has done for us, and praise him for his continued goodness; and we have need to ask pardon for all our sins through the merits of Jesus Christ, and grace to live in his fear, that we may not offend a Father so kind and loving. It is fine, that we should express all our weakness with submission to His will, and trusting in the righteousness of Christ. We always begin and close these little meetings with prayer.

I went to a neighboring city to visit my son who joined the army, and though I had the misfortune not to find him, I had the pleasure of giving consolation to many poor soldiers, who begged me for something to read, and they received with great thankfulness the small Testaments which I gave them.

MISSIONARY INTELLIGENCE.

Intelligence of other Societies, Home and Foreign.

TURKEY.

Mr. Green (A. B. O. F. M.) writes:—

"The community of Mooradchai has suffered some sore persecution, and even now two of the brethren are in prison on the false and atrocious charge of murder, brought against them, in order to shield their own heads, by some rich Armenians, who had procured the murder of a wicked and tyrannical priest. The community is still without pastor or preacher, and during the summer the teacher of the school was also absent, at Broosa, receiving instruction. Yet

the brethren have been occasionally visited by the pastor of the church at Biljik, and the grace of God appears to have abounded towards them. Eight new members have been received into the church, which now numbers nineteen; and the whole number of Protestants has increased to ninety-eight.

Miss West (A. B. C. F. M.) writes regarding a monthly concert at Kharpoor:—

"After the opening exercises, Mr. Wheeler gave a most graphic and interesting sketch of the thirty-seven days' tour from which and his associates had lately returned. Choonekoosh, two days' journey from Kharpoor,

poor, many of the people came an hour's distance to meet and welcome them, and crowds escorted them, triumphantly, into the city. 'Nine years ago,' said Mr. W., 'I made my first visit to Choonkoosh, in company with brother Dunmore: and we were hooted at, stoned, and at last driven from our room in the pouring rain and splashing mud of a dark night!' Now, every house seemed open to receive them, and had there been a hundred, instead of twenty-five or thirty men, they would have been amply accommodated. Here they found a large and expensive house of worship, built by the people. The men had brought all the timber by hand, a distance of from three to five miles. It sometimes required thirty men to bring one stick.—Women and children brought water and earth and stones; and what is still more wonderful, Armenians of the old church, and even *Turks*, lent a willing hand in bringing materials for this temple of the Lord. A Turk who was at the same time erecting a mosque, expressed great surprise at this; for, said he, 'I can scarcely get my work done for money, and yet the people help build the Protestant meeting-house for nothing.' Women were still busy in plastering the walls; but they hastened to finish their work that a meeting might be held there for the first time."

SIAM.

Mr. McDonald writes to the O. S. Presbyterian Board, with regard to a young convert, now nineteen years of age, whose father had put him and his younger brother into the mission school for five years. Mr. McD. says:

"The time was up some ten months ago, but they still remained. On Saturday Boon went home and told the parents that Hee had decided to be a Christian, and was to be baptized on the morrow. They both commenced crying, and the mother became very much enraged, and said she had spent all her labor in raising him in vain. On Monday morning early she came down and asked to take the boys away. I told her that as the time was out she could take the younger boy, but that Hee was now able to decide for himself. When she left she told him never to come home, and when she died, as she was now old, he should not come to the funeral, or, more literally, 'he should not look at her corpse.' This of course was very trying to him, as these people have all a great reverence for their parents. He has told me that when his mother had gone, he went into his room very sad, and opened his *Siamese Testament* to find some consolation."

Opening wholly at random, he hit upon Matthew x. 34, 'Think not that I am come to send peace,' &c. Having read this verse and the connecting ones, he found much consolation."

CHINA.

A missionary of the Presbyterian Board (O. S.) writes regarding the Chinese observance of New-Year's day:

"With them a frown or an angry word on the first day is an ill omen for the whole year—a good superstition that might be extended with advantage to all the rest of the days. After offering incense to their idols, they go about from house to house paying the compliments of the season.—Those of the first day are mostly limited to relatives, each individual being required to knock his head to all who stand above him on the family register. Thus it sometimes happens that a gentleman and scholar must go on his knees to a coolie—in the person of a poor laborer doing homage to the principle of seniority."

Early in the morning, Zungon dropped on his knees before me, and, knocking his head on the ground three times, wished me a happy New-Year. This mode of showing respect is not in accordance with our usage, but it is the custom of the country (as it was of Palestine) and you cannot prevent it. I might, indeed, have said to Zungon, 'Rise up, for I myself also am a man,' but alas! there was too little danger of his mistaking me for a deity. He then turned to the north, and, knocking his head three times more, paid his respects to his mother, who was in Peking, four hundred miles away."

The same missionary, being on a journey, fell in with a Mohammedan, of whom there are not a few in China. He says:

"At noon it was our misfortune to dine in a Mohammedan inn. We had with us some provisions, and only called on our host for pancakes and vermicelli. Coming in with one of the desired articles, he saw me carving a piece of ham, and, throwing himself into a theatrical attitude, implored me to desist. I consented, and was just about cutting a few slices of beef to supply the place of the ham, when he repeated his display of grief and alarm, and begged that I would not bring ill-luck on his humble roof by eating there of the flesh of the cow.—Amused at his earnestness, and choosing to respect his prejudices rather than take the trouble to seek another inn, I concluded to dispense with meat and make a pretty free application of butter in lieu of it. But the

poor host came in again just as I was opening my butter jar, and besought me not by any means to allow any of that animal oil to come in contact with his dishes. They had, he said, been cleansed from all such defilements five years before, and he was anxious to keep them clean. Many of his sect are not punctilious on these points; but this poor fellow was bearing a double yoke, combining the prejudices of Arabia and China."

MICRONESIA.

Mr. Doane (A. B. C. F. M.) writes from Ponape, or Ascension Island:

"With what had been done before and what has been done since our arrival, we can now claim one-half the population of the island—a population of some five or six thousand—as on our side; I wish I could say, truly, on the Lord's side. You may be surprised that I express myself thus, that we can speak of three thousand persons as turning to the side of the missionary, as giving up one at least of their ugly sins,—the use of the disgusting, stupefying, semi-intoxicating *ava root*,—as being willing to be taught by us, asking largely for books, attending more or less on what of schools we have, bearing quite patiently reproofs for evil, all praying much, and taking part in meetings—both speaking and praying, and yet feel doubtful as to calling them children of the Lord. I trust many of them are such—that the change is not one outwardly alone; but you know so much of native character that my remark may not, after all, seem so very strange. But leaving out of view the question as to how radical this change is, a work has been done here of thrilling interest; one over which the churches at home may warmly rejoice, and over which, I trust, the blessed spirits above do sing new hallelujahs."

Mr. Sturges writes from the same island:

"Several high chiefs have already died, more will soon die, and it is startling to the heathen party that their *priests* seem to be specially marked. Quite a number have died, and now the only remaining one of the highest class on the island is dying, in great neglect and want. A few years ago, his order brought the highest chiefs to his presence, and he was feasted and honored as the embodiment of the Great God. Now, his calls and threats are like the Pope's bulls, very laughable. This high priest claims the honor of having sent the wind that blew down our meeting-house at Aru; and he says if he dies he will send a storm to blow down the island!"

At a later date, Mr. S. adds:

"The high priest, of whom I spoke as the 'incarnation' of the deity, is dead, and no one mourns his death. He left word that he should send a wind to blow away the island, but I see no signs of any one putting extra posts to their houses, fearing the storm. The priest's brother, who succeeds him as chief of the place, has sent over asking for a Christian teacher; and a good man and his wife have gone from a neighboring tribe."

On the subject of preaching tours, Mr. Sturges says:

"We have just come home from one of these tours, having spent seventeen days in visiting among our people; and though the pen we built around our bed did not always secure us from older claimants to our corner, such as pigs and dogs, and though Mrs. Sturges was often thronged by eager crowds of women when she most needed rest, yet we had a good time, and much wanted to remain longer."

OUR OWN CONTINENT.

The Rev. Mr. Moore writes from California to the "Home Missionary":

"I do not think that our brethren at the East have, as yet, begun to realize the importance of the movements going on to connect us with the far East by means of the new line of steamers, to sail so soon for China. Chinamen love California. They love to stay here. Already we have in this State about 60,000, and 20,000 more are either on their way from China, or are soon to start. With the opening of this new channel of communication, they will come in great numbers. What will be the effect upon us? They are excellent imitators, and pick up knowledge very readily. They will soon learn, in China and Japan, that the United States has room for them, and that their condition will be improved by emigration."

Now, who can tell what will be the effect of this influx of the worn out millions of foreigners who shall crowd to our shores? Are our religious, social and political institutions strong enough to stand the shock? Already, the mother of harlots—the church of Rome—is on the move for them; they are to come to this country to renounce one kind of heathenism simply for another? God forbid that the Christian church should suffer these poor starving, perishing souls to come to her door for bread, and send them away to feed on the husks of the Romanish church?"

An Episcopal Missionary writes from Kansas to the American Church Missionary Register:

How much missionary effort is needed may be illustrated by the following incidents: A man was reproved by a neighbor for doing on the Lord's day what in New-York he would have reproved another for doing. His reply was, 'Sunday has not sed the Mississippi yet, and 'twill take me time to get so far West.'

Another man, who had recently come into the State, was mildly reproved by a missionary for his shocking profanity.—Death soon after came and took away the child of the blasphemer, and extorted the confession that, three years ago, he was a communicant. He has now returned to a better mind."

MISCELLANEOUS.

PRESS of matter has crowded out our reports from the Home Field. Rev. Mr. Mrs. Sadd have continued to labor fully and successfully. So trustworthy they deemed by the public authorities, large sums of money and coal were put their hands for distribution, during the year, among the poor of Louisville. We sorry to learn that they have been overworked and somewhat broken down by their labors.

FAITHFULNESS—A Sermon, by the Rev. H. H. Murray, of West Meriden, Connecticut. New-York: pp. 20.

It is not often that we notice sermons or reports from them. When a meteor flashes across the horizon, one is forced to stand still, and gaze not only, but rivet the attention of others. We urged Mr. Murray to read this discourse, assured that it would be good. While on its surface are beautiful ripples and undulating waters, that sparkle in the sunlight for all, in its depths are ice pearls for those only who will dive to get them. Faithfulness to our nation, to our covenants, to our inward life, and to promptings of immortality, are some of the points treated. We can but quote a paragraph or two:

The success of a man's life, as well as the success of a nation's, is measured, not by what he gets outwardly, but by what it does to him inwardly. The beauty of a life lies not in its encasements, but in the purity of its leaf-tinting and the delicious freshness which rises out of the blushing bosom of it. So with man. It is the color and fragrance of his nature within, and not the quality of his surroundings, which constitute his real glory and charm. And all our

doing and thinking should be studied and valued in reference to what they add to us inwardly. Daily should the sun ripen some new cluster of graces in us, or deepen the rich tints of those already matured. The heart of man, like an arbor, embowered by his clambering thoughts and trellised with his imaginations, should get more odorous with fragrance and laden with pendent ripeness, with the passing of every sun.

* * * * *

Rightly considered then, the thought of dying is not a sedative but a stimulant. It does not repress, but impel. It does not cause one to shrink back, but to leap forward, for whether we run into darkness or sunlight, nothing can be gained by lagging, and what may we not miss? Is not a day in the mansions above better than a year in the houses men build, and would not he be a loser who tarries? But who can tarry? Are not our very hairs numbered? Is not our last breath known to Him, out of the life of whose nostrils we came, and are, and shall be?

* * * * *

My friends, it may be that to some of us a great blessing, as we thought, did some time come and put its arms about us; but even as it pressed us, and we felt its heavenly warmth, it vanished and left us lone; and some do stand to-day, and ever will, stretching out hands for what will never come back. Farewell, sweet hope! farewell, bright dream! The harness and the battle now, the good of men and God's high glory, until this breath is spent, and, scarred with many a wound, the unknown fighter gently falls on sleep. Build monuments for others. But over him who suffered much, and did long for much, and was not satisfied

did bless the world, he might have hated; did triumph over temptations his very greatness gave birth to, and alone made possible, erect no stone, fashion no mound. The angels note his resting place, and in God's Book his name is somewhere written down. In Heaven's wide range, for such there surely is a place. Within the dim unknown, where crowns are found for many, a crown must be for him. Swift be thy coming, death, and deep thy chamber, grave, for all whose natures hope and have not, and having not are pure. O God, be good to such. Cool Thou their fevered blood, strengthen them to hide, and to be hidden until the mantle they would fain be folded in, falls on them, and their weary features, settling to a smile at last, reveal the longed for and the long delayed repose."

Those wishing a copy can procure it by sending 25 cents and a stamp to J. Scudder, 156 Chambers-street, New-York City.

THE ARCHBISHOP OF NEW-YORK.—Twenty years ago there was but one Archbishop in America, and he was at Baltimore. Now there are twenty-two, and more are to be made. The present Archbishop of New-York is quite unlike Bishop Hughes.—Hughes was violent, defiant, an agitator, a controversialist, a bold defender of his church, an open assailant of all who opposed it. Archbishop McCloskey is quiet, unobtrusive, noiseless in his rounds, seldom speaking against Protestants, and in all his public addresses conciliatory to the erring fold. Yet it is said that the diocese was never as prosperous, never so many converts, never winning to the fold so many from other faiths. His great *forte* is education. And the groans of the Ritualists at the aggressions of the Catholic Church among their number, prove that Ritualism is the stepstone of the Papacy, and that the wiles of the Jesuits are quite as successful as the bold assaults of the theological gladiator.

THE BIBLE IN PORTUGAL.—The British and Foreign Bible Society have received encouraging information in regard to the circulation of the Scriptures in Portugal,

and the increasing readiness of the people to buy the sacred books of the Society's colporteurs, regardless of the displeasure of the priests and others. At one place, where they sold many books, a priest undertook to debate with them in the public square, alleging they were 'bad books.' A large concourse of people soon assembled round us, and the poor priest was greatly humbled for, in his sight, everybody bought Bibles and Testaments, and even, in the evening came to our lodgings to buy more. Yesterday, however, the Administrador sent for us, and sent us, with a letter from himself to the Dean, who asked us for our books and said that he would give us an answer presently. In a short time he gave us his answer in writing, and bid us return to the Administrador. The Administrador told us we might continue selling our books, as there was no harm in them."

A GREAT OPPORTUNITY TO BE IMPROVED.—Permission has been given by the French Imperial Commission to the Bible Society of France to have its stand in the park surrounding the Paris Exhibition. The Bible Committees of England propose to unite in the movement, and to make the occasion one for the wide distribution of the whole Bible or the New Testament in many different languages. It is thought that some 2,000,000 copies may thus be disposed of, and the sum of \$30,000 is now being raised by subscription in England to aid in this enterprise.

ROMISH INTOLERANCE DEFENDED.—The New-York Tablet, having found that the facetious treatment of the subject of the suppression of Protestant worship in Rome did not have the effect intended, but only served to increase the indignation and disgust with which the action of the Pope has been received, returns to the subject, and attempts, by argument, to sustain the high handed proceedings. But the task is a desperate one, and for American readers the simple recital of its arguments would suffice for their refutation.—*Obs.*

WILLIAM, King of Prussia, is to be the Emperor of Germany.

COMING CELEBRITIES.—The New-York Tribune says that some Baptist clergymen in New-York have the design in view of bringing the Rev. Mr. Spurgeon there dur-

ing the anniversary week. It is also said that the High-Church party among the Episcopalians have a similar design with no less a notability than the Rev. Dr. Pusey.

Receipts

IN BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF
FEB. 1867, TO THE 1ST OF MARCH, 1867.

NEW HAMPSHIRE.

Portsmouth. Charles E. Meyer.....	25 00
Rindge. Legacy of Mrs. Mary K. Con- verse by Eliza Kimball.....	100 00
Haverhill. Perley Ayre to make himself a L. M.....	30 00
Exeter. S. A. Rowland.....	4 00
Derry. 1st Cong. Ch. to complete L. M. for Jos. Montgomery.....	25 00

MASSACHUSETTS.

H. Wrentham. A. B. Peppers.....	5 00
Northampton. Jared Clark.....	10 00
Dedham. 1st Church and Cong.....	79 58
Braintree. 1st Church and Soc.....	23 90
Chelsea. Rev. Dr. Copp to complete L. M. for Rev. Sam'l E. Herrick.....	10 00
W. Newton. Mrs. B. C. O. Parker for a Christian Literature in Mexico and S. A.....	20 00
& Reading. Cong. Church and Soc'y for L. M. of Rev. Cha's A. Bliss.....	38 17
& Dedham. Cong. Ch. and Soc. for L. M. of Rev. J. P. Bixby.....	50 00
Charlestown. Mrs. N. A. Littlefield for Miss Rankin's field.....	10 00
Franklin. Mrs. H. O. Phipps for a L. M. of Dan'l S. Coolidge.....	30 00
N. Andover. Cong. Ch. and Soc. for L. M. of Dr. O. O. Davis.....	33 44
Tewksbury. Cong. Ch. and Soc.....	25 69
Worcester. Central Ch. and Cong.....	56 17
Wilmington. James Skilton.....	25 00
Newburyport. Miss F. B. Bannister.....	50 00
Fairboro. Orthodox Cong. Ch. and Soc.....	40 00
Melrose.....	110 00
Medway. 1st Cong. Ch. and Soc.....	26 87
Woburn. Of which \$5 ea. from Dr. E. Cut- ter, Mrs. S. Dow, G. E. Gage, & Dea. T. Richardson.....	101 17
Long Meadow. Gen'l's Benev. Ass'n.....	51 40
Chickopee. 1st Ch. and Cong.....	9 70
" 8d Ch. makes G. L. Bliss L. M.....	38 53
Springfield. 1st Ch. makes Miss Louisa Dickinson & Warren J. Ly- man L. M.....	69 00
" Olivet Church.....	12 90

RHODE ISLAND.

Pawtucket. Friend.....	25 00
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CONNECTICUT.

New Haven. For Christian Literature for the Spanish Am. Rep's.....	2 00
Meriden. 1st Cong. Ch.....	129 33
Stratford. Col. G. Loomis U. S. A.....	5 00
Plainville. Cong. Church, Rev. Wm. E. Kestman L. M.....	52 56
Rockville. 1st Ch. in part.....	50 00
" 2d Ch. Rev. Ass. S. Fish & Geo. Maxwell L. M.....	74 83
& Hartford. Cong. Ch. & Soc. Rev. T. J. Holmes L. M.....	39 57
Southington. 1st Cong. Ch. to make Geo. E. Lewis L. M.....	30 33
Farmington. 1st Cong. Ch. & Soc.....	57 35

NEW YORK.

N. Y. City. 7th Pres Ch by J. H. White.....	48 10
Walton. Cong Ch. balance.....	8 00
Warraw. Pres Ch to make Rev. J. E. Nassau L. M. & part L. M. for N. Dean Fisher.....	42 78

Ogden. Pres Ch to complete L. M. of Rev. A. M. Thorburn.....	23 38
Mount Morris. Pres Ch to complete L. M. of M. H. Malbie.....	15 80
Astoria. Ref'd Dutch Ch.....	37 00
New Haven. Pres Church by Chester B. Wells, Tr.....	8 20
N. York. Jos. McKey, for Italy.....	10 10
Brooklyn. A. Friend.....	1 00
Stafford. Hugh Hammond for Ch'n Lit- erature.....	10 00
Williamsburgh. S. 2d M. E. Ch add'l by Rev. C. D. Sing.....	5 00
So. Argyle. U. P. Ch to make Rev. J. H. Andrews L. M.....	31 00
Chester. Pres Ch by J. G. Clark, Tr.....	31 00
Nyack. S. School of Ref'd D. Ch to make Dan'l D. Smith a L. M.....	30 00
N. Y. City. "A Friend".....	5 00
Cambridge. 1st Pres Ch.....	2 00
New Paltz. Ref'd Dutch Ch. by Rev. P. Pottz.....	16 78
Port Richmond. Ref'd D. Ch. Quarter- ly Col. by A. C. Wood, Treasurer.....	20 18
Sayville. Rev. H. Clark add'l for L. M.....	3 00
Albany. 2d Pres Ch by Galen Balchel- der, Tr.....	214 00
Brooklyn. Jacob Campbell to make Rev. Cha's S. Robinson, DD. a L. M.....	50 00
N. Y. City. F. Sturges.....	10 00
" Jas. Frazer.....	30 00
" Mrs. Rob't Hoe L. M. by her husband.....	30 00
" Barret Van Auker.....	10 00
" Crowel Adams for Mexico.....	100 00
Williamsburgh. S. 2d St. M. E. Ch to make Mrs. Helen Brady and John H. Doughty L. Ms.....	61 05
N. Y. City. U. Pres Ch. Jane St. for Rev. Mr. Moorehead's field, 10'y.....	40 55
" Balance in full of L. M. for John McClellan.....	8 60
Williamsburgh. N. 5th M. E. Ch.....	9 75
Kartright. Benev. Ass'n of 1st Pres Ch by E. T. Gibbs, Tr.....	2 00

NEW JERSEY.

Jersey City. Wayne St. Ref D. Ch. by H. J. Hough, Tr.....	57 00
Newark. S. School 2d Pres Ch for Rev. Mr. Constantine.....	30 00
Perth Amboy. Pres Ch by Rev. J. A. Little.....	5 65
Kingston. Pres Ch add'l which makes Rev. Edward Wall a L. M.....	42 50
Absecum. Rev. C. T. McMullen.....	5 00
Princeton. Rev. Dr. R. Taylor.....	10 00
Newark. Stephen Peabody & Richard A. Peabody L. Ms by their father.....	60 00
" Marcus Sayre.....	10 00
New Brunswick. Monthly Concert in 2d Ref D. Ch to Rev. O. H. Hazard L. M.....	44 85
Orange. 1st Pres Ch by Geo. Lindley, Tr.....	180 00
Beverly. Pres Ch by John T. Hender- son, Tr.....	15 44
" Wm. B. Hayward L. M.....	30 00

PENNSYLVANIA.

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T H E

CHRISTIAN WORLD.

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No. 5.

WHAT ARE WE DOING FOR OUR RELIGION?

WE have been informed that some of the readers of the "Christian World," after perusing the leading article in the March number, from the pen of Dr. Eddy, were constrained to ask, "If these things are true, what is the use of striving against the aggressive movements of Rome?" We are truly sorry that this article should have produced such an effect. It was certainly not meant. Macaulay wrote to arouse England and sound the alarm. Dr. E. quoted him and added words, not to dishearten, but to stimulate—not to discourage, but to awaken to new effort. Is it not a fair question to ask, would not Rome have accomplished more if the little that has been done by Protestants to thwart her endeavors had not been done? Contrast the efforts of Rome, as a propagandist in this country, with the efforts of Protestants, and we think we shall come to the speedy conclusion that we have not done all that we could.

Rome saw that her power in countries where she had ruled with an iron sceptre for centuries, was fast slipping from her grasp,—Italy, disenthralled almost in a day, evangelical religion dotting the whole territory, and Rome besieged in her own castle, France throwing off her yoke and rebelling against Rome's government—and so with Mexico, and so too, to a wonderful extent, in most of the South American Republics. What shall she do to regain her prestige? She sent her missionaries to heathen lands, but there they met with a terrible rebuff. The heathen crossed their fingers and said, "We worship idols, you worship crosses. You are our twin Brother. Why should we leave one form of idolatry for another?" She then cast her eyes towards shores where liberty reigned, where each man is allowed to worship God according to the dictates of his own free will with none to frighten—none to compel. In England, she saw her opportunity in the Established Church, given to forms and ceremonies. Let us attack this weak point, said she, and decreed to do it. She worked upon

the clergy. She encouraged them to High Churchism, to introduce candles and vestments, the ritual and the chasuble. Well done, said Rome, and her countenance became radiant with joy.

America was another field,—a young nation possessed of land enough to feed the whole world—and into it Rome poured the millions of her starving subjects; and along with them, sent her best educated, most attached priests. For years it was slow work, and she had full time to study her policy. She saw from the beginning that she could not follow the course she had pursued in lands where ignorance, and superstition as a consequence, reigned. She must change her mode of operating. Not the Cross in one hand and the whip in the other; no, that would not work; she must become all things to all men. She must be your most humble servant. She must wash your feet and wipe them with her hairs, and thus show herself *Christ-like*. She must not demand; she must coax and entreat. And this policy she pursued for years, until she increased in numbers and power. We now begin to hear demands and commands, you must and you shall. How came this? She watched her opportunity, it came at last. The land was suddenly involved in a terrible conflict. All eyes and all hearts were turned from everything else, to the mighty hosts arrayed against each other. Every patriot's and every Christian's whole study was: How shall we save our beloved land from dismemberment? Now was Rome's time. She poured in her votaries and her treasures. She concentrated her efforts in large centres. She put up her magnificent cathedrals and churches. She hired the best musicians, and discoursed the sweetest of harmonies. She dazzled with her splendor, and enchanted with soul-enrapturing song—She bade her priests preach orthodox sermons, and keep the iniquity of her system behind the altar. She sent her sisters of charity into our hospitals, and her priests into our armies. Thus has she enticed and bewildered the unwary and the ignorant. She has done more. As she became numerically great by immigration, she offered her votes to those who would grant most. She has thrown herself into one side of the scales, and they begin to oscillate. Need we wonder, then, that she has accomplished much?

Now, what have we done? Comparatively little! Rome, as we have said, has arrayed herself here in shining garments and gorgeous trappings; but she has taken good care to cover her ugly face and dark designs with an impenetrable veil. What efforts have we made to tear this veil from before her, and make public her intentions? What bulwarks have we raised in the way of her aggressive movement? What castles have we built, and proclaimed, Thus far thou hast come *but shalt come no farther*? Protestants send their children to Romish

schools on the plea that they can learn music and French better. Manufacturers give their money to build Romish cathedrals, pleading that their workmen will leave them if they do not do so. Millionaires go to Mass because it is so splendid ; yes, and because it is becoming fashionable. These are sad truths, but they must be told. We might go on and enumerate others, but enough.

And yet, notwithstanding all this, we do not believe our Lord will deliver this land, this blood-bought, blood-saved land, into the chains of a slavery worse than that from which the poor freedmen have just escaped—no, no ! And why ? Because up to this time, Rome has carried false colors ; now, she begins to unfurl her own banners and claim what she hitherto begged for. Because eyes are being opened which have been long closed to her encroachments. Because her sands, if we read our Bible aright, are nearly run out, and because we believe Christ's Church will take care to see that she is dressing herself for her funeral.

The Church of our Lord in this country, ashamed of what it has done, will, we are sure, arise and arm herself for the contest. Oh ! should she not be ashamed at the little she has done ? Look at the millions Rome is spending to entice and capture ; and then at the paltry sum given by Protestants ! Look for instance at the condition of this Society, formed of all the evangelical denominations in the United States. We are at work in Italy, in France, in Greece, Mexico, South America and the United States, and yet with all our pleading, we have been able to raise scarcely one hundred thousand dollars a year for the conversion of the Roman Catholic world. Societies plead for the heathen, and millions are freely given. We are glad of it, and wish the sum were larger. When we, however, ask, alas ! a cold shoulder is given. Never have the directors of an institution worked harder ; they are men well known ; they give much of their time most freely. They have introduced additional working men, new laws, new energy and new life, and appeal to the public in the name of their Master. The field is open, open everywhere ; our efforts, the little that we could do with the means granted, have been abundantly blessed of God. Read the letters from Italy, Greece, Mexico and South America, and this will appear ; and yet we are crippled, crippled on every side for want of money.

Christian friends, do not be discouraged ; Rome does not succeed to the extent that efforts put forth by her would seem to show. She does not have the power over mind and conscience that she desires and seeks. As Dr. Storrs truly said, when the Archbishop tells a hundred thousand men, You must not go to the Park, they go. The great Fenian movement has become, to all intents and purposes, a secession

from Rome. She tried to control it ; she threw in her priests with the hope of directing it, but to no purpose. Then too, the very truth that she has been obliged to preach, is beginning to have its effect. Look at some of those who have become her perverts ; Dr. Forbes, Rev. A. Riedel, and others. With what loathings they have turned from her bosom ; with what trumpet tongue some of them warn those on the road to Rome. Look too at the children of those who came to our shores Romanists. How many of them seek a holier, a purer shrine at which they may worship ?

If we had not a single encouragement, would it not still be our duty to work, and give, and pray ? But, blessed be our God, He has not left us without hope and witnesses. Only this winter a colony came from Italy, of many souls, every one a convert from Rome. They came bringing their evangelist. They have gone to the West. These were the fruits of the labors of this Society ; we shall have many more. They have known what it is to be under the tyranny of Antichrist, and never will they put their limbs again into shackles.

Brethren, help us, give us, pray for us, and with every energy God has granted us, we will work for the religion you and we so dearly love.

THE RELIGIOUS QUESTION IN MEXICO.

ARTICLE FIFTH.

IT WAS necessary to impose some chastisement on the eternal conspirators against the national independence, on those who had filled the dungeon with worthy Mexicans, on those who had erected scaffolds to murder even the physicians of the liberal army, and on the following day had hailed the conqueror with welcome, and covered him with garlands of flowers. It was necessary to satisfy public justice, and to reconcile punishment with Republican magnanimity. The extremists, who are always the victims, would have desired a terrible retribution ; the laboring classes knew their enemies well, and understood that they would soon have to return to the mountains, and fight in defence of their country, unless they displayed an energy proportioned to so great a crime. At last the heart spoke ; resentments were silent, and not a single drop of blood was shed. The prison of the conspirators was opened, that of the enemies of the public power, the ministers of the oligarchy, the blood-thirsty generals and the seditious priests ; and rather to save them from the popular wrath than to visit them with condign punishment, the most notable of them were banished, as bitter enemies of public liberties and the institutions of Mexico.

What is exile to him who takes with him the treasures of his native

land to any part of the world he pleases ? What is exile to those who have no country, or who have it in Rome, or who wish to have it in the dominions of the kings of Europe, under the shadow of transatlantic thrones ? And what, finally, is exile to those who are going to turn to their own advantage even that position, by forging chains for the country which has expelled them from her bosom ?

The Republicans and Progressionists understood all this perfectly, but they did not know how to erect scaffolds. They have not learned, neither wish to learn, how to shed the blood of their brethren. They love the Bible ; and have seen that God did not kill Cain. They love the Gospel, and have seen that Jesus Christ endured Judas with patience and left him to his own remorse. The progressive Republicans established the inviolability of human life in their constitution.

The bishops intrigued in Europe and showed to Napoleon Third a rich country which they had undertaken to weaken, by making it bleed and harassing it during half a century ; they pointed to him the colossus of America given over to civil war ; they wakened the ambition of old Spain, with the idea of recovering her lost territory ; they had communications with the Pope ; the religious question was about to be solved, and that of races, about which nobody cared, found zealous defenders.

The projects of the Romish clergy had been long known ; the consequences of their labors and their complicity with the Pope were understood. That tyrant had already fulminated excommunication against the closing of the convent of St. Francisco, in the interior. A conspiracy, with terrible and sanguinary plans, had been surprised, which fortunately failed. In the consistory of the 15th of December, 1856, the laws of reform had been declared null, which suppressed the privileges and prerogatives of the priests, and the laws which nationalized the property of the Church, the government of Mexico being anathematized, and all who obeyed their decrees. These measures are known to the American people, and have been published in their newspapers and religious magazines.* The Pope ordered the Romish priests to protest against the laws of their country, and not to take the oath which was prescribed, and authorized them to make any demonstration whatever that might tend to recover the so-called rights of the Apostolic See.

Was there ever greater impudence than that of the bishop of Rome ? Could there be a greater misfortune for Mexico, than the existence of that priesthood, the destroyer of peace and order, and the only power which has insulted the government and sold the country ?

The priests in the pulpits repeated, word for word, the threats of

* See the *Magazine of the American and Foreign Christian Union*, April, 1857.

the Pope ; and society was alarmed by the anathemas, which impressed a large portion of the people, who had anything to do with the government, either directly or indirectly. When the Constitution was promulgated, many public employees refused to swear to obey it, and consequently they were deprived of their offices ; but the avaricious and intolerant priests made no provision for their destitute families. The Constitution only secured the rights of man, and protected society ; proclaimed the independence of the state, and allowed men to worship God as they pleased, instead of converting the government into a police of the Church of Rome.

The Constitution of 1857 does honor to Mexico, and besides, allowing future generations to reform it, on performing certain formalities, its authors showed that they did not consider themselves infallible, like the Pontiff of Rome, or wish to impose their opinions on posterity, like the priests of Mexico.

After taking care of the Apostolic conduct of the clergy in Mexico, it is proper to inquire whether, at least, by example, if not by precept, they inspire their flock with good customs.

The life of a priest in Mexico is a very worldly life ; and he is not occupied with his spiritual mission, except, as has been seen, to misguide his people. Many of them have been the heroes of riotous and scandalous scenes ; but the greater part are hypocrites and prefer silence and darkness to movement and light. They almost always distrust Providence, who takes care even of the sparrows, as they say with open irony. Like their church, they amass money with untiring zeal, and become rich individually and collectively. The bishop thinks himself a God on earth ; and the canon scarcely yields to him in pride or arrogance ; while the priest feigns modesty, to make his way among them, and flatters them for favor. The monk is a glutton, passes through all kinds of humiliations ; has no education, and possesses all the vices natural to a sedentary life, developed by his monastic habits. He has the gout, and his stomach swells to an enormous size. Some of the monks drink the most intoxicating liquors. Of course what the public say of them may be taken for truth in general ; that they enter their monasteries without being known, live without being beloved, and die without being regretted.

One of the reasons which the Mexican clergy have for favoring celibacy, is the aversion which they have for the family, because a family would attach them to the country, and make them begin to contract duties and engagements with it.

The priests of the Romish Church, as is well known, to be ordained *are required to take an oath of chastity, of voluntary poverty and a life of obedience.* Nobody, however, can believe in such vows ; and

the perfectly sensual and worldly lives of the ecclesiastics are a protest against them.

In a multitude of cases, priests have disturbed the peace of families ; in a multitude of cases those pastors have abused the trusting members of their flocks. Appearances have generally been saved ; and parents, from the fear of the conflicts with the powerful influence of their enemies as well as to avoid the public disgrace of a daughter have preferred to dissemble her ignominy. The offspring of those abound in Mexico, who naturally, in mobs and insurrections, defend the rights of the Romish Church, in obedience to the doctrines taught by their fathers.

The curates of souls are a species of feudal lords, with habits still more corrupt than the friars of the convents ; enemies of matrimony, but partizans of polygamy and clandestine criminality. Wretched is the father or the husband who undertakes to avenge an injury of this kind, specially during a few years past ! The whole parish will rise against him to defend their respectable curate, who thus finds himself outraged by a parishioner. A curate disposes like a king of the life and the honor of his parishioners, and acts as he pleases, and in every possible manner. Many of them have changed the hyssop and the holy water for the horse and musket of the *guerrillas*, and although the priests generally appeal to the doctrine of the councils to support their demands, they entirely forget them in their vengeance and their vices. Nobody remembers that any curate has ever been degraded or excommunicated, who like that of Zacapoaxtla has gone to the mountains to kill Republicans and to be the scourge of the defenceless villages, and their fair inhabitants. Never has been seen a more detestable being than such a priest rushing to the field ; but it is done by many of them ; and from the bishop down, it is thought very worthy of them ; they are eulogized, and when they die, they receive the honors and apotheosis of martyrs. On the other part, when a liberal dies, they deny him an ecclesiastical burial. Nay, more : the priests have dug up the corpses of Republican chiefs buried in Catholic cemeteries, carrying their anti-evangelical hatred beyond the tomb !

We shall close these articles with a few words on the converted priests.

From the time of the promulgation of the Mexican Constitution, and the passage of the Reform Laws, far from diminishing the number of those who believe in the noble destiny of the human race, who are to live free and unconfined, to improve and increase and be happy, until Omnipotence shall prepare them for higher ends, far from diminishing the number of such believers, they have greatly increased them.

Persecution and anathemas have not deterred those bold hearts from

breaking their spiritual chains, throwing off the yoke of error, and powerfully contributing to tear off the mask of imposture.

A great number of priests, since the year 1857, have begun to preach the pure, evangelical doctrine, and to oppose error, fanaticism and superstition. The truth, therefore, has some apostles in Mexico, who have proceeded from the Church of Rome. They have not shrunk from martyrdom, nor from the vengeance of the Catholic priests. They have not feared the Jesuits and do not fear them.

The churches of the United States have seen some of them, and it is sure that many will follow their footsteps, when the ridiculous throne erected in Mexico shall fall into ruins. Its rubbish cannot be preserved by the favor of Napoleon the small, whose troops have stifled public opinion. That day is very near ; it will arrive in spite of the tyrants of Europe, in spite of Pius Ninth and his party ; because right and justice are more powerful than robbery and piracy and the adventures and assaults of those who seek to restore the Divine right of kings : because foreign intervention and monarchy in America are as false as the miracles in Mexico.

The hour of Reformation and progress will be sounded in that country, and that people shall enjoy civil and religious liberty, evangelical brotherhood, liberal instruction and all the benefits of truth and light.



A SHORT DEMONSTRATION OF THE INIQUITY OF POPERY.

IN the front of the Douay Bible, published with the approbation of Bishop Hughes, in the city of New York, we find this

"ADMONITION."

"The Scriptures, in which are contained the revealed mysteries of Divine truth, are undoubtedly the most excellent of all writings : they were written by men divinely inspired, and are not the *word of men*, but *the Word of God* which *can save souls*, 1 Thess. ii. 13, and James i. 21 ; but then they ought to be read, even by the learned with the spirit of humility, and with the fear of mistaking the true sense, as many have done. This we learn from the Scripture itself ; where St. Peter says, that in the epistles of St. Paul, there *are some things hard to be understood, which the unlearned and unstable wrest as they do also the other Scriptures to their own perdition*. 2 Pet. iii. 17.

"To prevent and remedy this *abuse*, and to guard against *error*, it was judged necessary to forbid the reading of the Scriptures in the *vulgar languages* without the advice and permission of the pastors and spiritual guides whom God hath appointed to govern *His church*.

Acts xx. 28. Christ Himself declared, 'He that will not hear the church, let him be to thee as the heathen and the publican.' Matt. xviii. 17.

"Nor is this due submission to the Catholic Church, (*the pillar and ground of truth*, 1 Tim. viii. 15,) to be understood of the ignorant and unlearned only, but also of men accomplished in all kinds of learning. The ignorant fall into *errors* for want of knowledge, and the learned through pride and self-sufficiency."

Here, then, is a *full* admission that the Catholic hierarchy actually prohibit the people from reading the Scriptures "which can save souls." The ignorant must not read, because they have *too little* knowledge; the learned must not read, because they have *too much*!! But if any are allowed the privilege, it must be with the "advice and permission" of the priests. We know how pertinaciously they deny the charge which Protestants have preferred against them; but here is proof from their own Bible, as permitted to be published by Bishop Hughes.

One would suppose that these holy custodians of the word of God, who profess such anxiety lest it be perverted to the perdition of incompetent readers, would themselves be exceedingly cautious lest they might fall into the same sin, or become in any way false guides to their flocks: most certainly, that they could not willfully, craftily and wickedly mutilate that Word, and teach their people that their forgeries are the truth of God. Let us see:

In this Douay Bible, Ex. xx. 4, 5, the *second* commandment is thus rendered, "Thou shalt not make to thyself a graven thing, nor the likeness of anything that is in heaven above; or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them, nor serve them: I am the Lord thy God, mighty, jealous, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me, and showing mercy unto thousands to them that love me and keep my commandments."

I now turn to BUTLER'S CATECHISM, "recommended by the four R. C. Archbishops of Ireland, as a general catechism." Published in New York, by the Catholic firm who issued the Douay Bible. And read "Lesson 14, on the ten commandments."

Q. Say the ten commandments of God.

- A. 1. I am the Lord thy God, thou shalt not have strange gods before me, etc.
 2. Thou shalt not take the name of the Lord thy God in vain.
 3. Remember that thou keep holy the Sabbath day.
 4. *Honor thy father and thy mother.*

5. Thou shalt not kill.
6. Thou shalt not commit adultery.
7. Thou shalt not steal.
8. Thou shalt not bear false witness against thy neighbor.
9. Thou shalt not covet thy neighbor's wife.
10. Thou shalt not covet thy neighbor's goods. Exodus xx.

The iniquity of Romanism is clear as day. Here the law of God, by these Holy custodians, is thus mutilated. They *leave out the second commandment* entirely, to save their image worship and adoration of saints with other forms of idolatry, and *cut the tenth into two* to make the number good!!!

Thus, out of their own mouths, by the evidence of their own press, the Romish priests are convicted of perpetrating an outrage upon the law of God in their general catechism, to be taught to their children, as the true version of it, from Exodus xx. We hazard nothing in saying that this single act is a demonstration that nothing is too bad for Popery to do, in the whole catalogue of possible sins, when she has a purpose to gain. And what is it, in this instance? Clearly to keep the evidence from their deluded victims, that the Bible condemns their idolatry as a flagrant violation of the law of God, which they pretend to guard, with all other Scriptures, from the errors that might possibly arise to both the ignorant and the learned, should they read them without their watchful care and kind permission. W. G. R.

CHILDREN.

Harmless, happy little treasures,
Full of truth, and trust, and mirth,
Richest wealth, and purest pleasures,
In this mean and guilty earth.

How I love you, pretty creatures,
Lamb-like flock of little things,
Where the love that lights your features
From the heart in beauty springs!

On these laughing, rosy faces,
There are no deep lines of sin—
None of passion's dreary traces,
That betray the wounds within;

But yours is the sunny dimple,
Radiant with untutored smiles;
Yours the heart sincere and simple,
Innocent of selfish wiles;

Yours the natural curling tresses,
Prattling tongues, and shyness coy,
Tottering steps, and kind caresses,
Pure with health and warm with joy.

The dull slaves of gain or passion
Cannot love you as they should;
The poor worldly fools of fashion
Would not love you if they could.

Write them childless, those cold hearted,
Who can scorn Thy generous boon,
And whose souls we fear have smarted,
Lest—Thy blessings come too soon!

While he hath a child to love him,
No man can be poor indeed;
While he trusts a Friend above him,
None can sorrow, fear or need.

But for thee, whose hearth is lonely,
And unwarmed by children's mirth,
Spite of riches thou art only
Desolate and poor on earth:

All unloved by innocent beauty,
All unloved by guileless heart,
All uncheered by sweetest duty,
Childless man, how poor thou art!

SUNDAY-SCHOOL DEPARTMENT.

SABBATH-SCHOOL EXTENSION
INTO COUNTRIES WHERE NOT YET
ESTABLISHED.

In England, America, France, Switzerland, Belgium, Holland, Italy and Germany, the institution may be said to be established. But in Spain, Mexico, South America, countries of the Greek Church and such parts of the heathen world as the English-speaking missionary has not yet trodden, it can hardly be said to be introduced. We would not, however, ignore the fact, that individuals in many of these countries are imbued with the spirit, and using its methods, music, and literature as means of fulfilling their Christian obligation. Every age, and almost every year, is developing some new method by which the news of salvation may be extended, and this fact gives more importance to the discussions of the various means by which the tidings can be spread, than can be ascribed to the discovery and improvement of art, science, or civil government.

In answer to the prayer of Christians offered in this country, the world, with here and there an exception, is now accessible to the missionary, and it behooves every intelligent Christian to study various plans by which the Gospel can be made most effective. Wherever there is civilization and religious liberty, all modern improvements, if conformable to the letter and spirit of the Scriptures, can be made available, each taking its proper place in a process or system of development. The signs of the times more than indicate that before the countries now declaring for religious liberty are to any considerable extent evangelized, the few that remain closed will be open.

If then, England and America would not betray their trust in leading forward a mission so glorious, nothing is so important as that the spiritual fires upon their own altars be kept bright and glowing. The Gospel must be a transforming power pervading all our institutions, especially those which are educational. An incident will illustrate this. A few years ago, a merchant visited the island of Cuba with a view of ascertaining its

moral or rather immoral condition, and to see what means were best adapted to reach a population said to be reduced by superstition and slavery to the lowest degree inside the pale of civilization. Under the command to obey God rather than man, a small hand printing-press was smuggled on shore, in a box of envelopes. When inquiry was made for a Christian man or woman, none was to be found within 100 miles of Havana, and only one could be heard of on the island. The pilgrimage in search of him was a dreary one, and ere his residence was reached, the traveler gave out exhausted by the intensity of the heat, and the length of the journey. A letter and the printing-press were sent forward, and the young Christian began his work. But it was soon relinquished for prudential reasons. Returning to Havana, it was ascertained that there were several young men in the city who had received their education in the States, and could speak English. They were convened, and the plan of taking Cuba for Christ by means of Sunday-schools was submitted to them. They heard with interest, for they had seen here the fruits of liberty and Protestantism, and could no longer be bound in spirit, by the cords of superstition and ignorance. Notwithstanding, some of them had been educated here in Catholic institutions, they professed a willingness to undertake a Sunday-school, but for the fear that they should be immediately arrested and thrown into prison. One who has not breathed the air of a persecuting despotism, cannot appreciate that fear. One or more of these young men dared not to return home after that interview, fearing they should be betrayed by some one, but went a day's journey to lodge with a friend for a short time to prevent any suspicion that he had been holding an interview with a Protestant. Had these young men been truly converted here in our American schools, they might have braved imprisonment, and the same government that cowardly shut up Matamoras in Spain, might have yielded earlier to the call of Christendom to liberate those whom they imprisoned for daring to obey Christ.

Knox.

[If any one doubts the power of the Sunday-school to give force to the mission, to diffuse the influence of the Gospel among the masses of all civilized people, and to furnish a cheap male and female agency by which revealed Truth may be brought into contact with civilized Europe, South America, or wherever a corrupt form of religion prevails, let him read and ponder the facts and suggestions in the following letters from Mr. Kalopothakes, missionary of this Society in Greece.]

ATHENS, Greece, Feb. 16, 1867.

MY DEAR MR. WOODRUFF,—Interested as you particularly are in the Sunday-school department, you will, I doubt not, be glad to hear something on this subject from me too, known though I be to you only by name. It is true that much has been published about Sunday-schools, at Athens, by others, yet a little from me too will not, I hope, be found amiss. As Mr. and Mrs. Constantine have written about their own doings, I will confine myself to a few particulars in connection with the efforts of a few ladies, among whom are Mrs. Sakellarius and Mrs. Kalopothakes.

My wife had a sort of Sunday-school in our house, which Mr. and Mrs. Sakellarius took charge of all summer, during our absence from the city; but the real openings for Sunday-school labor, so far at least as we could see, commenced to present themselves to our notice only since the latter part of last fall; and we were not slow in availing ourselves of the willingness and readiness of the people to enter upon the work. Believing that in this, as well as in all similar Christian and benevolent undertakings, a woman's heart and hand is better fitted than that of man, and seeing that their efforts excited less prejudice than our own, both Mr. Sakellarius and myself thought it best to let our wives, assisted by an excellent American lady, and a few Greek male and female teachers, take up and carry on the work; we until lately, assisting only as outsiders. But lately, the work has grown to such dimensions, that we had to enter into it ourselves, either as *teachers or assistants* in some way or other; *for from twenty children with which the*

school opened in Oct. last, the number has gone up to 160; so that both our large rooms (in which I hold my Sunday-evening meeting,) and two smaller ones adjoining are now filled to their utmost capacity.

The most pleasing aspects in connection with this Sunday-school, are the following:

1. That most of the children, themselves, seem to feel interested in the matter. For boys and girls accustomed to spend their Sabbaths out in the streets, or at play, to be willing to come to their Sunday-school and pass an hour and a half in reading God's word, hearing the explanations, and singing, is to us, and I believe to you, very encouraging.

2. That the parents have commenced not only to allow their children to come, but to come themselves, and express their gratification with what they hear and see.

3. That persons occupying important posts in the government, either as professors or teachers, should be willing to come to our monthly concerts and not only listen but also address the children in a manner approving of the work.

4. That thus far no opposition to our efforts has been attempted. Last Sabbath at our monthly concert, there were about thirty women present, besides the children, making the total number about two hundred. Among the boys present, were several of the worst kind in the city, and they not only listened eagerly to some remarks and questions I addressed to the school, but at the end of the exercises, several of them came forward and wanted to have their names put down as pupils—thus bringing themselves under the best influence for reform. The school is now divided into an infant school, conducted by a Protestant girl, member of my family, and into a school for older children, arranged in classes which are taught by four female, and four male teachers. The influx of Cretan children and even of young women is large.

We know not how long this interest will continue, but we hope and pray that it may extend till it shall become general. In addressing the children, and seeing some of them moved with emotion, my heart swelled with deep feeling towards them, and I could not but pray that God would bless these

under plants, and nurse and bring them up to His glory!

With regard to establishing Sunday-schools in other parts of Greece, about which you have made inquiries—the total absence of pious teachers is certainly the greatest obstacle in the way at present. Yet, were this want to be supplied, the government, I fear, would spoil the whole by insisting on having the catechism of the Greek church take the place of the Bible, as is done in all the daily schools throughout Greece. For a Protestant to go about and establish Sunday-schools, is out of the question, at present, at least. He can start one if he happen to stay for a few months in a place, as we did last summer in Laconia, but it will go down the moment you leave the place.

There are now more than 2,000 Cretans, refugees among us. These have been placed in ten to twelve houses, several of which are located around our house, and both the children and the young girls attend our Sabbath-school. Brother Sakellarius and myself, besides our other engagements, have also resolved not to overlook those located in other parts of the town; since nothing is done for their spiritual condition, and have been visiting and teaching how to read and write in the work-days, and forming them into Sunday-school classes on Sundays. They are docile and eager to learn, and their situation is very favorable to the reception of the truths of the Gospel. If we succeed and see some of them carry with them to their Cretan homes a copy of the Bible, as their future guide and help; we shall feel that we have done our duty to these unfortunate Cretans. But this is with God; and while we work we have to leave the whole result with Him who knows what is best for them as well as for ourselves.

Brother C. is to send you by the post of to-day the resolutions about our publication board, and the Child's paper.

The latter, as you see, comes into my own hands, and I hope you will not be slow to furnish me with all the materials necessary for carrying it on successfully,—acceptably to the Greek children.

And now, before I close this letter, let

me add, that in consequence of the large number of children in our Sunday-school we have been obliged to have some benches made, and will add some others too, very soon. The expenses of these will amount to about twenty dollars, in gold. If you could remit this sum to us, you will oblige him who has advanced the money out of his own scanty means.

Praying that God will bless you in your efforts for the spread of the Sunday-school cause everywhere, I remain,

Yours very respectfully,

M. D. KALOPOTHAKES.

[The following extracts are from a missionary employed by the Sunday-school Society of Paris. They show how the work of evangelization can be promoted among that great and interesting people.]

"I. MISSIONARY JOURNEYS AND SCHOOLS VISITED.

"From July 1st, to Sept. 4th, from Sept. 3d, to Nov. 12, 1866, I traveled 1,511 kilometres by railway, 787 by diligence, 384 on foot. In the departments of Deux Sèvres, de la Vendée, de la Vienne, de l'Aisne, des Ardennes and de la Mame, I visited sixty-one churches, and twenty-nine Sunday-schools, the latter containing 1,380 pupils, (675 boys and 705 girls,) twenty-one of these schools employed monitors and monitresses numbering eighty-eight young men, and ninety-three women. I preached thirty-one times and addressed 2,291 children, divided thus: in the Sunday-schools, 1,380, and in the week-day schools, 791—(i. e. 313 girls and 478 boys,) and 120 (fifty-seven girls and sixty-three boys,) assembled at church after the service.

"With respect to the direction of these twenty-nine Sunday-schools spoken of, we find that eight of them are superintended by the pastors, one by the wife of the pastor, and one alternately by the pastor and a young person connected with the church, three by the pastors and elders in turn, ten by the pastors and school-masters in turn, while the six remaining ones are under the direction of the school-masters. Fourteen of these schools study the Old Testament, 215 the New Testament. In order to get

a general idea of the Biblical knowledge possessed by these children, I questioned them on the leading doctrines of the Gospel, and I am happy to state, that in seventeen schools their answers were quite satisfactory, and they were tolerably well in the other twelve."

"III. THE NEW SCHOOLS.

"It is rather difficult to estimate the actual results of my two missionary journeys; nevertheless, without enumerating thirty sermons preached by your agent, addresses to 2,291 children, conversations with pastors, elders, school-masters and teachers, including visits to churches; your agent has been the means of commencing eight new schools, and there is reason to hope that the foundation of one of these eight schools will be the means of obtaining a new church for Protestant worship. In conversation with the pastors in the N. G. on the object of my mission, I learned that in a small frontier town, where there is no Protestant worship, there is a small number of Protestant families, with many children old enough to attend the Sunday-school. On the morrow, I visited this place; our isolated brethren received with joy the idea of establishing a Sunday-school among them. One young lady volunteered to take the direction, and in a few days the school will be opened. We are pleased to think that with the blessing of God added to the zeal of the pastors, they will soon have a new church which will owe its origin to the creation of this Sunday-school."

"IV. PUBLICATIONS OF OUR FOUNDATION PROTESTANT LIBRARY SOCIETY.

"The works that we publish are received everywhere with much pleasure, and read with edification. I have distributed 570 volumes in the course of my two missionary journeys. All the pastors in Poitou and the N. G. are unanimous in their desire for cheap publications. They say: 'We pray that your Society will make some effort to put a stop to the pernicious practice which exists of giving annually some thousands of Catholic books as prizes, in Protestant schools, owing entirely to the cheapness of their publications.' In Poitou, especially, *they are very much behind with respect to Protestant libraries*, and I was pleased to

be able to commence four Protestant libraries for them."

[The following letter is from a colored barber in Graytown, C. A., or San Juan del Norte del Nicaragua; written beautifully and with scarcely a word altered. It shows how Christianity can be disseminated, and its institutions sustained amidst the most untoward circumstances when the heart is rightly inclined.]

"Touching our church, we have a society, established since April, 1864, upon democratic principles, that is to say, leaving a door open to every demomination of the Protestant church, and not particularly confined to any sect, but as touching those who may be called followers of the meek and lowly Jesus. There was, if I am allowed to say truth, none until about a year ago, when Almighty God was pleased to call me to go into His vineyard. Our little church was closed up for want of some one to read God's holy word, until about four months ago, when a letter was sent me, signed by eight or ten of the Jamaica portion of the inhabitants, to conduct a semi-weekly service in the church, and which was subsequently confirmed by the society unanimously, that I, as one of the trustees, should make use of the church, and in compliance with their request, I have since been reading the Holy Scriptures and exhorting my fellow sinners to flee from the wrath to come. I conduct service throughout the whole Sabbath, that is to say, at six o'clock in the morning a class meeting; my Sabbath-school commences at 11 o'clock, precisely, and we dismiss at 12 o'clock; at 1 o'clock, I read the Episcopal Church service, dismiss at half past two; at 3 o'clock, Sabbath-school again, and at 7 o'clock read, pray, sing, and exhort the audience. I am glad to say that I never before saw so good attendance in the church as is now exhibited. My class meeting, when commenced about two months ago, had only six, myself included, but now I am glad and happy to say, we number seventeen altogether, a few backsliders are reclaimed, and many of the others came and gave me their hand in sweet fellowship, and said they also, at the same time, gave their hearts to God.

"I beg you will try and send us a minister, for there is a wide field for the Saviour's cause here; and now, that so much demonstration is shown by the people, it requires the right help to break down Satan's kingdom, and to set up the Saviour's glorious and peaceful kingdom on the ruins of the enemy of souls, that old deceiver from the beginning.

"My Sabbath-school is about nineteen months in existence, and is on the progress: although attempts were made before by others, they did not succeed well. My Sabbath-school to me, is like a little heaven below, and I study to make it so to the little ones. Things look better now than ever they did before, but time will not permit my entering now in details.

"Please always send me English books, tracts, or anything you know will be of use to us here, whether in Spanish, French or German. You can, with propriety, send to my address any books, papers, or tracts you intend for distribution. I guarantee that they will be properly distributed.

"The Spaniards seize upon them with avidity, and are asking for more. All that I can now say to show you how much can be done, is to send me all you think fit, and leave the issue to me, and our good and great God's holy guidance. I shall keep up a lively communication with you, according to your request, from time to time, and will give you every minute account of our progress."

THE FOREIGN FIELD.

HUNGARY.

MY DEAR BRO. :—My friend, Rev. Mr. K., thus writes me respecting our missionary in Hungary: "Mr. F. returned on Friday, after an absence of six weeks, and is engaged in completing his report. His account is of a very encouraging nature, and I fully believe that we have been rightly guided in the selection both of this agency and the agent. Several pastors in the district, which he has now visited twice, already call young F— *their missionary*. The minister to whom I sent two thousand tracts for sale on his official visit of the district, sold them all in his own village before he even started, and in a neighboring village that was very poor, F—sold seventy Bibles in two days, and several people sold fowl and eggs in order to obtain the sum for a Bible."

In another letter he also says: "The work of Bible and tract distribution progresses rapidly, and I am very much interested in several new acquaintances of pastors which I have lately made through our colporters. It seems as if there were numbers of ministers and people in this country, who only waited for a hand stretched out, such as our agencies, to come to their aid. I enclose specimen of the letters received lately

which will interest you." (See the accompanying letter of the Hungarian pastor.)

"I shall be most glad if you can furnish means to charge myself with the superintendence of another colporter."

Such is the encouragement we have for labor in this most interesting field. Hungary, for Bible and tract distribution, and for general evangelistic effort, is, just at present, the most favored place and promising country in Europe.

Are there not individual Christians in our churches in the United States, who will support an additional colporter in that country? And the "American and Foreign Christian Union," will it not make a larger appropriation for work in Hungary? We want more means and men in a time so opportune to spread the Bible and religious tracts everywhere among the people, and rekindle anew the self-sacrificing zeal and power of their old Protestantism.

WM. CLARK.

[The following is a copy of a letter written to Rev. Mr. K., of Pesth, by a pastor in Hungary, after a visit from one of our colporters.

WM. CLARK.]

"DEAR BROTHER:—This week I had a visit from a colporter, from whom I made

several purchases. I am much pleased with all the tracts—they preach Christ. It is high time that such publications, built on Christ Jesus the Corner-stone, should be scattered in our fatherland, which is devastated by the deadliest rationalism.

“For many years past, it has been my desire to enter into correspondence with Tract Societies, but I was ignorant of the addresses, hence, every communication was impossible. And now, the Lord sent that colporter to me, who told me that with you, dear brother, is a depot of tracts. I bought 200 tracts of the colporter, and have sold fifty of them in one day among my people; undoubtedly, a small beginning; but when you take into account that with us tracts are still ‘terra incognita,’ you will join me in giving thanks to our Lord and Saviour for taking our beginning into His own blessed keeping.

“It is highly gratifying to know that some tracts are translated into Hungarian and Slavonian. That is wholesome food for our erring sheep. It were the most desirable, could the following books be translated into the above languages; ‘Jaspis’ Seven Letters on the Reading of the Scriptures,’ 2. ‘Luther’s Life,’ 3. ‘Melancthon’s Life,’ and the lives of other faithful witnesses for Christ. Commending you to the God and Father of our Lord Jesus Christ,

I am, etc., ———.

ITALY.

MILAN, FEB. 23, 1867.

MY DEAR BROTHER:—A year has not yet elapsed since the regular formation of our Theological Class, which now numbers sixteen. The applications, however, have been exceedingly numerous, between forty and fifty, and some of great urgency. I send you one, this moment received as a specimen.

“In 1849 my father, for political reasons, was constrained to emigrate from his native land, and left me for a time in the care of his brothers, who being interested for me, kept me continually at school, where I learned those elementary studies that were there taught. At the close of the war, my father took me with him in Switzerland, and there,

during his exile, he never ceased to instruct me in the true religion of the Gospel. The grace of God opened my eyes to behold the true light, and clearly revealed to me the truth and the life, which is alone found in Jesus Christ, our Saviour and Redeemer.

“Afterwards, my father being able to return to Milan, when a place was opened for preaching the Gospel in that city, he with his family were among the first to attend. Here I daily heard the Gospel, which more and more filled the void in my heart, which I had sought in former years to satisfy with fastings, masses, and rosaries.

“I soon connected myself with the church that was formed at the first announcement of the Gospel in Milan, and on the arrival of Rev. Mr. Piggott, was employed by him as colporter, in whose service I continued for three years, visiting the various cities in Lombardy. Afterwards, I was employed by yourself as colporter of the Am. and For. Christian Union.

“If after examination, I may be accepted, as I ardently desire, and may become one of those who are preparing to preach the Gospel, I will never cease to pray that I may have grace, activity and zeal in the prosecution of my studies, and in gaining a knowledge of the Sacred Scriptures; that I also may be qualified to preach Christ to my people, as ‘the Way, the Truth, and the Life’ and their only Saviour and Redeemer.

“A. T——.”

Our evangelist shortly after his arrival at Verona, thus writes:—

“Scarcely had I arrived at this place, when I met with many who had been compelled to endure a long exile from the Venetian provinces when under foreign rule, and who had found a home in Milan, Brescia, Bologna, Genoa, and other Italian cities; and now had just returned to their friends and home. Among these I found many who were friendly, and some who were truly converted to God. These greatly rejoiced to see me, and were very happy when, on the first Sabbath after my arrival, we celebrated together our Saviour’s dying love. Our little assembly was held in the room of our brother Agosti, who is a most faithful colporter in this city, and who en-

deavors with all his ability to lead souls to Christ. The room is, however, altogether too small, we need one much larger as a place of worship, and with such an one, accompanied with labor and prayer, we are certain the Lord will bless us."

In another letter he also says "the disposition of this people is very favorable for the reception of the truth; in general they are more intelligent in this part of Italy than in Emilia or provinces South, less jesuitical, more frank and cordial, and the clergy also less corrupt. I have found here a very dear Christian brother, a young Italian engraver, who was exiled seven years ago from this, his native city, and was converted in Modena. He will be a great help to us in our work, especially in our evening schools."

A hall for preaching has at last been found, and there is reason to hope our evangelist will find much encouragement and success in his labors in this city. Many of the middle and higher classes have shown themselves favorable to the evangelical work, and expressed a desire that a chapel for preaching the simple Gospel might be opened.

WM. CLARK.

EXTRACTS FROM THE REPORT OF THE BIBLE-
WOMAN, MADELENA.

I called to see a woman who was just preparing to go to the cemetery to visit her father's grave. She was filling a little lamp to take with her, and she thought this, accompanied with her prayers, would assist in procuring repose for his soul. We conversed a little while, and she became much interested in the doctrine of death and the resurrection, as contained in Christ's words to Mary and Martha, and said she would not go to the cemetery, but would remain at home, if I would also stay and converse with her. She desired to understand better these words which I had read, and to know what one must do to obtain this eternal life. I said if she would read the Gospel, she would find in it all these precious truths and more, and that it is Jesus who has purchased all these blessings for those who believe in Him, and obey His words; that through His merits, their sins can all be pardoned; that He sends the Holy

Spirit to renew their hearts and prepare them to participate in His glory. She was very attentive, and desired to know where our meetings could be found that she might attend them. She then purchased a New Testament, and I hope the Spirit may open her mind to perceive the truth.

Another day I was sent for to visit a sick woman. She had heard of the evangelicals, and had a great desire to know what they preached and believed. When I entered, she said she had sent for me to tell her what was this Gospel, of which we said so much. She then began to relate to me how long she had been an invalid, and how long she had suffered. After expressing my sympathy, I remarked that however severe are all our troubles here, they last but a moment in comparison with eternity; that Christ came and submitted himself to sufferings for our sakes, that we might have an eternity of happiness. In answer to her questions, I explained our doctrines and manner of worship, in all of which she was much interested, and said she was more desirous than ever to become acquainted with this "new sect."

Nearly every day I visit the sick of the church, and especially the sister in Passion St., who has patiently endured so much opposition and persecution from her neighbors for the last two years. They are much less bigoted than formerly, and when I go to visit the sick woman, they come in sometimes and ask me to read to them.

Entered a family where several were conversing on politics. One said, "this government never will prosper, because it is undoing everything that the church has been establishing for so many years, that is, abolishing monastic institutions and turning the monks and nuns out into the world." And they asked me if I did not think so too. I answered, that "I thought these people could serve God and their neighbors much better in the world than shut up in convents."

"You talk like a Protestant," said they. I replied, "I receive the Gospel and endeavor to live according to it." "Ah, yes," said they, "you are one of those Protestants, called Evangelicals, who preach the false Gospel." "No," said I, "the Gospel

we preach is not false;" and after a long discussion on that point, they said, "But you do not believe in the Madonna." "Certainly, we believe that the Virgin Mary was the mother of Jesus," said I, "but not the mother of God; we believe she was a created being like others, and therefore we leave her in her true place, and respect her as his mother. But we do not burn candles before her, or blaspheme her, or worship her as though she were God."

Called upon a woman who was lamenting the declension of all religion, and said it was dying out of the hearts of men. This state of things she attributed partly to the disastrous war and partly to the increase of evangelicals in the country. I replied I was sorry these were her opinions. On the contrary, it appeared to me that true religion was on the increase, that the Word of God was read by many more persons, and was better understood; and though many that bear the name of Christ be destitute of true religion, yet, His real followers, who seek to know and do His will, are becoming more numerous. "What is the will of Christ?" said she. I read several verses from John's Gospel, 15th, 16th, and 17th chapters, and told her that these were Christ's own words to His disciples, and they contained the same doctrines which those whom she called heretics believed and preached. She said she must have been greatly mistaken, for she verily thought that these new preachers were trying to destroy all religion, and ruin the souls of men: but it appears, she added, that they are right and preach the truth.

Yesterday I went to the Hospital, to visit a sister of the church who has a very short time to live. She was surrounded by some of her relations and friends, who had come to visit her. She asked me to read her something from the Scriptures, which I did, and endeavored to comfort her with many promises, and exhorted her to resignation to God's will, assuring her that He does not afflict His children willingly, or in anger, but in love; and that He always gives strength to endure unto the end. Those around her expressed great astonishment that I spoke in such a comforting

manner, because they expected to hear heretical words and wicked reasoning, but instead it was all consolation. "However, they added, our religion is the best because it is the most ancient." I showed them from several passages that the doctrines which they called new, were those which Christ and His apostles preached. They assented to all, but said they could not change their faith, because they would lose their position in society. The sick woman then wished me to speak to the nurses who were nurses, and beg them not to trouble her in her belief, but leave her to fix her thoughts only on Christ. I made known her request, and they replied, "We never interfere with any one's conscience but it would be better for her to listen to us now, and receive the offices of the church if she does not, she will be judged at last. I remarked that judgment did not belong to them, but to God."

SOUTH AMERICA.

[We rejoice at Mr. Gilbert's determination to give up the English work and conform humbly to the Spanish. From all we learn of others, he is an acceptable preacher in the vernacular of the country.]

SANTIAGO, Feb. 28, 1867.

REV. J. SCUDDER—Dear Sir: Bro. McKim has now been with us two Sabbaths. We had hoped that he would have concluded to remain with us, but his heart is set upon the work in Lima, and as he cannot make up his mind to choose this as a permanent place of settlement, he prefers, for the whole, not to commence work in Santiago. He does not think that the prospects are better in this city. Copiapó is better than in Lima.

Another thing which has an influence upon him is, that I have about determined to relinquish the English work, and give myself entirely to the Spanish.

In the Spanish work, there is enough to do for him and me, and I greatly desire that some missionary may work with us. It is a sad disappointment to me that Bro. McKim is determined to keep on to Lima.

However, it will always be pleasant to have had him with us, even for a visit.

Some repairs are going on in the house and Bible-class room, which prevent us from making it as pleasant as we could have wished; and which interrupts our class for a few weeks. We hope, in a week, to be underway again.

The prospect is, that the class will open more favorably when we commence again.

A very great want is, one who can give himself to the work. With the improvements I am now making, my house will be quite comfortable, and the Spanish class will have a room that will probably answer until a church is provided.

We are very sorry to learn that Rev. Mr. Grieve of the Mexican mission is dead. May the Lord sustain his deeply afflicted family, and send other laborers into the field.

About books, I wish that we might get some directly from New York. Should we not, in some way, be supplied with all the Spanish publications? Most of these we have, such as "Historias de la Biblia," "Viador," "Lucila," "Romper del Alba," "Noches con los Romanistas," but there are others, such as "Historia de la Reformation," and Keith on the Prophecies, of which we have none.

The little paper, and question book, we have never seen. We need a new supply of tracts. Can you not send us a great number of "El Protestantismo?" I prefer this to all the tracts. Ag in allow me to urge upon your consideration the importance of translating the remaining volumes of the "History of the Reformation." The Chilians who have read the first two volumes, greatly wonder that the other volumes are not forthcoming.

It is very gratifying to us that the Christian Churches are doing something to supply a Christian Spanish literature for the Spanish American Republics. The demand is imperative, and a present supply will create a larger.

By information we must open the door of the intellect, and then we may apply the truth to the heart. Much rubbish of ignorance and superstition must be cleared away before we can lay well the foundation for the Christian Church in these countries.

Let us labor on, ever active, ever hopeful, ever distrustful of human strength alone, but ever strong in the Lord; confident, yet humble, large hearted, but jealous for the Redeemer's cause—frank, but discreet.

Above all, may the Lord give to His laborers the gift of the Holy Spirit.

Yours very truly,

NATH'L. P. GILBERT.

[This letter brings us the intelligence of the safe arrival of Bro. McKim. One of our brethren writes, Mr. McKim preaches well in Spanish.]

SANTIAGO DE CHILI, FEB. 20, 1867.

MR. SCUDDER—Dear Sir: You have already heard of my arrival in Chili, through our dear brother Sayre. He wrote you by the last steamer, as I should have done myself had it been convenient. But all my things were yet on board of the bark; and I felt more like walking around than sitting down, even to write a letter to the World. But now, I am with Mr. Gilbert, where I shall remain until I hear from you, at least. It is worth the fatigue and expense of so long a journey, just to see the difference between a nominally Christian land, and our own Bible-reading and Bible-loving country. If some of our good people could only realize the darkness and superstition of this, the best of Roman Catholic countries, they would "bestir themselves" to labor more zealously for the kingdom of Christ among those who now sit in darkness. There is a grand field for the exercise of Christian virtues among those who care for none of these things. And the truth, having secured a foothold here, will, by the grace of God, move on triumphantly until all error, and vice, and superstition be done away. No one can limit the Spirit's power, and He is the renovator of the world, which now lies dead in trespasses and sins. Mr. G. is very busy; but sends his love with mine.

A. J. M.

CALLE DE COLEGIO, SANTIAGO, CHILI.

VALPARAISO, Feb. 28, 1867.

DEAR BRO. SCUDDER: Through some mistake, our letters posted for the last steamer were not sent, hence, this is a fortnight later.

We can hardly expect much news relative to the Spanish work, until your missionaries have learned the language.

We spend several hours, (the whole morning indeed,) every day in the study and recitation of Spanish. With reference to missionary operations here, I would state that in response to a sermon preached in this church, the congregation contributed two hundred and twenty dollars for missions in Chili; and the same week a committee was appointed to draw up a constitution for the formation of a Missionary Society, to be composed of the members of this Church and congregation. The Sabbath-school has heretofore been the organ of all operations of this kind.

The aids proposed by this Society have reference to the elevation of the Chilians, as well as that of the English-speaking population on their coast. Already they have a missionary for the latter, and ultimately will, doubtless, secure one to labor among the natives here.

An important era in the history of Protestantism was lately marked by the opening exercises of the first Protestant school building erected in Chili. They took place in this city, on the morning of Feb. 11. Among the most important personages present on that occasion, were the American and English Consuls; also the Mayor, or Intendente of Valparaiso. Speeches were made by the two former gentlemen, and your missionary. Addresses, too, were read, giving an outline of the history of the school, and a vote of thanks was presented to the Mayor for his aid in the path.

The school is wholly unsectarian in its character, though thoroughly Protestant—and the building is beautiful and commodious, having accommodation for two hundred pupils. It is under the superintendence of Mr. McKay, a Scotchman, and deacon of this Church.

Fourteen years ago, the priests interfered with Mrs. Trumbull because the Bible was read in her school. In these days of light and progress, no interference of the kind is attempted in any school conducted by foreigners, though the Bible is daily read by the children.

Another sign of progress in the good cause here, is the recent movement among the German-speaking population, to secure a minister and place of worship. Mr. Tisca, formerly missionary in the South of Chili, has been invited to take charge of the congregation, and considerable money has already been subscribed for the erection or purchase of a Church building.

This interest among foreigners to conserve the true faith, betokens much good, indirectly, for this people.

We have lately attended several funerals, visited the hospitals, and preached on board the Pensacola, American ship of war.

Truly yours, A. M. MERWIN.

VALPARAISO, Feb. 14, 1867.

REV. J. SCUDDER—Dear Bro.: I am glad to learn, through the religious and secular press, that the interest awakened in South American evangelization is on the increase. This is a cause of great encouragement to all who are laboring for the spiritual good of this people, and more especially to those who are brought into personal contact with them. This country, so near our own, where superstition and error have so long held supreme sway, should be entered at all points by the missionary of the Cross whenever the door is opened. Chili, of all the other Republics along this coast, opens her door the widest. The people are more liberal and enlightened. The Spirit is daily taking firmer hold of the hearts of the people, and preparing the way for the preached and written Word. As a proof of this, on Monday last, the first Protestant school house ever built in Chili was opened, on which occasion the Intendente, (Governor,) of the province, was present. This school numbers about one hundred and fifty scholars, many of them connected with Chilian families. It has an excellent corps of Christian teachers, and is destined to exert a wide and salutary influence.

Bro. McKim arrived on the 10th inst. He has gone to Santiago, and will probably commence operations there. This, I think, will be a wise plan. This most important point should be re-inforced by some one who should give all of his attention to the

Spanish work! Let us concentrate our little force, that we may work more effectively for the upbuilding of our Redeemer's kingdom. Even in this country we shall have to work against great opposition, but the Lord of the harvest is on our side, and His truth must and will prevail. The people are greatly in need of a religious literature. They have but few books, and even these are for the most part, poor translations of French novels, works on the immaculate conception, and on the intercession of the saints. The Sunday-school paper will be a most valuable addition, but let us have something more substantial.

Yours truly, S. SAYRE.

N. B. Bro. McKim desired me to notify you of his arrival. Bro. M. and wife are both well.

The following circular, from the prelate in Chili, to the curates of two cities, Santiago and Valparaiso, has a value for showing that some attention has been called to the truth. It is dated Santiago, January 10th, 1867, and runs as follows:

"Trustworthy persons have informed me, that there are distributed even in the streets, and public squares, pamphlets, in which are reproduced the old calumnies against the holy Catholic Church, with which, though a thousand times refuted, Protestants have sought to justify their rebellion against the only true Church of our Lord Jesus Christ; and in which pamphlet effort is made to disguise the monstrous inconsistencies of those false systems, and the exhaustless multitude of varying doctrines which characterize so much the error that predominates in them all.

"As you see, Protestant foreigners and the salaried agents of Bible Societies, reprobated with so much reason by the Church, no longer claim merely liberty for themselves to profess and exercise their false sects, (ejercer sus falsas sectas,) but propose openly to seduce Chilian Catholics to apostate from their religion, which alone is the true. And, although such measures can cause no injury to Catholics who have received moderate instruction in their religion; it is becoming, since there are others careless and

ignorant, who may be seduced into error, whether material or resulting from simple ignorance, that you be admonished to put your parishioners on their guard, and to awaken in them zeal for the defence of our holy religion, rudely and perversely assailed by fanatical adventurers, propagandists of their false sects, or by paid agents who speculate with the funds which are collected, under the shadow of an idea to which Christian appearances are given.

(Signed,) "Rafael Valentin,

"Arch. Bishop of Santiago."

This document may well encourage the friends of the Gospel in Chili. The apathy of the Roman system of death begins to be disturbed. The clergy are alarmed, and yet feel enabled to prevent, through the civil power, what they so much deplore:—once it was not so; but now, this power is shorn. Force will no longer serve their turn; the inquisition has passed away; and they must defend their dogmas with argument, or mourn while the friends of truth expose their erroneousness.

—
An extract from a private letter written Feb. 1st, in Santiago, will cast light on the above circular of the prelate.

"The circular was called forth on account of some tracts which — distributed lately in this city, —, purchased of —, a number of the 'Religion of Money,' tracts from the 'Evenings with Romanists,' etc.; took station in the gate of the garden in front of the Cathedral, and as gentlemen passed out, gave each one a tract. At other times —, accompanied by —, distributed copies of the 'Protest,' 'Letter to Casanova,' and your address to the Bible Society (on the Apocryphal Books,) from house to house. . . . It is a pity we have not thousands of the tract 'Prayer to Saint Isidore' to scatter about gratuitously: there never has been any number of them distributed here. I see, more and more every day, the necessity of tract distribution on a larger scale. In spite of the anathemas of the clergy, plenty of readers can be found."

—
The pamphlets mentioned above, have been printed in Valparaiso at private cost.

The *Protest*, is that of Luther and his friends in favor of religious freedom, because of which they were called in derision, Protestants. I had it published in Spanish some five years ago. The *Letter to Casanova*, was on the subject of Purgatory, addressed to a clergyman who would not discuss the question, after censuring my sermon on the burning of that church in which so many perished. The *Religion of Money*, is a satire on the venality of the Roman Church, printed by the Tract Society: my correspondent writes that he wishes he "could obtain 500 copies of it for gratuitous distribution." The *Evenings with Romanists* cannot be praised too much. It was translated into Spanish by Rev. Mr. Pratt of the Assembly's Board, and printed by the Tract Society. They circulate it, also, in pamphlet form, each subject discussed forming one tract.

It would be well if new editions could be printed of some of the pamphlets that have been written in Chili; of which, the earlier editions are now exhausted. In 1858, several Christian friends in the country, among whom were Judge Williams and Governor Trumbull of Hartford, Conn., E. F. Backus, Esq. of Phil'a, and S. B. Chittenden of Brooklyn, entrusted to my hands about seven hundred dollars for the purpose of printing in Chili. That sum has been expended since, and even more in printing pamphlets, as well as in using the columns of daily journals for the utterance of Gospel truth, and for its defense and confirmation. I beg to suggest to the Board and patrons of the Am. and For. Christian Union, the desirableness of providing new supplies of these which have proved to be acceptable and useful publications.

Yours truly, DAVID TRUMBULL.

ITALY.

SARZANA, ITALY, March 18, 1867.

REV. MR. SCUDDER—My Dear Brother: Though suffering from a very severe cold, and feeling prostrated, both in body and mind, enough to lay all labor aside, at least, yet I cannot but write a line of our work in Sarzana. You remember we came here

in June last, and have been holding a private meeting in our own house, twice a week, since that time. A month ago nearly, we thought the time had come to open public evangelization. Accordingly a room (the best we could find in the town,) capable of containing some 120 persons, was taken, and the necessary preparations made for public preaching. Finding it impossible for me to sustain the preaching, a young evangelist, Sig. Bervotto, was invited to take charge of the meeting. For almost a month, therefore, we have been holding public meetings, five times per week. The attendance is very large; the room filled to overflowing in every meeting. The mayor of the town, who is a very liberal gentleman, of real and solid attainments as a scholar and lawyer, comes where he can. One of the judges of the court has never been absent from a single meeting since we opened public services. In fact some of the leading men of the town look on our meetings not only with favor, but with evident pleasure, and desire that the Gospel may be accepted by this people. Of course, the priests are very angry, and will do all they can to break it up; but let us not forget that God, in whose name and for whose glory we are here, is stronger than the Pope, or priest, or Satan. I should venture to say, that over one hundred and twenty-five were present last night. In fact, the judge referred to, remarked to me the other day, that he thought we ought to secure a larger place—but I do not think that is necessary. Yet, it is not from mere curiosity that so many come; for the Gospel has been, more or less, publicly preached in this town for five years. The evangelist who is now laboring at Torano, Sig. Luquet, was stationed here as colporteur and evangelist, for two or three years, under the direction of dear Mr. Hall. Prior to him, a Sig. Grosso held meetings in his house for some time—so you perceive, it is not merely from novelty, that so many attend our services; but let us trust for higher and better motives. Dear brother, let me beseech you, and other Christian brethren at home, to pray for our work in general, and for Sarzana, in particular.

I am holding private meetings with a family, consisting of three women and two men, who have not strength enough to come out in public. Two, I fondly trust, have come to a knowledge of the truth, and are beginning to taste something of the liberty there is in Christ. Three months ago, they were frightfully bigoted, now for three weeks, have they never entered the Roman Churches. I have seen, more than once, the tears streaming from their eyes as they listened to the sublime story of the Cross. Said one of the women to me on last Wednesday evening, "We too, were like this poor prodigal, (the prodigal son was the subject for that evening,) afar from the Father's house, ragged, miserable and hungry, but now we are coming home." If we have many things to discourage, to dishearten, (and where is the country in which there is nothing to discourage in Gospel-work?) we have, also, much to rejoice our hearts, and make us sing for gladness. Men come from Tellaro, Lavente, they write asking for the Gospel and the living teacher. But we have not funds to supply all those places. Brethren, can you not increase your appropriations, enlarge your means of doing good while the field is growing wider and grander?

I am ever yours in the Gospel,

W. G. MOOREHEAD.

In the March No. of the "Christian World," page 89, a statement under my name is made, which I take the liberty of correcting. What is there stated, was all true last summer, but it was not so in January, 1867. Three young men studied with me the Holy Scriptures, from July till Oct. 1866; only one of them has continued, with more or less interruption, until the present time. The others returned to their respective places of labor in the field. I do not remember to have written the statement referred to, in connexion with the "Report" published in the March No. of the "World." Something of the kind was written to the "Christian Instructor," a religious paper published in Philadelphia; as long ago as August or Sept., 1866. And though it were then true, yet, when I saw it in print,

I felt deeply grieved that it had been published. Nothing was farther from my mind—nothing do I more dislike than *self-trumpeting*, especially in a Christian.

W. G. MOOREHEAD.

The article Bro. Moorehead refers to, was published elsewhere before it appeared in our Magazine. It was handed to us with the request that we should insert it in the "World." It was true when written, and we do not believe any one will think it egotistical. It is what our friends need, and they are glad to see, wish to know, just what our beloved missionaries are doing, so that they may have our prayers and sympathies. From all accounts, there are few men who work harder than Bro. M.

PARIS, March 11, 1867.

MY DEAR MR. SCUDDER: The state of things in Italy, so interesting, especially since the deposing of the Evangelical priests at and about Naples, is set forth in the following letter, recently received from one of them, in a manner I think well calculated to move the sympathies of Protestant Christians:—

"NAPLES, Feb. 11, 1867.

"DEAR BRO.:—Health and peace from our Lord Jesus Christ.

"Tell the brethren in America, we beg you, that we are in the midst of great and Providential movements, suffering many tribulations which try our faith, and for which we thank Heaven; for it may be by being purified by these, that our souls will be prepared for that glory which is reserved for the elect of God.

"Tell them that these persecutions which come from those found in the midst of ignorance and iniquity, though they fall heavily upon us, are endured with constancy; and for this, also, we praise the Lord, who is good and wonderful, showing forth His glory to such weak instrumentalities as we are. Surely, He will not permit us to be tempted more than we are enabled to bear, by the power of His grace given unto us. It is true that we have to sorrow for having, in some moments of great desolation, been fearful, and even given vent to the bitterness of our souls. But God who

is merciful, will pity the weakness of His creatures, and you and all our brethren will not judge us harshly.

"Our good friend, Jones, is here as witness of the work we are doing in the Gospel field—where, if it is true, that tares and thorns abound; it is also true that the harvest is great. Few, very few, however, are the laborers. Pray, therefore, the Lord of the harvest that He send forth other laborers into His vineyard.

"It is some time since we abandoned the kind of preaching that makes a stir among the philosophers, and pleases the learned, but does not convert and save. Now, our preaching is the simple and bare exposition of the Gospel, and we see that the Lord designs by this, to work upon the souls of them that believe, and that the result in the knowledge and grace of our Lord Jesus Christ is far greater.

"Now that we have fallen under canonical punishment, and are almost put without the pale of the Romish Church, as well as deprived of the emoluments by which we have eaten our daily bread, we have determined to gather ourselves together, poor but trusting, into an institution for work, and that looks to our hands for the bread blessed by God and our own conscience, rather than betray the truth in serving the Pope-king, and remaining under the domination of the bishops.

"Pray to God for us, and commend us to our good brethren in America. The work of the Lord in the hands of man, has its human side, and on that account it is necessary to commend to men. Let us help each other. We labor in one faith, in one hope, in one love; and God will use our labors—will give our souls consolation, and soon shall be fulfilled the prophecy of Christ: There shall be one fold and one shepherd.

"Salute all the brethren in America on behalf of the poor Italian priests in Naples. Peace, and blessing from the Lord Jesus Christ. Yours humbly,

"S. DA VIAREGGIO."

The affairs of the Chapel here, at Paris, are in a thriving condition. We have raised, already, ten thousand toward extinguishing the old twelve thousand dollar

debt. The attendance at the services is abundant. And our new secretary is becoming a great favorite with all.

Yours truly, A. ELDRIDGE.

SARZANA.

REV. MR. SCUDDER.—My Dear Brother:—

Intensely occupied with many and diversified labors, I have but time to say that through sufficiency of Him who never leaveth us nor forsaketh us, all is going well in our different stations, as well as could be expected in the present distracted and agitated condition of Italy. The Italian government is passing through one of those financial and ministerial crises, to which all countries are more or less subjected. The hour is a perilous one; for the hydra of Roman reaction has assumed a position of unwonted audacity and determination. What the result will be no one can foretell. That it is a supreme movement for free and liberal Italy no one can deny; that it is one of the most dangerous crises through which Italy has passed since national independency has been attained, all assert. May He who reigneth in heaven and holdeth the affairs of kingdoms and nations in his hand, guide all for the glory of his name in this trying time.

Perhaps I may be able to write you something more explicit and satisfactory on the subject later.

Last week with sad hearts we interred one of our first converts at Torano; a mother who, not only desirous of witnessing for Christ herself, sought also to bring others into that liberty which she enjoyed in Him. Her two sons, two daughters and daughter-in-law, are of the same faith of which she was so simple and beautiful an example. Knowing nothing even of her illness, though but ten miles distant from Torano, and having seen her in good health but a week before, you, dear Brother, can imagine what a shock the telegram gave us which announced her death. In two hours after receiving the news, I was in the midst of the sorrowing brethren of Torano, ready to aid them in all I could. Her death was most triumphant. Her last words were when asked how she felt. "I shall soon leave you, and all suffering, and be with the Lord."

We encountered the same difficulties in getting permission from the civil authorities to bury the body, which we have always fought. It is the third time in Carrara that we have been prevented from burying in the Common Cemetery; the third time we have been denied the construction of one by the local authorities, as the law of the Kingdom provides. Not content with calumniating and persecuting us while living, the intolerant Jesuits of Carrara have thus far denied to peaceful and law-abiding citizens a legal sepulture when dead. How long this infraction of law and of duty will be tolerated by the government, we know not.

The following is extracted from one of the reports of Evangelists for the month of January.—

‘One day, toward the first of the month, I was met in the street by a woman who weepingly told me that her daughter (who had been married to a young man to whom I had given a Bible) was quite ill, and that she (the mother) was anxious I would see her. I felt induced to go at once, but prudence dictated a more cautious proceeding; so I replied that I could not do so without the consent also of the husband. “Oh!” she answered, “he too is very anxious for you to come.” “But how is it,” said I, “that you desire me to visit your sick daughter when you have always opposed me on account of my religious principles?” The woman sighed deeply and replied, “it is true that I and my family disliked you and hated you, because we believed you were a heretic; but your talking and your conduct”—I interrupted her at this point, and begged her not to praise me or my conduct, for I differed not from others, except in being justified by the blood of Him who hath loved me and given himself for me, for God himself hath said: “There is not a just man on earth that sinneth not.” The woman was silent a moment, then said, “not only my family but very many in the town are persuaded that we are not Christians, and that you are not a bad man as the priests told us. They prohibited us to talk with you, or to read your books; but now that we have read and seen for ourselves, we are convinced that Christ is with the Evangelici and not with us Catholics. I desire you to visit my daughter, to teach her the truth, so that should God take her away she may rest in the Saviour. I desire this for myself, for all my family.’

I went to the sick woman the next day

with her husband and found the house filled with women, many of whom left when I entered, but some remained. I said to them, that at the coming of the Lord “two women would be grinding at the mill, one would be taken and the other left;” would to God that these words would not be true of any present, or of those who had left. The sick woman then told me that she felt a great inward struggle because she was not sure of the salvation of her soul. Silently invoking the help of the Holy Spirit, I said: “why do you find yourself so full of doubts? Have you not done all that your church requires?” “Oh! yes!” she said; it was after having done all this that she did not feel any comfort, or sense of pardoned guilt. “And what do you think of this?” I asked. “I think we Catholics are deceived; and it is on this account I have sent for you, that you may teach me the truth.”

I talked to her long, (for four hours and more,) of salvation by grace through faith in the Lord Jesus Christ, and not in the Church; that all the riches in the world would not suffice to save her, but that the blood of the Lord Jesus, shed gratuitously for sin, is all-sufficient for her eternal salvation. It is impossible to describe the effect of these words upon her—she seemed like another being.

I continued my visits and conversations for many days, and did not cease them until she was established in health bodily, and I trust too spiritually. God is thus opening a still wider door here—and may many be brought to know him.

How many poor souls, hungering for the bread of life, sick and surfeited unto death, of the husks of Roman Catholicism, like this poor woman, are there in Italy! Oh! that God would pour out the Spirit in power on this poor, distracted land. “Brethren, pray for us.”

I am ever yours in the Gospel.

WM. G. MOOREHEAD.

“The sweetest word in our language is Love. The greatest word in our language is God. The word expressing the shortest time is now. The three make the greatest and sweetest duty man can perform.”

MISSIONARY INTELLIGENCE.

WEST AFRICA.

In a late number of the "Church Missionary Record," we find interesting journals from the Church of England's missionaries, on and near the banks of the Niger. It will be recollected that this Mission is presided over by Bishop Crowther, an African by birth. This gentleman was employed by the C. M. Society, as native catechist, twenty or thirty years ago. Afterwards, having received orders, he was made Superintendent of the Mission, and known as Rev. Samuel Crowther. His consecration as bishop was solemnized in the Canterbury Cathedral, in 1864. Already six stations have been occupied, one on the right of Biafra, and others along the Niger, at greater or less distances from the sea. The journals to which we have alluded, are written by native clergymen, who use English as a language acquired during their school-life, merely, while their daily conversation and Sabbath sermons are in their native language.

It is interesting to observe that Naval officers, and other Englishmen of position, give their countenance to the labors of these missionaries. Thus, in one journal, we notice the following entry—

"Service at half-past ten. The chapel was tastefully arranged with seats, crimson velvet covering a table. Mr. Edwards, agent of the West-African Company, exerted himself very satisfactorily in the eyes of the heathen and Mohammedans, taking the lead in singing by playing his harmonium. W. M. Fell, Esq., the acting Consul, was present, and there was a perfect cessation from work in landing cargoes, and the sanctity of the Sabbath was duly observed."

Again, we find this record :—

"Commodore Wilmott, with some officers, paid us a visit in our school."

Under another date it is said :—

"The bishop, with a doctor from on board the ship, came to the school: the doctor took a class in reading, and afterwards they went to the place where they were building our school. The bishop was on shore till half-past four o'clock, seeing about putting the posts of the building right, as the people do not understand English building."

The bishop's labors, by-the-by, seem to be of the heterogeneous character called for

in an uncivilized state of society. A previous entry, regarding the school-edifice, is as follows :—

"We had a very heavy rain this morning from half-past eight to eleven o'clock, but the children came under the rain to school. The bishop, through the rain, came on shore at one o'clock, and we went to measure a place to build our school."

The journeys, too, of this good man, are frequently made under difficulties of an embarrassing nature. We find him setting out for a place fifty miles in the interior, with but one horse for himself and the native clergyman who accompanied him. They ascended precipitous hills, and crossed deep ravines. Their experience in the forests was rather rough. Says the native clergyman :—

"The bishop had his new alpaca coat torn piece by piece through thorns, and I had the mortification of having my only new pair of Wellington shoes ripped, while my trowsers shared the same fate with the bishop's coat. We were so shabby and filthy that we knew not how to appear before the king and his courtiers, but the king's messenger, Ajia, who had escorted us, told the bishop to mount the horse, 'Aliheli,' and pressed us to open our umbrellas, that we might appear in state before the king. We were obliged to consent to his proposal, and, after a few minutes' walk, came to the outer court of the Atta of Idda. There was no delay on the part of the king in receiving and welcoming us at his court. We thanked God, and took courage that He had so graciously favoured us with a hearty reception from a king, whose presence in former years, could not be attainable without tedious calculations of lucky or unlucky days."

One of the difficulties with which African missionaries must deal, is mentioned in the following entry ;—

"This day I have sifted the candidate class, and found only five I could conscientiously retain, for twenty have relapsed into polygamy, who have been for more than four years under tuition, and yet could not by any means be persuaded to marry lawfully, and receive holy baptism. Though painful in its nature, I must be faithful: I cannot act otherwise."

And here we have a touching incident— one of these African clergymen giving Christian consolation at the death-bed of a

official of that nation which had sent him the Gospel :—

"Dec. 17—Mr. Maxwell, acting consul, being seriously ill, desired me to pay him a Christian visit, which I did. Finding him rather low, I read to him the order for the Visitation of the Sick, at his own request.

"Dec. 18—Visited the consul again, who continued low and very weak. He desired the sacrament of the Lord's Supper, which I administered to him. Although very weak and dying, yet he was of sound mind, and remarked, among other things, that 'repentance ought not to be deferred until death comes.'

"Dec. 21—Mr. Maxwell died, calling upon Jesus to forgive his sins, and receive his spirit.

"Dec. 22—Funeral of the late consul. The funeral was most respectably attended for such a neighborhood as our infant settlement is. Almost the whole of the inhabitants, from respect to the deceased during his short stay among them, attended his funeral. Christians, Mohammedans, and heathen—all, in fact, who knew the late consul—loved him, and consequently were willing to pay this last tribute of respect to his remains. Part of the service was read in the hall of the consulate, where he had been a constant attendant on Divine service on Sundays, when he was alive. The remainder of the service was read at the burial-ground, the usual rounds for government officials, as in the colonies, being fired by the few armed police that the deceased had brought up with him from Lagos."

SOUTH AFRICA.

Our readers will have seen frequent mention, of late, of the revival labors conducted among the Wesleyans of South Africa, by Rev. Wm. Taylor of California. On leaving the Cape of Good Hope, Mr. T. writes his impression of the field and the work; and he makes use of the following statistics, taken from the report of a previous year, as he had not seen the very last report at the time of writing :—

138 chapels, 359 preaching-places, 63 Missionaries and assistants, 389 Local Preachers' 8,331 church members, 1,235 on trial, 54,790 attending public worship, 128 Sunday-schools, 10,163 Sunday-school scholars, 103 day school teachers, 11,457 day scholars."

Mr. Grant, (A. B. C. F. M.) writes from Umvoti, near Port Natal :—

"We have commenced our week of prayer. Sunday was to us a good day. I enjoyed

preaching. In the afternoon was our concert prayer-meeting, and we had a good time encouraged by the increase of Protestantism in Europe by late changes, which we hope may result in more actual goodness.

Then yesterday, Monday morning, although they have every day a sunrise prayer-meeting, yet as this is the prayer week, they were up unusually early and in large numbers, and the first I knew was the full chorus of singing, that sounded out so loud as to wake me. Could it be earth, was it the millennium, or had we got to heaven? Then, in the afternoon, a goodly number came together again, and we had a nice time. The meeting was taken up most by such as have not usually been forward to take part in prayer-meetings,—an indication that they are waked up. And so we are going on with the meetings, but the post goes this afternoon, and I must send away my letter."

SYRIA.

Mr. Jessup of the American Board writes from Beirut.

"This part of Syria has been thrown into great excitement by the sudden and strange termination of Yusef Keram's rebellion. There is a mystery about it which bodes no good in the future. This notorious rebel, the leader of the reactionary Papal party in Lebanon, who had defied and fought the Turkish Government, is suddenly invited to Beirut by the French consul, in conjunction with the other consuls of the five protecting powers; and one evening in Ramadan, (when the Mohammedan population is peculiarly sensitive,) he enters Beirut surrounded by tens of thousands of the Christian population, singing, shouting, and filling the air with their cries of 'Long live Yusef Keram;' and finally carrying him on their shoulders into the house of the French consul. The consul could not have taken a step more irritating to the Moslem population, or better calculated to increase Papal intolerance and fanaticism in Northern Lebanon. Yusef Keram goes as 'the guest of France,' as he says, to Algiers. It is a virtual exile, but there is, no doubt, some deep political design in the course of the French Government in the matter."

PERSIA.

Mr. Perkins, of the A. B. C. F. M. writes from Oroomiah.

"The civil protection of the Nestorians has not as yet gained much by the efforts of Mr. Alison.... What effect the report of the Secretary of the British Embassy, Mr. Thompson, whose visit here has been

mentioned to you, may have, remains to be seen. That gentleman was here ten weeks, and looked very carefully, and with heart-felt interest, into the affairs of the Nestorians. He often expressed himself as greatly surprised at the intelligence and capabilities of the enlightened portion of them, and his belief that they must, by their superior force of character, throw off, or at least lighten, the galling yoke which they have so long worn. He was particularly impressed and delighted, in accompanying me one Sabbath to a village church, where he witnessed the exercises of the Sabbath-school and the religious services that followed; and he declared, repeatedly, that he had before no idea of the depth and extent of our missionary work here for thirty years. Perhaps these impressions of a sagacious observer on the spot foreshadow the only practicable solution of the problem of removing their oppressions. In this secluded district of remote Persia, we are seldom visited by a traveler to report our labors to the world; and as modest Christian men, we have had no disposition to move in that matter ourselves, beyond what the vital interests of our work may require for its protection against curtailment at home.

TURKEY.

At Kharfoot, the interest during the "week of prayer" was so great, that the meetings were kept up beyond the eight days. Miss West writes to the American Board:

"This is our fourth week of prayer, and the windows of heaven are still open. Oh, pray that they may never again be shut!"

At a meeting of Christian women, the wife of the head man of the Protestant community described her visit to three or four villages. Says Miss West:

"With much simplicity and modesty she spoke of the meetings she had held in those villages, how the room would sometimes be so crowded that women would have to stand and hold their babes in their arms. She had counted seventy women at some of these meetings,—poor, hard-working women, mostly dependent on their daily labor for daily bread, yet willingly leaving their carding, spinning, weaving, or other work, to come and hear the words of life."

Mr. Schneider writes:

"The week of prayer was observed in Aintab, with much interest. We had meetings twice a day, in the morning, before sunrise, and in the evening; and the attendance rose to three or four hundred, or even more. The interest manifested was such that we have continued the meetings (once a day only) into this, the fifth week."

Dr. Pratt writes from Marash:

Our Prayer-meetings have been gradually increasing in numbers and interest, and this week of prayer has been a very jubilee. Both churches have been opened an hour before sundown, each day, and in each a gathering of two hundred and fifty or more (five hundred in all) have attested their interest, while the offering of ten or fifteen prayers, two or three rising to prayer at once, and the pastor's vain endeavors to close the services in less than an hour and a quarter or an hour and a half, show that the coming was not a mere form, and make us believe that the Master and the Spirit are with us."

MISCELLANEOUS.

ANNIVERSARY MEETINGS.

THE Rev. Dr. Dowling, of the Baptist Church, will preach the Annual Sermon in behalf of the American and Foreign Christian Union, on Sunday evening, the 5th of May, in the Thirteenth-street Presbyterian Church (Dr. Burchard's) between the 6th and 7th Avenues.

All who feel interested in the downfall of the *Man of Sin*, and the progress of the Gospel in Italy,

Mexico and South America, are invited to attend.

The Anniversary exercises will be held in Steinway Hall, on Thursday evening, the 9th of May. An abstract of the Annual Report will be presented by the Corresponding Secretary. Speakers whom the public love to honor will address the audience.

The Directors and Clergymen are respectfully invited to take seats on the platform.

THE Rev. Theodore Gulick, a member of the missionary Gulick family, having completed his studies, has been accepted by the Society, and is under appointment as missionary to the city of Mexico. Bro. G. expects to go to the field as soon as a way can be opened between the contending armies, which we believe will be before many days. He feels himself called of God to unfurl the standard of the Saviour at the Capital and claim it, in His name, as His property. Those who know the energy and zeal of our brother, will, with us, bid him God-speed with the assurance of their aid and our prayers and sympathies.

MR. EDITOR:—THE NEW YORK METHODIST CONFERENCE, embracing a large number of able and efficient ministers, mostly residing in this city and vicinity, held its annual session in the Bedford St. Church, Bishop James presiding. All their discussions and reports showed that their hearts and their hands were open to every good work. The Rev. Mr. Scudder, Cor. Sec., being present, was invited to address the Conference, which he did in a very able speech, giving a bird's eye view of the Society's work in Italy, Greece, Mexico and South America, showing how God had gone before them and opened the door for Evangelical efforts in

these countries, and the great necessity at the present time for men and means to carry forward the work. In concluding, he requested the conference to appoint a committee to meet with the Society and examine, with them, their operations, and see whether the providence of God did not demand a more extensive co-operation on their part. To this the conference most cheerfully responded, and we shall be greatly disappointed if the Society does not receive increased contributions from their churches during the coming year. C.

DEATH OF PROF. BURTIS.—The Rev. Arthur Burtis, D. D., Professor of Greek in Miami University, Oxford, Ohio, died on Friday, March 22d, of a disease of the bowels. An erudite scholar, able preacher and true Christian gentleman, his loss will be deeply felt by his associates and pupils. He was a native of New York City, and was born in October, 1807. He graduated at Union College in 1829. He had been connected with Miami University only about six months, and his family had not removed to the West, but expected to join him very soon. They received the news of his illness too late to be present during his closing hours.

Receipts

IN BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF MARCH, 1867, TO THE 1ST OF APRIL, 1867.

NEW HAMPSHIRE.		Lancaster. Evan. Soc.....	22 50
Temple. Warren Keys \$5, N. Wchler, \$5.....	10 00	Grantville. C. T. Wilder.....	5 00
VERMONT.		West Cambridge. John Field.....	100 00
Brattleboro. A. Van Dorn, for Italy.....	5 00	Boston. Miss L. Thompson.....	21 00
Williamstown. P. F. Barnard.....	2 00	Winchester. Cong Ch and Soc'y.....	57 83
St. Johnsbury. North Cong'l Ch.....	49 00	Boston. T. H. Mead.....	10 00
MASSACHUSETTS.		East Abington. Cong Ch and Soc'y.....	60 78
Shelburn Falls. E. Maynard.....	2 00	Boston. Mount Vernon Church and Soc'y, in part.....	865 23
Belchertown. 1st Cong Ch and Soc'y by Eph'm Montague, Tr.....	51 50	" John Tappan, for Bible work in Italy, in Gold.....	300 00
North Hadley. Cong. Ch.....	13 00	Pittsfield. Sab. Sch'l of the Rev. Dr. Todd's Ch., by C. E. West, for Rev. Geo. Constantine, Athens, Greece.....	25 00
Monson. Cong. Ch. makes E. P. Newton a L M.....	41 02	RHODE ISLAND.	
Worcester. Central Ch. and Soc'y, add. A Friend, for Christian Literature for Spanish America.....	25 00	Newport. Rev. G. S. Boardman, DD.....	5 00
Boston. Francis Bundy.....	5 00	Providence. S. S. Wardwell.....	3 00
Pittsfield. Walter Tracy, to make himself a L M., and for reading matter for Mexico.....	30 00	CONNECTICUT.	
Boston. Park St Ch and Soc'y, in part.....	160 75	Manchester. R. R. Phelps.....	2 00
" J. W. Field.....	50 00	E. Lyme. Jos. Ayre.....	6 00
		Hebron. Dea. Seth Smith.....	5 00

Torrington.	Alpheus Hodges.....	5 00
Rockville.	2nd Ch. Miss E. Wisner's In-	
	fant Class, with col'n, makes	
	her a L M.....	10 00
"	1st Ch in full of L D for Rev.	
	H. L. Kelsey.....	50 00
North Woodstock.	Cong Ch makes Rev.	
	T. H. Brown, L M.....	25 65
Plainville.	Cong Ch makes R. A. Barnes	
	a L M.....	30 00
Torrington.	Miss Phebe Beach.....	5 00
Plantaville.	Additional, O. W. Stowe.....	10 00
Hartford.	Park Ch Rev. G. B. Spaulding	
	L M.....	50 59
Ridgefield.	M E Ch Rev. J. D. Bouton.....	5 00
Stratford.	Col. G. Loomis, U S A.....	5 00
NEW YORK.		
Brooklyn.	Central Cong Ch by J. H.	
	Pratt, Tr.....	70 00
N. Y. City.	Collegiate R. D. Ch by C. E.	
	Knox, Tr.....	128 69
Gloversville.	J. McLarin.....	10 00
Portageville.	Pres Ch add.....	5 10
Champlain.	Mrs. R. M. Hubbell to make	
	her son Silas P. Hubbell	
	a L M.....	30 00
"	Pres Ch which makes Rev.	
	J. Copeland a L M.....	41 04
Geneva.	Pres Ch.....	83 00
Buffalo.	Westminster Pres Ch.....	7 00
N. Y. City.	James Brown.....	100 00
Astoria.	E. J. Woolsey.....	100 00
Buffalo.	Central Pres Ch, E. Palmer part	
	L M \$20, Le Grand Marvin, H.	
	Howard, Mrs. M. A. Bull, E. &	
	B. Holmes, D. K. Plumpston,	
	Miller & Grimes \$5 ea., G. W.	
	Tift, J. V. Tift, R. D. Boyd,	
	W. B. Mann, Mrs. Haven, \$2	
	ea., Ten others \$1 ea.....	70 00
Cuba.	Pres Ch by Rev. C. B. Gardner.....	12 00
Stafford.	E. H. Hammond.....	5 00
N Y City.	Mrs. H. L. Dodge, W. E. Dodge,	
	Jr. \$100 to constitute Miss	
	Alice C. H. Dodge a L D.....	200 00
"	Women's Union Miss'n'y Socy	
	for the education of Mexican	
	girls in Miss Rankin's Sch'l	
	at Monterey—Gold.....	30 00
"	W. S. Gilman.....	50 00
"	Rev. A. D. Eddy, DD.....	20 00
"	"P" for Mr. Bonifas in France.....	50 00
"	SabSch'l Miss'n'y Socy of Tab-	
	ernacle Bapt Ch by A. G.	
	Cnnat.....	30 00
Albany.	Middle Dutch Ch.....	69 04
Rochester.	A. Champion.....	50 00
Geneva.	Pres Ch T. C. Maxwell L M.....	50 00
"	Lucius Scheldon.....	5 00
Newark.	Pres Ch H. L. Fairchild part	
	L M \$10, Jas. A. Miller to com-	
	plete L M \$13, A. F. Crissey	
	to complete L M for his wife	
	\$5, and \$5 on L M for Mrs. E.	
	A. Blanding, John S. Cronise	
	on L M \$5, Others, \$19 44.....	54 44
"	Pres Ch Sab Sch'l for Sab-sch'l	
	work.....	10 00
Jamestown.	Cong. Ch. to make Rev. T.	
	H. Rouse a L M.....	31 41
Lyons.	Pres. Ch. which makes Rev. S.	
	B. Bell, DD, L M.....	30 00
Chateaugay.	Pres. Ch. S. S. Clark \$5,	
	Mrs. D. G. Coonby \$5,	
	Others \$8 50.....	18 50
Bergen.	Cong. Ch. in full of L M for Hor-	
	ace Holt.....	15 59
Dunkirk.	Pres. Ch.....	13 47
Ellicottville.	Pres. Ch. in part L M for	
	Rev. L. P. Sablin.....	9 06
E. Bloomfield.	Cong. Ch. to make Dea.	
	Andrew Cone, L M.....	44 14
Port Richmond.	Ref. D. Ch. Qr. Coll'n	
	by A. W. Saxton, Tr.....	15 00
Auburn.	Mrs. J. P. Hovey.....	10 00
Colla.	John Shiland, in full of L M.....	10 00
NEW JERSEY.		
Trenton.	B. Gummer to make Rev. John	
	Hall, DD, a L M.....	50 00

Newark.	Mrs. Martha Dickinson, pr Rev.	
	E. A. Osborn.....	
Mendham.	2d Pres. Ch. pr Rev. E. A.	
	Fairchild, DD.....	
Paterson.	An aged female friend.....	
New Brunswick.	Union Coll'n in 2d Pres.	
	Ch. which makes Rev.	
	Chester D. Hartranft	
	a L M.....	
"	2d R. D. Ch.....	
Camden.	2d Bapt Ch. to make Rev. M.	
	R. Watkins a L M.....	
Mendham.	1st Pres. Ch. by Rev. E. A.	
	Fairchild, DD.....	
Newark.	John A. Stewart, for L M.....	
"	S. R. W. Heath, for L M.....	
"	H. Baldwin, for Mrs. Constantine	
Elizabeth.	E. A. Saxton.....	

PENNSYLVANIA.

Littiz.	Rev. J. F. Felt.....	
Alleghany.	Mrs. G. L. Drane.....	
Phil'a.	4th Bapt Ch. in part L M for Rev.	
	R. Jeffries.....	
"	Mrs. Taylor \$5, E. W. Lehman \$1	
Norristown.	Francis Whitney.....	
Kittanning.	U. S. Pres. Ch. for Mr. Moore-	
	head's field.....	
Littiz.	Moravian Church, Reichel, Christ,	
	Tshudy \$5, Wolle \$10.....	
"	Sisters' House and pupils of Lin-	
	den Hall.....	
"	Others.....	
West Chester.	Union Meeting.....	
	Sab-sch'l of Trin. Epis.	
	Ch. which makes J. H.	
	Bull a L M.....	
Plumb Creek.	Pres. Ch.....	
Phil'a.	M. Newkirk.....	
"	6th U. P. Ch., for Mr. Moore-	
	head.....	
"	Central Pres. Ch.....	
	Messrs. Wilson, Ross, Atwood \$5	
	ea., J. A. Brown to make him-	
	self a L M \$30, Mrs. C. S.	
	Wurts \$50, A. Fullerton \$20,	
	Rev. A. Paul \$10, H. R. Raig-	
	uel \$8, Others \$7.....	

DISTRICT OF COLUMBIA.

Washington.	Rev. S. L. Pomeroy.....	
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KENTUCKY.

Louisville.	Various friends for distribu-	
	tion to the Mission during the	
	year.....	
"	Friends for material for In-	
	dustrial schools.....	
"	Friends for School Festivals	
	during the year.....	
"	W. B. Belknap 80 bundles of	
	bedclothing, etc., for distri-	
	bution to the poor of Miss'n.....	
"	Friends, 25 bundles of old	
	clothing for poor of Mission.....	
"	1,000 bushels of coal.....	
"	Messrs. Avery & Morgan \$50	
	ea., W. B. Belknap \$30, L.	
	I. Warren \$25, Ainslee &	
	Co., Jacobs, Lithgow, Brad-	
	ley & Co., Mrs. Short \$20 ea.	
	Peterson & Co., Semple,	
	Young, Huffman, Hughes,	
	Hamilton, Brannen, Pitkin &	
	Co., Robinson, Skene & Co.,	
	Carey, Wheat, Gardner, Car-	
	ter Bro's, Pratt & Co., Craig	
	& Co., Keith, Garvin, Monks,	
	Waters & Co., Needham,	
	Speed, Kalfus, Belknap, Dun-	
	leavy, Graham, Dix, Fink,	
	Lewis, Miss Richardson, Dun-	
	lop, Short, \$10 ea.....	5
"	Messrs. Johnston, Smith, Hu-	
	lings, Fulton, Peter & Co.,	
	Dean, Warren, Kendrick,	
	Dick, Handy, Hewitt, Martin,	

	Thompson, Werne, Warren, Prather, Vernon, Breckinridge, Pindle, Hawkins, Bennett, Kennedy, Hegan, Bange, Robinson, Young, Maxwell, Robinson, Nash, Karsnar, Johnson, Greene, R. R., R. A. S., Pettitt, Thompson, Tucker, Van Pelt, McCampbell, Cook, Lisby.....	205 00
Louisville.	Messrs. Snead, Caldwell, Tra- bue, Whitney, Lane & Co., Benedict, Escott, Ballard, Pirtle, Glover, Grinstead, Isaacs, Middleton, Sumner, Barrett, Thurston, Hoagland, Golderman, Evans, Mix, Kaye, Ferguson, Brown, Crawford, Joyce, Caldwell, Stone, Gheens, Byers, Bryan, Dun- can, Mrs. Tracy, Schroeder, Halbert, Thompson, \$5 ea., Mrs. Mudge \$4.....	179 00
"	Messrs. Stouffer, Griffin, Ar- nold & Co., \$3 ea.....	9 00
"	Messrs. Hackney, Tyler, Es- terle, Weller, Clark, Jarvis, Armstrong, Tigert, Homire, Pope, Mrs. Griffith, Dupont, Beatty, Conant, Quigley \$2 ea., Irwin, Muir, Griffith, Pow- ers, Netherland, Slaughter, Bacon, Hull, Drake, Seaton, Anderson, VanBuren, Bland, Ramsey, Mrs. Bayless, Orr, Osborn, Ewing, Parr, North, \$1 each.....	50 00
MISSOURI.		
St. Louis.	Messrs. Noyes, Edgell, G. D. Hall, \$60 ea.; the latter to make Mrs. G. D. Hall a L M and all for support of Bible women in Milan, Italy.....	180 00
"	1st United Pres. Ch. for Mr. Moorehead's mission.....	59 00
"	M. L. Gray \$3, Dr. Barron, \$2.....	5 00
ILLINOIS.		
Waverly.	Cong. Ch. by Rev. Henry M. Tupper.....	12 00
INDIANA.		
Indianapolis.	4th Pres. Ch. Qu'ly col.....	11 30
Valparaiso.	Pres. Ch. in full of L M for Rev. Robert Beer.....	18 34
"	M. E. Church.....	11 50
OHIO		
Brownhelm.	Cong. Ch. by Dr. R. C. Perry.....	7 75
Sidney.	Rev. Mr. McCaslin on L M.....	5 00
Cincinnati.	For Evan. Sewing-sch'l's, Mrs. E. Purlier 3 dozen Thimbles, 2 doz. Cotton, 3 doz. pair children's Hose, an Old Gentleman 20 yd's of calico, \$2 50 & 10 yards muslin \$2, H. Hopkins \$5, Messrs. New- hall & Sargent \$3 ea., Mr. McComas & Mr. Merrell \$1 ea.....	17 50
"	C. G. Rodgers 12th instal- ment for City Miss'y.....	33 34
"	For Ger. Sewing-sch'l's, L. Hall \$5, Mrs. L. Ander- son \$1, Mrs. Beekenstein	

	75c., Burnet & a Friend 50c., Mrs. Baker 45c., Mrs. Klotter, Smith, Kline, Huffman & Metszer 25c. ea., Dick & Dhiel, 10c. ea., Ritchie in calico \$4 50.....	13 60
Cincinnati.	Western Tract Soc'y & Young Men's Ch'n Ass'n Sabbath-school Papers, Tracts and Bibles.....	
Oxford.	2d Pres. Ch. Dr. Hill \$10, Messrs. McCord, Dervol, Go- ble, Mrs. Brooks, \$5 ea., E. Kumler \$8, Oliver & Bish- op \$3 ea., Rev. J. Kumler \$2, Corwin & Kumler \$1 ea., Mrs. Hughes \$1, Mr. Rhineheart 50c., Others \$5 45, to consti- tute G. W. Goble, M. D., a L M.....	54 85
"	Female College.....	19 50
"	Institute.....	6 15
"	U. Pres. Ch. Mrs. McCrack- en \$1, Mrs. Morrow 50c.....	1 50
"	1st Pres Ch., Dr. Guy, \$20, for L D, Mrs. Ream \$5, Prof. Christy, Mrs. Kenne- dy & McCullough \$1 ea., Billings & Ferguson 50ea., Mrs. DeWitt 25c.....	29 25
Springfield.	1st Pres. Ch., Messrs. Counts, McGookin & Mrs. King \$3, ea., Others \$43, makes A. T. Fullerton a L. M.....	58 00
"	Prot. Epis. Ch., W. E. Warder, Mrs. Childs & Warder \$5 ea., Others \$16, which makes Rev. John G. Ames a L. M.....	31 00
"	Female Seminary in full of L. M. for Miss Emma Lathrop.....	25 00
"	Meth. Church.....	1 00
"	Cong. Ch. which consti- tutes Rev. A. H. Ross a L. M., Messrs. Philips, Nichols & Ross \$5 ea., Mrs. Clark \$4, Mr. An- drews \$3, Others \$6 25.....	28 25
"	2d Pres. Ch., M. Steele \$5, E. M. Doty \$3, Messrs Brown & Robert \$2 ea., Others \$9 85.....	21 85
"	Meth. Pro't Church.....	3 78
"	Bap't Ch., Dr. Kay.....	25
"	Luth. Ch., E. Harrison.....	1 00
Columbus.	1st Cong. Ch., bal., which makes J. C. Woods a L M.....	1 00
Jersey.	Mrs. Lydia H. Putnam for So. America.....	5 00
Xenia.	Sabbath-sch'l of 1st U. Pres. Ch. for Sabbath-sch'l Library in Mr. Moorehead's field.....	20 00
Springfield.	U. P. Ch. for Mr. Moore- head's Mission.....	7 00
Elyria.	E. DeWitt.....	2 00
Windham.	Cong. Ch., bal. by T. Wales, Tr.....	5 00
Springdale.	J. Watson \$4, 1st Pres. Ch. Sabbath-sch'l add. for Sabbath-sch'l Lib'y for Foreign Dep't \$16 26.....	26 26
Jamestown.	U. Pres. Ch. for Mr. Moore- head's field.....	10 00
Granville.	1st Pres S. Sch'l for Italian Sch'l Library.....	33 53
Chillicothe.	L. W. Fouike, M. D. for support of Mr. Brockle-	

	man, Germany, and to make S. A. E. Foulke a L. D.	150 00
Chillicothe.	1st U. P. Ch. for Mr. Moorehead's mission, Mrs. Taggart & M. W. Bartlett \$5 ea., J. McCague & Miss Ferguson \$3 ea., W. Welsh \$2, Beach, Ghormley, Thompson, Kennedy, Howson, Bonner, Mrs. Ross \$1 ea., Miss Walker 50c., Mr. Doyle 25c. which constitutes Jos. W. McCague a L. M.	25 75
Springfield.	2d Pres. Ch. add the Misses Huntington.	4 00
Columbus.	Weich Cal. Meth. Ch.	3 10
Ripley.	1st Pres. Ch.	11 00
Cincinnati.	C. J. Rodgers 13th instal. of City Missionary's salary and which constitutes Rev. C. L. Thompson a L. M. \$33 33, Mrs. Hull \$4 for Cinn. Indus. sch'l's.	37 33
"	For dist'n, Ger. Bap. Pub. Soc'y lot of Sunday-sch'l papers, Western Tract Soc'y, 100 do., Christian Press Bible Soc. 3 Bibles and 2 Testaments.	
"	For distribution, 14 pairs of Children's Hose, 17 garments, 11 pairs of Shoes, 11 Testaments, 3 Bibles, 300 Papers, 18 Hymn Books, 1,200 pp. of Tracts from Young Men's Ch'n Ass'n, 17 S. S. Library Books.	
Dayton.	1st Eng. Luth. Ch., Messrs. F. & J. Gebhart \$20 ea., S. Gebhart \$10, Echert & Gebhart \$5 ea., S. T. Gebhart \$4, J. Gebhart \$3, Gadowalt, Cahill, Phelps, Beaver, Gebhart, Mrs. Graham \$2 ea., Lentz, Gebhart, Weichert, Gebhart, Baird, King, Walker, Kline, Weekle, Mrs. Smith, Crawford, Spindler, \$1 ea., Miss Speckler 30c.	91 30
"	1st Bap't Ch., C. Parker \$10, Messrs. Tower, Coffman, Mrs. Barney \$5 ea., Dr. Sumner, A. Payne \$3 ea., Childs, Kinsley, Beatty, Thresher, Mrs. Parker \$2 ea., Payne, Brigham, Cornell, Leland, Crawford, Chamberlain, Thresher \$ea.	48 00
"	1st Pres. Ch. Messrs. Haas, Pease, Mrs. Galloway, Fenner \$5 ea., J. D. Dubois, Mrs. Phillips \$3 ea., A Friend \$2, Moore, Boyer, Osborn. Mrs. LaRue, Greene, Rensch \$1 ea.	34 00
"	U. Pres. Ch., Mrs. Bates & Potter \$2 ea., Miller & Cuthbert \$1 ea.	6 00
"	3d St. Pres. Ch., J. H. Winter, \$10, J. Howard, Mrs. Eaker \$5 ea., Hatfield, Shaw, Kimball, \$2 ea., Mrs. Little \$1, Mr. Pierce 50c.	27 00
"	3d Pres. Ch., Messrs. Stewart, Mitchell \$5 ea., C. Mitchell \$2, Mrs. Moorehouse, Barnet, Rogers, Barnet, Coblenz \$1, Mr. Edgar 50c.	
Dayton.	1st Cong. Ch., Mr. Daniels \$2, Mr. Young, Mrs. Jewett \$1 ea., E. S. Young 50c.	
"	Prot. Epis. Ch., Mr. Nixon.	
Chillicothe.	1st Pres. Ch., T. Steele \$15, Judge McCoy for L. M., Mrs. Dr. Williams for L. M., \$10 ea., Messrs. Denny, Warner, Alston, Renick, Smith, Miller, Woodrow, Waddell, Mc Landbury, Mrs. Renick \$5 ea., Snyder, Defew, Mrs. Dodge, Tremble \$3 ea. Dustman, Steele, Carlisle, Briggs, Carson, Cutter, Mrs. Waddle, Wilson \$2 ea., Mrs. Duncan \$1 50, Warner, Franklin, Hurst, Swift, Lamb, Spetnagle, Mrs. Brennenman, Sneider, Butts, Cochran, Misses Fullerton, Osborne, Little, Willie Dustman \$1 ea., Mrs. Tomlinson 65c., Dr. French, Mrs. Cutter, Tuttle, Ray, 50c. ea., Willie Biggs 21c. Miss Hamlin 25c., all of which make Rev. H. W. Biggs L. D., & Rev. John A. Putz L. M.	1
"	Prot. Epis. Ch., Messrs. Kendrick & Douglass \$5 ea., Col. Madura \$2, D. R. Smart, Mrs. Denning \$1 ea.	
Cleveland.	Rev. J. M. Hoyt.	
MICHIGAN.		
Detroit.	2d Cong. S. Sch'l on L. M. for C. S. Cushing.	
"	1st Pres Ch., Sam'l Pitts \$25, G. S. Frost \$20, Mrs. M. C. Canfield \$15, Mrs. S. P. Brady & D. Cooper \$10 ea., S. P. Duffield, J. S. Farland, M. Stewart, Mrs. S. Davenport \$5 ea., Others \$5 60, \$30 of which makes G. S. Frost a L. M.	1
"	Jefferson Av. Pres. Ch., Messrs. H. A. Wight, B. Wight, Jones, C. Brown, Tho's Berry, J. H. Berry, F. Wetmore, Gel. S. Casey \$5 ea., W. W. Wheeler \$1, in full of L. M. for H. Hallock & B. Wight.	
Ann Arbor.	Bap't Ch.	
"	Cash.	
WISCONSIN.		
Westfield.	Cong. Ch.	
IOWA.		
Washington.	1st U. Pres. Ch., for Mr. Moorehead, Italy, towards translating the Bible.	4
MINNESOTA.		
Excelsior.	Mo. Concert, by Rev. Cha's B. Sheldon.	
St. Peters.	Eliza W. Marshall.	
LOUISIANA.		
New Orleans.	1st Cong. Ch., by Rev. W. Nan Norden.	1

THE

CHRISTIAN WORLD.

VOL. XVIII.

JUNE, 1867.

No. 6

THE EIGHTEENTH ANNIVERSARY

OF THE AMERICAN AND FOREIGN CHRISTIAN UNION.

THE Anniversary Exercises were begun on Sabbath evening, May 5th, when the Annual Sermon was preached by Rev. Dr. DOWLING, in Rev. Dr. Burchard's Church, 13th Street. The Doctor took for his text, John xviii. 36, "My kingdom is not of this world." The sermon was a masterly effort, proving most conclusively that the preacher, who has for years made Roman Catholicism a study, understands thoroughly the whole system. In our next number, by the consent of Dr. Dowling, we shall give the Sermon in full to our readers. The building was filled by an intelligent and highly appreciative audience, who heard with interest the phase of Romanism presented.

ANNUAL MEETING OF THE SOCIETY.

The Eighteenth Annual meeting of the Society was held on Thursday evening, May 9th, in Steinway Hall. The President, Rev. Dr. DE WITT, in the chair, who called upon Rev. Dr. Dowling to open the exercises with prayer.

Secretary Campbell read the Treasurer's Report, which shows a degree of prosperity never enjoyed before: the receipts were nearly \$20,000 higher than those of last year, amounting in all to a little over \$110,000. The Report will be found at the close.

The Corresponding Secretary, Rev. J. Scudder, then read an abstract of the Annual Report of the Board of Directors, giving a brief summary of the Society's work in Italy, France, Hungary, Belgium, Germany, Greece, Mexico, several parts of South America and the United States. The Report commanded the attention of the audience. At

the conclusion of the report the following verses were sung, the audience rising :

Now be the Gospel banner
In every land unfurl'd ;
And be the shout hozanna
Re-echoed through the world :
Till every isle and nation,
Till every tribe and tongue,
Receive the great salvation,
And join the happy throng.

Yes, thou shalt reign forever,
O Jesus, King of kings !
Thy light, thy love, thy favor,
Each ransom'd captive sings :
The isles for Thee are waiting.
The deserts learn Thy praise,
The hills and valleys greeting,
The song responsive raise.

The following resolutions were read and adopted unanimously :

RESOLVED, 1. That the Reports now read be accepted and adopted, and referred to the Board of Directors for publication.

2. *Resolved*, That the work of this Society, though so new, has so extended itself during the last few years, as to greatly encourage its friends and patrons, and most imperatively demands of them a higher spirit of consecration to its interests, and a more earnest co-operation with its Board of Directors, in fulfilling their *great mission*.

3. *Resolved*, That as the present aspect of affairs in Italy indicates that a crisis in her history is not far distant, and that whatever is to be done for the spread of a pure Christianity among her people, must be done quickly, we most earnestly solicit the prayers and co-operation of the people of God, that the work in this land, *assigned to us*, may be done effectively and speedily.

4. *Resolved*, That the *really clamorous* appeals of the newly-awakened people of Mexico, South America and Hungary for light and a spiritual Christianity, are evident tokens of a *special* call of God for renewed zeal and efforts on the part of all the friends and patrons of this Society.

5. *Resolved*, That the palpable and almost universal tendency of the Roman Catholic mind to infidelity, and the utter renunciation of all faith in Christianity, when awakened to see the errors and delusions of Popery, is in itself a most powerful motive for the diligent prosecution of the work of evangelism among them.

6. *Resolved*, That the continued success of the Sabbath-school work of this Society in the lands of Germany, Belgium, Italy and Greece, during the last year, assures us not only of its importance as a mighty evangelistic agency; and of its meeting and supplying a want in nominally Christian lands, hitherto unmet and unsupplied; but also of the *necessity* of new and more vigorous efforts for its *general extension* throughout all the field of this Society.

7. *Resolved*, That the large number of converts from Romanism to a living Protestant faith, which have been witnessed since the labors of this Society were inaugurated, and the great amount of work performed in the families of Roman Catholics, evinces that this portion of our population is very generally accessible to Christian effort, when performed in the spirit of Him whose life is summed up in the statement that "He went about doing good."

The Rev. De Witt Talmage was called upon to make the first address; this he did in most eloquent strains, which elicited the hearty applause of the audience. The Doctor has promised to write *out in full* for our Magazine his masterly speech. We give the merest *skeleton* :

"In opposition to the penances, costly indulgences and exhaustive gesticulation of Romanism, we present a broad-armed Gospel, that, without money and without price without crossings and without penance, invites all the world to be saved.

"In opposition to the bedwarfed literature of that church, we present a Christian printing-press, more books, more tracts, more "New York Observers," more "Christian Intelligencers," more "Evangelists," more "Advocates."

"In opposition to the celibacy of the Romish priesthood, we present the happy households of the Protestant clergy.

"In opposition to the Latinized service of the Romish church, we present plain prayers and direct preaching, that all may understand.

"In opposition to the cathedrals of the Papacy, we present the *cheerful* churches of Protestantism.

"In opposition to the artistic chanting of the Romish churches, we present unanimous congregational singing.

"In opposition to the bigotry of Romanism that curses all outside, we present the broad platform of Christian brotherhood."

The Rev. Mr. Hall, who spent six years as missionary of the Society in Florence, Italy, then addressed the audience. We give a few extracts. We are sorry that his wife's ill-health obliged the return of Mr. Hall to this country, for his faithful laborious efforts were crowned with blessing and with success. No one can speak more knowingly of the work of this Society in Italy. Mr. Hall, after alluding to the recent political changes in that land, and the important bearing they had in preparing the way for great moral changes, and especially in rendering the tiara of the Pope an unmeaning badge of office, making him no longer a terror to the people, and his bulls of excommunication to be unheeded by both priests and kings; in a most interesting manner described the work which had been since accomplished among the Italian people by the labors of the American and Foreign Christian Union. The people had become through it as one of the great agencies at work there, enlightened in regard to the evils of Romanism, its evil specially in bringing them no spiritual religion, and leaving them thus destitute.—

"Now," said the speaker, "it remains to make religion among the Italians powerful in the integrity of its doctrine, in the purity of its morals, in the holiness of its discipline and the perfectibility of its social development; and this, this Society has been long and actively engaged in, and by the aid it has rendered, a vast amount of good has already been done, in its hearty co-operation with Italians, in these directions. The American and Foreign Christian Union has performed its part of this great work by printing tracts and books, by the employment of colporteurs for the distribution of Bibles and Testaments; by establishing schools in which both secular and religious instruction are given; by supporting young men preparing for the ministry; by employing evangelists and ministers of the Gospel, and in various ways maintaining the institutions of religion; in establishing churches and aiding those already established.

"And," said Mr. Hall, "having been for several years a representative of this Society in Italy, I can speak from personal knowledge of its work and its usefulness. Hundreds of poor children have been taught to read and write, who without the timely aid

of this Society, would have grown up in ignorance of the letters of the alphabet. Many adults, who, under the tyranny of Romanism walked in mental and moral darkness, have through similar aid, received the rudiments of education so that their minds have been opened to new light and their hearts to new joys. Many churches have been formed, and larger or smaller assemblies have been gathered for stated or occasional preaching, and through the instrumentality of men sustained by this Society, hundreds of persons have been converted, not only from Romanism but to Christ, and are to-day illustrating the principles of the Gospel in their growing attachment to the cause and person of our Lord."

Mr. Hall alluded to the duties and labors of the missionaries of the Society in Italy, as in some respects so humble, and necessarily performed with so much quietness, as often not to attract attention; and therefore, the work of the Society may not have acquired the notoriety it merited. "But," said he, "that The American and Foreign Christian Union is doing a great work in that land there is no room for doubt. It is preparing Italy for a great future of prosperity and blessing, and among the agencies at work here, it doubtless occupies the most favorable position, and has made the best impression on the minds of the people. Its aid and co-operation are continually sought for new fields of evangelization; and with an increase of its means it might, with much advantage, extend its operations more widely."

The Rev. Mr. Rossiter, who has labored many years as District Secretary in the West, gave a thrilling and graphic account of what the Society had done on its field among the Romanists. More than 30,000 children have been taught to read, pray, etc. The incidents he related drew tears from the eyes of many. Mr. Rossiter spoke as follows, his remarks being made in connection with the seventh resolution: He commenced by saying

"That there was a vast deal of wicked skepticism existing in the minds of multitudes of the professed followers of Christ in relation to the accessibility of Roman Catholics, which it was of paramount importance to have corrected and removed. Otherwise, sympathy with the effort, and a hearty co-operation with the objects of The American and Foreign Christian Union, was simply and utterly impossible. There is," said Mr. Rossiter, "such an intimate connection between faith and success, a connection instituted by God himself, as to render this question vital to the interests and progress of this great work.

"Several considerations," said he, "attest the hopefulness of this work. First, the work of conversion, in every case, is that of God. To argue the inaccessibility then of any of God's human creatures and the impossibility of their conversion to Christ, was a stigma upon God himself and the work of the Divine Spirit. Is not every work a hopeful one of which He is the great author?

"Secondly," said the speaker, "Is not the pledge of God given to this work, or are these two hundred millions of Papists to be damned?

"Thirdly, Where have been exhibited the most remarkable providences of God in the later past? Not in Pagan lands so much, so speedily, so almost miraculously, as in Papal lands." Illustrations of this fact were given from Italy, Mexico, etc. "So," said Mr. Rossiter, could this audience accompany the missionaries in the West, who were under his supervision, they would daily see the almost complete accessibility of Roman Catholics and the hopefulness of labors in their behalf, in the wonderful spirit of inquiry pervading the masses thereof. Illustrations were given for which our space forbids the reproduction.

Mr. Rossiter then stated that the great difficulty lay in the undue expectations, and

the too exorbitant demand of the people of God ; they forget that a new enterprise, and especially one like this, takes time. Results cannot be arrived at or attained in a breath. It takes time, said he, first, because of the character and condition of the people among whom this Society labors. They are the most ignorant and deluded of the world's population. As a representative illustration of this truth, Mr. Rossiter presented the case of a Roman Catholic mother having two children,—who had never heard a Christian prayer in all her life—who when invited to the domestic altar, having everything relating to it explained to her, could not see with whom the praying one was conversing, could not imagine what the utility was of telling some unseen one all we needed or desired, in prayer. "Why," said the poor woman to a friend, "It's the strangest place I ever was in. Why he tells somebody, (and I don't see any body there,) what he wants in the day and in the night, all about it, and don't you think he asks somebody to take care of me and the two boys in the asylum!" Now it is with such The American and Foreign Christian Union has to do, *and it takes time to do it.*

Then, said Mr. Rossiter, it takes time *again* because of the *system* we have to deal with. The mystery of iniquity—with its confessional, learning through it all our efforts, and by the espionage and watchfulness of its priesthood, forestalling and preventing all they can of effort in behalf of these masses.

Many other considerations were adduced by the speaker, for which we have no space. He closed by saying that everything depended upon the spirit in which the work is prosecuted, and the performing the peculiar work in a peculiar way, and time has been required here again. The Children—these are they to be first reached, and through them, the mothers, and then the fathers. And this largely, through Industrial schools, where habits of industry, as well as morality, are taught. Some beautiful and striking illustrations were given of this.

One little girl was mentioned whose mother was an abandoned, illiterate, vicious woman upon the streets, drunk almost incessantly. Her little one was found by the missionary of this Society, led to one of its ragged schools, cleansed, dressed, and in the course of three months taught to sing and sew, etc. At one of the sessions of the school, her teacher knowing the sufferings she endured from her unnatural parent, and her desire that mother might become a better woman, said to her, "Mame, I want you to do a favor for me." "Well, ma'am," said the girl, "the holy Virgin knows I'll do anything for you." "Well then, Mary," said the teacher, "I want you to-day, when you hear your mother coming up the steps to the door, to begin and sing your little song, 'I want to be like Jesus,' and sing it all through to her." "O, Miss P ——," replied the little girl, "Please, ma'am, and don't ask me to do that thing—why! she'll bate me all the harder for dat. No, no; don't ask me dat." After a long discussion pro and con, the teacher at length said to her, "Well, Mame, ain't you willing to take one beating for your teacher?" The noble little thing hung her head, thought a moment, and then said, "Yes, ma'am, I will take one bating for you, sure I will." The girl went home; and in the dusk of evening, after a day of debauchery, the mother returned; when as soon as her heavy footstep was heard by Mary she began tremulously, though beautifully, to sing:

"I wants to be like Jesus,

So lowly and so meek," etc.,

and did not dare to look toward the door till she had finished the first verse, when looking, there stood the mother listening attentively, and when the little voice ceased the mother cried out, "Sing that again, Mary!" It was done. "Sing it again, Mary!" It was again repeated. "Come to mine arms and sing it, darling!" And it was again sung. And from that hour a change, radical and blessed, has occurred in that before desolate household.

This is the way—this the spirit—in which this peculiar work may be done, said a speaker, but it takes time, patient labor, a willingness to wait for the results.

And yet, it is not all waiting, said Mr. Rossiter. Are not 30,000 girls reached this Society and thus trained? Are not 300,000 families, to whom the missionaries this Society have gone with the Bible, read in their families, and Christ as a Saviour directly taken to them? Are not fifty congregations gathered throughout our great field, and by the labors of this Society, directly and indirectly, no proof of the accessibility of Roman Catholics, and no assurance of the hopefulness of this work?

The Rev. Mr. Gulick then made a few remarks. He is under appointment as missionary to the city of Mexico. He gave an account of all the labor that had hitherto been done for Mexico. He spoke of Miss Rankin's work and that of the agents of the Bible Society which constituted about all. Mr. Gulick asked an interest in the prayers of God's people. If they would only pray more, then we should see this Society able to send out a host instead of one man—if they would pray earnestly, the Society would not lack for funds to do mighty work for our Lord in all these lands where error and superstition now reign.

Dr. De Witt, at the close, said a few words. He expressed himself exceedingly gratified at the accounts given of the work done during the past year, and hoped that the Report might be extensively circulated, as it could not fail to excite great interest, and call out a hearty response.

After the Benediction was pronounced, the President called the Society together for business, and certain changes in the Constitution and By-laws of the Society recommended by the Board of Directors were unanimously adopted.

The following Resolutions were unanimously passed.

1. That the thanks of the Society be tendered to the Rev. Dr. Dowling for his able and eloquent sermon, and that a copy be requested for publication in the Magazine.
2. That the thanks of the Society be given to the several speakers who have so nobly entertained and instructed us to-night.
3. That the thanks of the Society be also given the Rev. Dr. Burchard and the Trustees of his church for the use of their building on Sabbath night, May 5.
4. That the first meeting of the new Board be held in the Society's rooms, 15 Chambers St., on Monday, May 13th. M.

We respectfully ask for a careful perusal of the Report of the Board of Directors, as well as of the addresses of the speakers. Two of these brethren, Messrs. Hall and Rossiter, have been intimately acquainted with the work of the Society for years. They have labored prayerfully and earnestly in this portion of God's garden, we say garden, for many a spot, a wilderness once, as the result of the labors of this Society, now blooming and bearing fruit for the great Master. These brethren speak advisedly, knowingly, and their statements, as well as those of our missionaries are such as should encourage every Christian, of every evangelical denomination in the land, to work with The American and Foreign Christian Union.

EIGHTEENTH ANNUAL REPORT OF THE DIRECTORS
OF THE AMERICAN AND FOREIGN CHRISTIAN UNION.

WE desire to place our tribute of praise and thanksgiving upon the altar of Him whose servants we are, and whose work we have striven to do. That He has permitted us to do something, that He has prompted His people to give us a sum, which though by no means commensurate with our need, has enabled us to accomplish a portion of labor; that He has most signally blessed the work of our missionaries, proving the cause dear to His heart, are reasons for devout gratitude.

When asked, What of the night? we have invariably answered, the morning cometh. Light breaks upon lands where darkness has brooded for centuries; and yet we have reason to mourn that so many churches are not yet awake; that so many labor not in this portion of the Lord's vineyard. They even do not see the danger that threatens their own land. Beacons have been lifted high to warn and admonish, but to the eyes of the majority the waters seem to roll so placidly that they cannot imagine hidden rocks and treacherous quicksands.

Rome, paralyzed at home—her priests dishonored and her bishops ignored, her property confiscated and her scepter gliding from her hands, driven to pompous words and arrogant encyclicals, left with nothing but saints' days and the holiday pastime of banishing Protestant clergymen, with hungry cravings turns to America.—She finds here no one to oppose, no government to oppress, no king to banish, and no aristocracy to set up barriers; and she has decreed to take possession. She came at first as a beggar and as a mendicant, was warmed, fed and sheltered. Having grown fat on the bounty of a generous people, she now arrays herself in purple and fine linen and demands whatsoever she desires; on meeting with refusal she does more, she commands.

She has sent her most talented priests and bishops to gauge our institutions, and investigate our system, to flatter our politicians and court our officials, to measure our lands and fathom our prejudices. With intimate knowledge of all these, and acquainted with the character and doings of every family in the land, she is at work in earnest. Though an enemy to free government, she has come as an angel of light, and her false bow is all radiant with colors that dazzle and bewitch. Could we transport those who are deceived by her disguise to foreign lands, where the slaves of anti-Christ begin to rattle their chains and seek to break them, in the name of their Master, they would determine that this land shall never lapse into Romanism from the lack of their efforts. God has shaken the system at the centre to its very lowest foundations. He permitted Prussia, a Protestant nation, to humble one of the most powerful Roman Catholic kingdoms on the earth. Austria, proud, arrogant, oppressive Austria, has been rolled in the dust, and none so low as to shed a tear over her shame! While Italy has risen to take her march upwards to the place where sit the favored and respected nations of our globe.

From missionaries and travelers we learn with joy that her people begin to

loathe the power that, sitting in the seat of Christ, has crushed the energy of their nation. To the church of this land comes the question from the throne of God, Hast thou helped them to break their chains only to allow Infidelity to fasten others?

The Italians look to America as their model—they admire our institutions, they yearn for the freedom we enjoy. Their prime minister would have for his country the liberty we possess to worship God. The senior editor of the "New York Observer" tells us that our missionaries are welcomed as none others are. Does not God then lay upon us the burden especially, of giving this interesting land the pure, unadulterated religion of His dear Son? How can we escape the responsibility? If Italy is left to Infidelity, her blood will be upon the garments of the American church. But we cannot believe that our country will fail in her duty to Italy. Already we see signs of interest and inquiry. We believe, Lord help our unbelief.

Impressed with the powerful truth that this Society does not occupy the commanding position which it should, formed as it is of the various Evangelical denominations of the United States, the Directors have prayerfully discussed the question of putting it upon a platform which shall command the attention of the whole Christian public. They have determined that improvement shall commence at home. They have felt that the interests of the Society have been entrusted to numbers far too small; they, therefore, propose to do away entirely with the Ex. Committee; that the Board, consisting of a large number of influential men, representatives of the various denominations, may become acquainted with all the operations of the Society in their minutest details. That the Board shall convene, at least once a month, and appoint at its first meeting:

1st. A Missionary Committee to examine the qualifications of persons nominated for District Secretaries, Agents, Missionaries, and Colporteurs; to name suitable persons for these positions, to consider the desirableness of opening new fields, or otherwise extending the Society's work; to recommend appropriations and the compensation of laborers employed, and in general to counsel with the Executive Officers in respect to the wants and the welfare of the Missions.

2nd. A Sunday-school Committee, to perform similar duties in connection with the Sunday-school Department and the Industrial schools.

3d. A Finance Committee, to consult and advise with the Treasurer in relation to all the fiscal interests of the Society, to examine all bills and claims, and approve the same when found correct, and to order the payment of all salaries; no disbursements shall be made without their approval or authority.

4th. A Publication Committee, to advise with regard to all the publications of the Society.

These Committees will carefully review all the business of the Society, thoroughly digest and present it at each meeting to the Board. In this way it is hoped that every member of the Board, without spending much time, may become intimately acquainted with all the operations of the Society, and be thus prepared to instruct and interest others.

FOREIGN FIELD.—ITALIAN EVANGELIZATION.

During the year we have endeavored to study well the question of the agency required for the evangelization of the masses of Italy. That they are tired and disgusted with priest and Pope there is no longer doubt. In answer to our questions, Mr. Clark gives the following opinion, and many representatives of the American Church, who have been abroad, coincide with him. The colporteur and evangelistic agency combined, if it could be extensively employed, would be eminently successful. It should be a native Italian agency trained, more or less, for the work. In the present state of Italy we need not so much highly educated young men, but men of intelligence and ardent piety, with a year or two years' training; such would be the most certain of reaching the masses. Twenty men, thus trained for the work, might labor successfully in nearly every village, town and city in Italy, not by opening at once halls for preaching, but by seeking out those who are sincere friends of the truth, for a few such are now found in every part. Let them be brought together to read and pray, and soon the number will be increased. It is frequently the case that a whole family can be found; this might be the nucleus for the work of evangelization in the village or town. Here the family altar may be erected, here the evangelist may read and instruct in the Scriptures, friends and relatives will soon come in and hear the truth and kneel in prayer; thus the number increases, the work grows, and in time a little congregation of true and sincere believers is formed, and a good and firm foundation laid for permanent work.

WHY *our* MISSIONARIES ARE WELCOMED.

Various foreign agencies have come in and gone to work. Unfortunately each came with its peculiar denomination which it sought to establish among the Italian people. No obstacle has proved more formidable than this; with the very strong prejudices of the people against the importation of foreign systems—prejudices created by long centuries of foreign oppression, and with the extreme sensitiveness of the people in this regard, any foreign system is sure to meet violent opposition. The Italians are grateful for assistance, no people more so; but their passionate love of independence is enough to convince the most superficial observer of the folly of attempting to dictate to them any form of ecclesiastical organization. We must preach Christ, and Christ alone, and leave for the present church forms and ceremonies. When fully developed, the numerous churches springing up all over the land will adopt some healthy form of church organization.

How shall such agency be supplied? The need is great. Only a few have been trained for such work by Dr. De Sanctis and Sig. Mazzerella; and these are now the evangelists of the principal Free Italian Church of North Italy. The Waldenses have educated some who have become regularly ordained ministers, but this is not the only agency needed in Italy. They will do a good work and become good ministers of the Gospel. Can the material then be found for such a native agency? Yes. Nearly a year since, by the generosity of an American friend, Mr. Clark formed a class of twelve young men which has now increased through the liberality of others to fifteen. These are pious, intelligent and promising

young men, and with a short course of training will do a good work. To show that material is not wanting, it is only necessary to state that thirty others applied in whom Mr. Clark had every confidence, but could not take them for want of funds. There is no lack of good material; fifty might be prepared as well as fifteen if rich benevolent Christians would furnish the means.

Nothing would benefit Italy more than to prepare her intelligent, pious young men to preach the Gospel,—and what nobler work could a wealthy Christian do than fit such to preach Christ to their countrymen?

If this appeal, so often made, so long, so loud, so earnest, were made for a heathen land, the response would come at once, and yet how much better off has poor Italy been than heathen countries?

MILAN.—REV. MR. CLARK.

Rev. Mr. Clark reports the following helpers as employed by him during the year:—

G. Perrazzi,	Prof. M. Pecenini,	Sig. C. Luigi,	
G. Zahier,	" P. Bergoglio,	" Zucchi,	
G. Martinetti,	" G. Oddo,	" Mensi,	
C. Pretrello,	Sig. A. Bopili,	Signora Sassi,	
C. Minetti,	" A. Agosti,	" Bergoglio,	
S. Munro,	" P. Gardiol,	" Corso,	
S. Ceereghino,	" G. Gardiol,	" Brambila,	
G. Reghi,	" Fabrizio,	" Lamberti.	

*Bible
Women.*

Assisted seven female and five male pupils in preparing to become teachers. In addition to these there are fifteen students in the Theological Seminary, and three helpers in Hungary. Nearly sixty persons have been in various ways associated with me in my work during the year.

Their Places of Labor—Milan, Caravaggio, Vercelli, Livorno, Casale, Bologna, Carpi, Verona, Bassignana, Favale, Leucher, Treniso, Udine, Lombardy, and Venetian Provinces.

In answer to our question respecting his own labors he says:—"Here in Milan I have instructed nineteen theological students, assisted by four Italian professors. Here in Milan I have superintended churches in Basignana, Caravaggio, Carpi, Verona, Bologna, Vercelli, Casale, and Carrara, and teachers in many of the above places. I sustain from ten to twenty colporteurs in Northern Italy: in addition to all this I have sustained and superintended three superior helpers in Hungary; I feel I have been blessed in my labors, and have accomplished more than I had reason to expect."

During the year a colony of converted Italians came to the United States, bringing with them their evangelist, and letters to us from Mr. Clark. This is the first fruits our land has reaped as the results of our labors in Italy. Larger harvests are in store.

SARZANA.—REV. W. G. MOOREHEAD'S REPORT.

The past year has been an eventful one in the history of mixed and free Italy. The intense yearnings of every Italian patriot to see the scattered and mangled limbs of his suffering country gathered into a unit, and thus grow up into a

vigorous and healthy power, through the developing influences of wise and liberal institutions, have at last, after years of painful sufferings and sacrifices, been met, and Italy, with the exception of the Mediæval kingdom of the keys, now reduced to microscopic proportions, is one ; with but one king, one government, and one people. The Venetian States, kept out from the reunion of the other provinces under one scepter, by the premature peace of Villafranca in 1859, are now in the bosom of their great Italian family, and the tri-colored flag so long proscribed by Austrian domination, floats from the fortresses of the Quadrilateral, and the towers of the beautiful queen of the Adriatic.

Of course so many different elements, as those which constituted Italy in its divided condition, cannot but clash from time to time. When we remember that six or seven governments ruled Italy less than ten years ago, and that the systematic purpose of these petty tyrants and puppet kings was to embitter, to the highest degree, Italian against Italian, we cannot but marvel at the close and almost perfect union that has been already formed, and that Piedmontese, Lorrillard, Tuscan, or Neapolitan, significant of hostility and almost hate, are fast giving way to the national appellation of Italian.

Fraternization and consolidation, education and enlightenment, are certainly making wonderful progress. What, however, is most pleasing to the foreigner, especially the philanthropist and the Christian, is to find that the diffidence and suspicion with which the Italians looked on foreigners and foreign influence is giving way to confidence and friendly intercourse. The great brotherhood principle of the Gospel which knows no nationality, no geographical demarkations, is being seen and acknowledged.

The progress that Italy under an enlightening and free government is making, approaches the wonderful. The priest, whose influence was incalculable, whose power was not even second to that of the State, who disposed of the bodies and souls of men at his will, is now totally shorn of his strength, and is trusted only by the most ignorant and superstitious. Time was when all lifted hats to him in the streets ; now even passing with the consecrated wafer, few are found who cross themselves. Time was when the Romish Churches were crowded with an ignorant, docile, believing multitude ; now they are comparatively empty. The Priests and canonicals howl their meaningless unintelligible liturgies to themselves. A few old women, and as many beggarly old men, constitute their audiences. Ask any one if he believes in the dogmas of Infallibility and Purgatory, or the power of the priest to absolve from sin, and the reply is, in forty-five cases out of fifty, an emphatic No. In one word, Roman Catholicism as it was once in Italy is dead. The Ultramontane party is making every exertion, is spasmodising itself, as Italians say, to hold on to its shifting power, which every day is rapidly slipping away, but is only hastening the irresistible downfall of the Papacy. Rome is doomed.

In the great reaction from petty thralldom, great forces are at work. Infidelity on one hand, the Gospel on the other. Educated as the Italians have been to look upon Roman Catholicism as the only true exponent of Christianity, and having their eyes now open to the deceitful system of despotism to which it has been reduced, they naturally reject it all, (feeling that Christianity, as repre-

sented by Rome, is against their unity,) as a system of fraud, of vile lucre and tyranny.

It has been and still is the work of the American and Foreign Christian Union, with other Christians, to spread among these emancipated millions, the knowledge of the true Gospel, stripped of the falsehood and error with which Popery has clothed it. This Gospel, which is the power of God, is making headway in the midst of intense darkness. Churches and stations, as beacon-lights, are throwing their cheering and illuminating rays far into the night of superstitious paganism, falsely called Christianity. Colporteurs have gone where the evangelist had not time to go. The Word of God and evangelical books and tracts have been scattered broadcast over the land. On the one hand Popery has been laid bare in all her defilement and deformity; on the other the pure Gospel, with sublime power and living light, by the contrast, has been presented and made all the more attractive.

Portoferraio.—Island of Elba.—The progress in this church, though not marked, has been steady; several have been added on a profession of their faith; one excluded, and three reclaimed. Harmony, zeal, and devotedness characterize, to an eminent degree, the Christians of this place. Sunday-school numbers eighteen scholars.

Longone.—An out-station, distant eight miles, preaching has been regularly maintained. The audience has ranged from ten to forty. In December, a new station, Recoalto, was opened for evangelization. For a time the audience was very large, but the meeting was assaulted with furious persecutions instigated by priests and friars, who roused fanatics against the work. The consequence was that many withdrew who had not the courage to withstand. As one evangelist could not properly care for the three stations, another, Sig. Callegari, has been sent to help as colporteur and evangelist. He is stationed at Logone, and with the regular evangelist, Sig. Brachelto, is extending the knowledge of the truth to different parts of the island. Books sold on the island: 300 copies of the Evangelical Almanac.

Foiano.—The devoted evangelist stationed in this town has been exceedingly active throughout the year. Besides preaching regularly in Torano, he has from month to month traveled over the country in a radius of more than thirty miles, evangelizing wherever opportunity offered in the public squares, cafes, etc., and selling books. A deep and solid work has been done in Torano and the adjacent villages and cities; several have professed to be converted. Though persecuted and calumniated, the influence for good of the Christians at Torano is being greatly extended, so that those most prejudiced even now invite the evangelist to visit them privately and speak of the Gospel of Christ, and this is done too by the most influential families of the place.

Sold 400 copies of Evangelical Almanac, and Bibles and Tracts to the amount of 45 francs.

Torano.—The church and the schools are here in an excellent state; some have been added to the former; one of the original members has entered into her rest. A night school has been conducted through the winter and is well organized, which the enemies even admit to be far superior to the parish school taught by

a priest ; not a few have taken their children from the latter and sent them to the former. The Sabbath-school of twenty-five scholars is excellently organized.

Carara.—This station suffered much from the conduct of the former evangelist ; still all things bid fair for the establishment of an important and permanent work. Sig. Costari, a converted lawyer and a very promising young man, is gathering a large audience ; his influence is already felt and is largely extending. The schools are in a most flourishing condition. An English friend presented to them two large maps of Europe and Italy. A night school has been conducted all winter. The Sabbath-school has twenty-five scholars.

Sarzana.—A private meeting has been held since July. Now an excellent evangelist is stationed here, and five meetings have weekly been held since the first of March. A large audience, generally 100, attend and are intensely interested in the Word of life ; several are deeply impressed. A private meeting is also held for some women who have not the courage to come openly. We are greatly encouraged. The Sabbath-school is conducted under the care of Mrs. Moorehead.

Spezia.—Here, a book depot has been planted and a faithful man stationed, whose duty it will be to travel from place to place selling, distributing and evangelizing. Sold in two months 900 Evangelical Almanacs, Bibles and Tracts to the value of 35 francs.

Tellaro.—A short time since, a man called on me from this place, and in the name of four others asked for an evangelist. The evangelist of Torano visited and made a favorable report. We hope to send Sig. Martinetti once a week, that the Gospel may be preached to those who, of their own accord, ask for it.

Levante and Tirizzano.—From both these places we have had earnest solicitations to place evangelists, which we have not been able to do for want of funds.

Salerno.—The devoted laborer here is instant, in season and out of season, in preaching Christ to the Neapolitans. He visits families and the neighboring villages, holds meetings in his own house, talks and disputes in the streets, and visits the military stations. His visits range from 160 to 200 per month.

Thus, dear brother, you see how wide a door God is opening for his Gospel in this region. May He, in whose name we labor, lead you to greater efforts in His cause.

W. G. MOOREHEAD.

HUNGARY.

Three laborers are sustained in Hungary by the liberality of Mr. Goodrich of Boston. The evangelist has lately returned to Pesth from an extended tour into the interior of Hungary. His letter, giving an account of what he saw and heard, is truly interesting ; we hope to give it to our readers ere long in the magazine. He found that most of the Protestant pastors had been either opposed, or indifferent to the circulation of the Scriptures, while the people on the other hand were eager in their efforts to obtain them. He met, however, with noble exceptions : Ministers, who while the law was against it, procured Bibles and distributed them among the people at their peril. At one place he came across quite a large body of men, named Nazarens, composed of persons belonging both to the Roman Catholics and Protestants,

a quiet, peaceable and industrious people, well acquainted with the Scriptures, but not wishing to be recognized as sinners or called such.

He closes his letter by remarking that in some places he had been happily disappointed, as he thought when he commenced his tour, he should find little, if any, real spiritual life. There is in a certain sense, an awakening, and nearly everywhere a ready acceptance of the Word of God. This field sadly needs more laborers.

GREECE.—ATHENS.

We have now at Athens, Rev. Dr. Kalopothakes and wife, Rev. Mr. Constantine and wife, and Mr. Sakellarius and wife. Dr. Kalopothakes was so much occupied in evangelistic labors, that he felt the importance of having some one who could aid him in the publication of the "Star of the East." By Dr. King's exertions Mr. Sakellarius, a native Greek, who had been in this country for some years, an able printer and a devoted man, was induced to go back to his native land—carrying with him a New England wife; they have proved themselves valuable assistants.

For years, our dear brethren Kalopothakes and Constantine, with their noble wives, have toiled faithfully and patiently. They have not been without witnesses to their untiring efforts. Still the growth was gradual. This year the success with which God has blessed them borders on the wonderful. They are reaping a harvest that any minister in this land might love to gather. Their Sabbath-schools, four in number, have gone up from thirty to one hundred, and one hundred and sixty scholars, all children born in the bosom of the Greek Church. A large number of young men in Dr. Kalopothakes' native town, who heard him preach during the summer, now meet regularly to study the Word of God. "The Star of the East," a paper conducted by the Doctor, has regularly shed its light over the nation, and its rays have also penetrated the dark places over which the follower of the false prophet reigns. Our brethren manifest a truly enterprising spirit. They preach, they teach Bible classes, Sunday-schools, publish papers, enter into extended discussions, tour through the land, and now they have commenced a publication board, with the intent of enlightening the whole land. All they lack is funds, and if any one ever deserved to be sustained these men do.

The Cretan Struggle.—The inhabitants, ground down by years of cruelty and tyranny, have taken up arms against the Turks to decide whether "the Crescent shall any longer rule over the Cross, or Moslemism be master of Christianity. However bad its present aspect may be in Crete, Christianity is progressive, while Mohammedanism is not only death to all progress, but it is fully aware that the growth of Christianity will be, must be, at its own expense." The Cretans have nobly contended against great disadvantages, not only for home and country, but for principle and liberty. All Christian nations should pray God to give success and complete victory to their arms. Greece has deeply sympathized with her neighbor, and the Greeks with their brethren.

DR. KALOPOTHAKES' REPORT.—The Doctor has conducted a Bible class on the morning of each Sabbath, since the year 1858. The class has carefully

gone through the four Gospels, the Acts, and the Epistles as far as 1st Timothy. For many years a Sabbath evening prayer meeting, established by Dr. King, has been kept up. It has been conducted chiefly by Dr. Kalopothakes, who added usually an expository lecture. Since the beginning of last year he has thought it best to turn this into a regular preaching service, and has enjoyed the change much. Until lately, as many as twenty attended, though the number was not always so large.

During the summer, the Doctor visited Areopolis—there the preaching service was held in the morning. Since his return to Athens he has been happy to learn that twenty young men, who heard him there, meet every Sabbath to read and study the Scriptures. During the stay of Dr. and Mrs. Kalopothakes in Areopolis, the Lord took away their little one. In speaking of this sore bereavement, he writes, "Everything connected with our visit and our efforts there, was calculated to give both my wife and myself a new impulse, and to make us start afresh in the work. It seems that God used that visit as a trial to our faith and confidence, and both of us feel thankful to Him for allowing such a trial to come upon us, that our faith might be strengthened and we drawn more closely to Him, and more consecrated to His work.

"Since we have returned from Areopolis, a special blessing seems to accompany all our efforts, for both my Sabbath evening service and my wife's Sabbath-school have been far more and better attended than at any previous time; the number of hearers reaching thirty-five, never less than thirty, and that of the Sabbath-school scholars 160. The hearers are mostly young men, students of the University and of the Colleges, all of whom are attentive throughout. A missionary meeting is held on the first Sabbath of every month, and a summary of missionary intelligence throughout the world given.

"The 'Star' is doing its work, regularly visiting the palace, several of the bureaus, the female seminary, the coffee houses, confectioneries and families in Greece and Turkey, carrying with it not only useful information, but moral, and especially religious instruction. In consequence of the Cretan war, a large number of paying subscribers throughout various parts of European and Asiatic Turkey have been lost, and aid will be needed in order that it may be continued. Such an important work, surely, should not languish for want of means. The Turkish Government has forbidden this paper from entering Turkey, giving as a reason that it might incite her Greek subjects to insurrection.

"Mr. Sakellarius' chief work is, of course, to superintend and assist in the publication of this paper, but he is not confined to this. During my absence last summer, he had under his charge the morning Bible class and the morning service. Since my return I have transferred to him the Bible class, that he may have a share in the work he loves so much, and to which he has devoted his life. Besides this he teaches in the Sunday-school, and is a missionary in every sense of the word. Pray for us and our work."

The Doctor has met with severe persecution during the year at the hands

of both bishop and priests, but the Lord has carried him triumphantly through the whole.

REV. MR. CONSTANTINE'S REPORT.—PREACHING.—“In the providence of God, I have preached every Sabbath except one, when sickness compelled me to leave the service half finished. The audience has averaged thirty persons, sometimes over fifty have been present. The chief interest is the regularity and character of the people attending. We have many females, some of an advanced age, and also whole families. Parents and little ones sit together, and hear the truth as children of the same Father.

“During thirty-five Sabbaths I have conducted a Bible class, also a Bible class on a week-day evening. Recently we have begun another service in a different part of the city at the house of a Greek family: last Sabbath fifteen were present. Besides the work at Athens, for two months we labored among the Greeks at Piræus, kept up a Bible class and a weekly prayer meeting: attendance, fifteen.—I also preached on Sabbath afternoons for nine months in Piræus in English. By the aid of the Rev. Mr. Bliss, Bible agent, I employed a colporteur for six months who sold 600 copies of the Scriptures, besides many other religious books.

“SABBATH-SCHOOLS.—MRS. CONSTANTINE has kept up two Sabbath-schools, the one at our house and the other in an old monastery. We have insisted upon regularity, and I am glad to say have succeeded well, for several of the children have been in the school three years. The children learn sixty verses each Sabbath, and have had the benefit of our limited library. A mother told me how the children all wept when reading the ‘Young Cottager.’ At our Anniversary over one hundred were present.

“One year ago I started a voluntary contribution for benevolent purposes the result is over 200 tracts. To meet the demand of Greek youths for reading material, we have formed an organization called the Publication Board, of which a notice was published in the ‘Christian World.’

“We have received the following sums in aid of our work: Sabbath-school 1st Presbyterian church, Elizabeth, N. J., \$30 00; S. S. Enfield, Mass., \$29 00; West Hoboken Sunday-school, \$20 27; Lake Forrest Sunday-school, \$25 00; Dr. Few Smith's Sunday-school, Newark, N. J., \$30 00. We have published several little books, and hope soon to print a Child's paper. We are much encouraged in our work, and believe the Lord has many blessings in store for this field.”

SABBATH-SCHOOLS.

The Society has continued to feel the importance of associating this instrumentality with that of preaching the Gospel. Our missionaries have been instructed to plant a Sunday-school wherever a few Christians can be found to take charge of it, and their reports show that they are alive to the value of the institution as an enlightening and establishing agency. Two evangelists have been especially employed to tour from place to place and organize Sunday-schools; the one in Germany and the other in Italy. These have been under the care of Mr. Woodruff, who has given an account of their labors in the Sunday-school department of our periodical.

We shall continue to carry on this work during the year to come with renewed diligence and activity. Brother Moorehead reports that some of the Sabbath-schools formed under his care, are capitally organized.

For an account of the wonderful success granted in this department to our brethren in Greece, we refer to their reports.

Sig. Bolognini, an Italian evangelist, has devoted himself to the organization of Sabbath-schools in Italy. He reports the formation of a large number of new schools. His labors have not been confined to one sect; he has traveled from village to village, visiting the congregations of the Wesleyans, Free Church, and Waldensians, urging and stimulating all to co-operate with him in this noble enterprise.

GERMANY.

Germany is Protestant, and yet all know how much the church needs awakening. Its sluggish waters seemed doomed to perpetual stagnancy; but no! a breeze has begun to blow as if from the mouth of Jehovah. The Sabbath-school has commenced to ruffle their smooth surface, and here and there a wave disturbs their slumbering bosom. Yes, it seems as though the church of Germany were to be awakened to new life and activity in the cause of Christ by the Sunday-school. All who have followed the untiring efforts of Mr. Brockleman in establishing, during the year, Sabbath-schools throughout Germany, will say with us that he has done a good work, and reaped an abundant harvest.

MEXICO.

Wars and commotions, internal dissensions and foreign oppressions, have been the lot of this poor distracted country during the year; and yet the Word of God has not been bound, but has had free course and in some places has been glorified. The liberal party have decreed toleration, the soldiers of its armies have continued to carry Testaments, partly exposed from their coat pockets, as their badge, and wonderful has been their success.

During the year we sent the Rev. Mr. Orestes, who had been banished on account of embracing the truth, back to preach to his benighted countrymen. This dear brother we had with us nearly two years, and learned not only to love him, but to respect his talents and admire his simple faith and determined zeal. We trust God will make him a great instrument for good to his countrymen. The Rev. Mr. Grieve was sent to take charge of the seminary for Mexican children in Brownsville, formerly established and presided over by Miss Rankin. This gifted, devoted brother began his work in earnest, and had abundant evidence of God's favor. But alas! he had been there but a few months, when he was stricken down and carried away by Cholera. His wife and two little ones are left, whom we commend to the Christian public. Rev. Mr. Park and wife, who went out on the voluntary system, reached Brownsville before Mr. Grieve's death: they now have charge of the seminary. They look to the Lord for assistance, assured that He who caused the ravens to feed His prophet in the wilderness will feed them. We hope that liberal Christians will not forget to send the ravens.

Rev. Mr. Park reports:—"The congregation has nearly trebled since I

began to preach in this place. Some are seeking an interest in Jesus. Three persons have been received into the church, one who was nurtured a Roman Catholic. The Sabbath-school has increased from twenty to over eighty scholars. The Romanists try to prevent children from coming. They have also commenced a Sabbath-school, how conducted I know not. The day school opened by my wife has grown from nine to sixty-five regular attendants—some Mexican children attend.

"Strong efforts need to be made here for Protestantism. We want help, and need a larger building so as to offer as good facilities as children can have in the Roman Catholic schools. They have added to their convent, and are now preparing to put up a large college, besides their academy. In view of all these efforts on the other side, I feel constrained to ask to be remembered in your prayers and in those of all Christians."

Mr. Park begs for more laborers, and for a larger supply of books and tracts in the Spanish language, having exhausted the stock he took with him. He gives also an interesting account of a temperance society he has organized in Brownsville. Rum sellers have been forced to shut up their dram shops.

MISS RANKIN.—Miss Rankin, after a short sojourn, so far accomplished the design of her coming as to return to Mexico in the fall. Through the abundant liberality of Mr. Goodrich she went back assured that she might purchase a seminary building; she went with his promise of \$5,000, which has been increased to \$10,000. Friends and Sabbath-schools also provided Miss Rankin with money sufficient to employ several colporteurs and Bible-women. So successful have been the labors of those she has set to work, that she is now coming again to plead with Christians for means to employ many more. Little gatherings, numbering from ten to twenty, can be found all around Monterey who come together on the Sabbath to read and hear God's word and join in prayer. The only limit to the work is the want of funds.

Mexican Church.—The liberal Catholics are agitating the question of organizing a Mexican Church, independent of the holy see. "Without falling into heresy," says a Matamoras paper, "they intend to separate from the Papal hierarchy. A bishop of the new church has been already elected, one of the most enlightened of the Mexican clergy, Don Raphael Dias Martinez. This new schism has already received a baptism of blood in the murder of a Mexican priest, Father Hernandez, for giving his sanction to the Anti-Papists."

Death of Mr. Hickey.—Mexico has been deprived, during the year, of another faithful and successful laborer, the Rev. Mr. Hickey, Bible agent in Monterey and the surrounding country. He was one who feared not the face of man nor the threats of tyrants; boldly did he do his duty, and proclaim Christ to that benighted people.

New Worker.—The Society has accepted and commissioned Rev. Theodore Gulick, as missionary to the City of Mexico. Born of a missionary on heathen ground, he has spent several years in missionary labors. Two years ago he came to this country after working among the Chinese in California, intending to study dentistry, with the view of laboring among the Spanish-speaking people of South America, and supporting himself by this profession as a brother has done

for years. By the advice of brother and friends he determined to study theology, and go as a missionary in connection with us. The indefatigable energy and devotion of this brother give us reason to hope for good things. Fearless of consequences, he has chosen the head-quarters of Mexico as the place where he should unfurl the banner of his Master, and claim the capital, in the name of Christ, its rightful Lord and Sovereign.

We have just learned that Miss Rankin has completed the purchase of a seminary building on most advantageous terms.

SOUTH AMERICA.

The calls from this continent have been loud and imperative. Our old and faithful laborers, Messrs. Trumbull and Gilbert, have not ceased to plead for the twenty millions of Spanish-speaking people so near our doors. The Society has felt that it must go up and occupy the land. It acknowledges the claim of Europe, and would gladly spend there ten times the amount it has been able to do this year, yet we owe to our own continent a debt we must pay. To this end we have sent out and back this year four laborers. Two young men, of high talent and education, have been commissioned to Chili, Revs. Messrs. Merwin and Sayre. Two others have returned to their fields of labor, Rev. Mr. McKim to Lima, and Rev. L. Montsalvatge to Carthagena. From all these the accounts are encouraging. There is a singular feature in the work of the Society to which we beg to call attention—It is this: Our missionaries scarcely ever speak of discouragement except in one particular, and that, the want of money and books to do one-half the labor they could perform if these were at their command. In Italy, Mexico and South America, God has raised up a native agency that stands ready to work if it can only have enough to feed and clothe itself. In this respect the field differs widely from heathen ground—there a foreign force must labor for years before natives can be trained and educated for aggressive work.

REV. DR. TRUMBULL.—This veteran in the service, almost the father of South American Missions, has spent a large part of the year in the United States, endeavoring to stir up the churches and lead them to active co-operation in giving the Gospel to the Spanish-speaking people of South America. He has just left for Europe to accomplish, if possible, the same object.

SANTIAGO DE CHILI.

The Rev. Mr. Gilbert has continued his English service during the year. His audience have, at their own expense, put their chapel in thorough repair at a cost of nearly \$1,000, and made their pastor a freewill offering of \$400.

A Bible class for the Spanish-speaking youths has been regularly conducted. This work has so grown on Mr. Gilbert's hands that, in his last letter, he informs the Society of his purpose to devote himself wholly to Spanish labor. We are told that he now uses the language with fluency.

REV. MR. MCKIM.—After a short visit home, this brother has returned commissioned to devote himself to the native work. For this he is well qualified, as he speaks the language of the country with readiness.

VALPARAISO.

REV. MESSRS. MERWIN and SAYRE.—These brethren are hard at work learning the language. During Dr. Trumbull's absence they take turns in supplying his pulpit. But not content to do English work alone, they have, with the assistance of some devoted members of Dr. Trumbull's church, gathered a number of Spanish children into a Sabbath-school, and are breaking their tongues into the language by teaching the little ones. A Missionary Society has just been organized in connection with the church, which promises to do a good work.

We ask for these brethren the prayers of all lovers of missions. The Valparaiso Bible Society has just held its Anniversary. More than a thousand Bibles have been sold during the year, half of them in Spanish.

Our brethren are making their influence felt. Their efforts have been noticed in the papers, and the Archbishop of Santiago has lifted his voice to warn his people against them. His attack on our missionaries may be found in the "Christian World," May number, page 153.

UNITED STATES OF COLUMBIA.—CARTHAGENA.

Rev. Mr. Monsalvatge reports as follows :—"The congregation and Sabbath-school are increasing and gaining approbation. The singing, as well as the new plan of classes and method, are liked very much by the youth of Carthagena. Every Sabbath we have a number of new scholars. Even in the street, the ladies and gentlemen stand and admire our school. We are in great need of a melodeon.

"I have a special meeting for the teachers, for without this they could not know how to prepare answers to the questions in the book. I give every Sabbath to all who attend, tracts ; to some a little book or a New Testament. By this plan the school is always filled, and it resembles those which followed Jesus, some because they never heard men speak as He did, and others for the loaves and fishes.

"Every mail that arrives from the interior brings letters asking for tracts and books. I have sent one hundred to four villages, but I cannot satisfy all, for I have not enough to spare. Please send a large number of tracts and unbound pamphlets, as there is a heavy duty on bound books."

Mr. Monsalvatge has a valuable assistant, both in his day and Sabbath-school in Mr. Yances. During Mr. M.'s visit to the United States, this young man took charge of the mission, and from all we can learn did admirably. He desires much to come to New York and study theology with a view to evangelistic labors among his countrymen. He has not the means, or he would come once.

Mr. Monsalvatge's eldest daughters, who received in this country a thorough English education, are teachers in the Sunday-school. We hope the Society will be able to send another missionary to this important station. The bishops of the States of Columbia, disgusted that they can no longer control matters, have come to the wise conclusion to leave their country. The priests have ceased to exercise any authority over the mind or conscience of the males. The whole land, we believe, might be won for Christ could an army go up and do battle for their Lord.

HOME FIELD.

Our laborers at home number about what they did last year. An earnest appeal was made in the "Christian World" for funds to employ Bible-women in all our large cities. If friends will read carefully the reports of our Bible-women as published from time to time in the Magazine, we think they will say with us : There is no agency so well adapted to reach the families of Roman Catholics in this land. Their influence is quietly exerted, for they go as messengers of love and mercy to the poor, the destitute and the ignorant. We give a brief summary of the labors of one or two, as specimens of the work of all.

Our District Secretaries have continued to labor faithfully through the year. They are able men, and command the confidence of the Churches.— They do all that men can do. Some of them are on fields where but little interest is taken in the cause. But they fail not to sound the trumpet of alarm at the fearful encroachments of Popery in this country. Without exception they report a steady advance in their influence and receipts. Though we have not one-quarter of the money we need to do what might be done, still our receipts will show that the Society has been steadily gaining the confidence of Christians of all denominations. With our new laws and new men and new method of operations, we hope for good things. God, we believe, will bless the voluntary, laborious, time-consuming efforts of the Directors. Surely they are men whom the Church trusts and loves. Why then should not their earnest appeals be richly honored ? They plead with Christians in Jesus' name, "Give us, brethren, your prayers, your hearty co-operation, and your money—and we promise, in the name of our Master, we will see to it that the latter is not wasted or misspent."

BIBLE-WOMEN.—Miss S—— reports : "During the year fifty children have been induced to attend Sabbath-school, and eight persons led to the Saviour. Many have been taught the way of life, and many more comforted by prayer and blessed and benefitted at least for a time. Children found swearing and fighting in the streets have been admonished, and given a card or a tract. When told of the meekness of Jesus, they generally go away peaceably."— Also made fifty visits to the Jail, where the prisoners awaited my coming with impatience, saying, It is not like Sunday unless you come. "Forty-two visits to the city prison—to the hospital forty-two visits. At all these the Bible was read and prayer offered. Many visits to the Children's Home and the Home of the Friendless. In these my soul loves to linger, for these children live in my heart. Eleven visits to the House of Refuge. The children there love me, and are happy to have me with them. Some said, on one occasion, 'It is so long since you came, we prayed God to send you, and now we know he has heard us, for you are here.' They gathered around me, some sitting at my feet, others with their arms around me. About one hundred of the boys have lately been converted, and a large number of the girls. Visited also the Roman C. Hospital and Widow's Home. Found homes for eleven children—employment obtained for thirty-seven persons. This work causes weariness and consumes much time. Kept up a sewing-school, which

was suspended but once on account of high water. About one hundred children attend: average fifty. A missionary meeting has been kept up, which was well attended and the means of interesting many Christians to visit the institutions above-mentioned. 1272 visits were made to families—36,733 pages of tracts distributed, 1000 religious papers, 205 books, 521 Scripture cards, 29 Bibles and 21 Testaments."

Mrs. H—— reports: "Distributed in my several fields of labor 2134 religious papers, 1325 tracts, 12 Bibles, and 36 Testaments. A portion of all these were in German. Papers, both in hospital and families, are preferred to tracts. It has been my privilege to give to many the Observer, Independent, Messenger, Tract Journal, Sunday-School Times, and all the different Sabbath-school papers. In the three schools the little girls have made good progress in the use of the needle. Several of the large girls have learned a trade, and are ready to assist their mothers in providing for the younger ones. I am glad, as most of this knowledge has been learned in these schools. Beside sewing, the children learn verses, hymns, and selected pieces. In many of the families visited, we have read the Bible, sung and prayed, and have reason to believe that God blessed the feeble efforts to the salvation of souls. We have been also the happy almoners of others' bounty, and divers times have caused the widow's heart to sing for joy, and the faces of orphans to light up and glow with happiness. I still love this work, and hope God may spare me to do much more in the vineyard."

Rev. Mr. and Mrs. Sadd have continued their faithful and laborious efforts in behalf of those who would not hear of the religion of Jesus but for them. They report most encouragingly of the many young men and women who aid and stand ready to aid them in their Sabbath and industrial schools.—We give an extract from their yearly statement: "Some time ago we organized a new Mission Sabbath-school in the eastern part of the city. The first Sabbath there were three hundred children, myself and two other men and a few females only, to begin the work. Next Sabbath, it being known what I wanted, thirty-five teachers offered themselves,—some of the best young men and ladies in the city. On the fourth Sabbath there were a number of young gentlemen and ladies ready to work, for whom no classes could be found. About two years ago I found it difficult to obtain teachers enough for our schools—now there are more applications than I can find places for. The Young Men's Christian Association has lately reorganized, and there are between five and six hundred young men who stand ready to work in the Lord's vineyard. Visits for conversation and prayer 600. Suffering females relieved 875. Garments distributed 800. Regular prayer meetings 40.—Visits to jail 58. Preached 84 times; attended 25 funerals; addresses 97. Bible and Testaments given 534; pages of tracts 20,000. Children introduced into five Sabbath-schools 1,150; into two Industrial schools 376."

PUBLICATIONS.

South America has called so loudly for tracts and books, that the Society has felt it duty to print to a certain extent. We have published a *Question Book in the Spanish language*, fitted for both teachers and scholars. Four

numbers in a series of fourteen have been issued in Spanish of a little paper, called *The Sunday-School*. Packages of these books and papers have been sent to our missionaries in Valparaiso, Santiago, Carthagena, Brownsville and Mexico, and to Mr. Goodfellow of the Methodist Missions in Buenos Ayres, and to Mr. Hicks at Panama.

To the Rev. Mr. Riley, born in Chili, the Society is deeply indebted. Much of the matter for the above publications was prepared by him, and under his superintendence. He has also solicited and obtained money for their circulation. In addition to these labors, Mr. Riley has established a regular service for the Spanish-speaking people of New York. The Lord has crowned his noble efforts with abundant success. Nearly three hundred Spaniards, Mexicans and South Americans attend on his ministry every Sabbath afternoon. The Romanists have become alarmed and are agitating the question of a service in Spanish. The Tract Society have been putting forth strenuous exertions to raise \$25,000 for a Spanish religious literature, and we are glad to learn that they are making good progress. We thank them for the aid rendered us in the publication of the paper and Question book. To the Bible Society also have we been indebted for liberal donations to all our Missions, and for means to employ Bible colporteurs in Italy, especially during the Austrian war.

The "*Star of the East*" has been regularly published in Athens, by Dr. Kalopothakes, aided by Mr. Sakellarius. A Sunday-school paper has been issued monthly by Mr. Bolognini at Florence, and is the only one of the kind in Italy. Our brethren in Greece have commenced a little child's paper.

The necessity of supplying our missionaries with books and tracts is so imperative, that the Society has appointed a Publication Committee to superintend this now important branch of our work. Mr. Riley, secretary of this committee, has kindly promised to devote as much of his time as possible to the preparation and translation of suitable matter. We earnestly appeal to all who love the souls of the Spanish-speaking people of our Continent to furnish the means so that this work may be carried on successfully, and triumphantly. Any monies sent for the purpose will be strictly devoted to it.

CHRISTIAN WORLD.—Our Magazine has steadily increased its circulation, and we have had abundant evidence of the interest with which it is read. Wherever our Magazine goes there we make friends, and we wish we could send a copy to every clergyman and Sabbath-school teacher in the land. We do not believe they could read the thrilling accounts and earnest appeals of our missionaries and laborers without a hearty response.

As the Editor becomes more and more used to editorial labor, he hopes to make the Magazine increasingly readable and useful.

FRANCE.—PARIS CHAPEL.

The Rev. Dr. Eldridge has been the Chaplain during a greater part of the year. We learn that the attendance is good, and that frequently there is scarcely a vacant seat to be found. We have lately been informed by Dr. Eldridge that \$10,000 have been raised towards wiping out the debt of \$12,000. Our brethren in Paris have done nobly, and we are sure they

will not rest until the remaining debt has also vanished. Dr. Eldridge reports a good degree of religious interest during the Winter and Spring—

CHAPEL AT FLORENCE.

When Mr. Hall left, Dr. Van Nest, who went for the purpose, took charge. Such have been the numbers attending, that the room has proved too small. We learn that the good people are determined to have a new building, and expect to send the Doctor home to solicit funds.

The children of a noble lady of this city have continued to support a colporteur in France, who corresponds regularly with them. We wish many more mothers would interest their little ones in missionary work by putting them in correspondence with evangelists whom they support. Pious mothers could take no more effectual method to train their sons to become useful in their generation.

OTHER SOCIETIES.

The Central Protestant Society, the Evangelical Church at Lyons, the Evangelical Society of France, and Canadian Protestant Missionary Society, have, from time to time, appealed most earnestly for means to help them in their work. We have been obliged to answer that we have not enough to meet the demands of our missionaries. Formerly, our Society conducted its labors through these organizations. Such, however, was the difficulty of showing the Church what was done, that the Directors determined to send out men from this country to establish and superintend missions. This is no reason why we should not help these noble societies. It is only an excuse for inability to donate. Yet with what joy would we respond to these appeals if the Church of the United States would only respond to ours!

Reports from these bodies show them to be mightily instrumental in enlightening and converting the masses around them. They feel it hard to see immense fields ripe for the sickle, and yet be unable, for the want of funds, to gather in the harvest.

SPAIN.—The work that Matamoras commenced, in whose behalf he suffered imprisonment, exile and finally death, is far from being crushed. We have lately received a letter through Mrs. Dr. B——, of this city, appealing to American Christians for aid. A few extracts will not, we think, be amiss. "Matamoras established a printing press and published, secretly, an edition of the New Testament in Spanish in Malaga. He animated the infant church of Malaga, and collected small congregations in other cities. Under his direction a course of Biblical instruction was given to a select number of Spanish evangelists and colporteurs. He established a boarding school for young Spanish girls, as well as a Theological training school."

In order to carry on the work thus commenced, the Christians of Spain look to the United States.

PORTUGAL.—Our friends will remember that in 1859 the Board sent Mr. Albert White to the Azores as a colporteur. He continued there nearly two years. He found the way much hedged, still he worked on and distributed, secretly, books and tracts. We now have a strong appeal from these islands, and learn that there is a Protestant congregation in the

, as well as one at Lisbon, composed of sixty persons. These are
l to meet secretly. They ask help for a boys' school, and two colpor-
offering to furnish room and furniture, if any will give the means to
the colporteurs and teachers who are ready to go to work.
ringing our Report to an end, may we not ask for a more hearty, liber-
erous co-operation? Give us, Christian friends, your earnest, importu-
rayers. If you will pray for a blessing on the labors of this Society,
ow you will work for it, yes, and give abundantly. There is not on
e of the earth to-day so promising a field, so rich a soil, so sure a
st. We call on business men to examine and see for themselves, ask
Christian traveler who returns from Europe or South America, consult
daily journals, and even these will amply corroborate the statement.
ve, as a Society, many warm friends—we thank them for all their in-

We know this, however, that if every friend we have would deter-
in the name of his Master, that he will this year interest others, we
not lack for means. Brethren, we must make this Society a power in
rth, whose influence shall be felt for good in every Roman Catholic
y. God's chariot wheels have opened a Broadway. Shall we not then
and possess, and give to Him all the glory?

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Julius A. Palmer, Esq., <i>Boston, Mass.</i>
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Rev. R. R. Booth, D.D., " "
Charles Taylor, Esq., " "
Wm. T. Booth, Esq., " "

CONSTITUTION AND BY-LAWS.

ARTICLE I.—The Corporate name of this Association shall be THE AMERICAN AND FOREIGN CHRISTIAN UNION.

ARTICLE II.—The object of said Corporation shall be by Missions, Colportage, the Press, and other appropriate agencies to diffuse and promote the principles of Religious Liberty, and a pure and Evangelical Christianity, both at home and abroad, where a corrupted Christianity exists.

ARTICLE III.—The place of business, and principal office of said Corporation, is in the City of New York.

ARTICLE IV.—The management and control of the business affairs of said Corporation, are vested in a Board of Directors consisting of Forty persons.

BY-LAWS:

ARTICLE I.—The Officers of this Society shall be a President, Vice-Presidents, Corresponding Secretaries, a Recording Secretary, a Treasurer, and a Board of Forty Directors, who shall be chosen annually, as hereinafter described; and in default of an election, the Directors already chosen shall hold their offices till their successors are elected.

ARTICLE II.—Any person may become a member of this Society by contributing annually to its funds. Thirty dollars, paid at one time, shall constitute a Member for Life; and one hundred dollars, paid at one time, shall constitute a Director for Life; and any person on the payment of a sum which, in addition to any previous contributions to the funds, shall amount to one hundred dollars, shall be a Director for Life.

All Life Members and Life Directors of the American Protestant Society, the Foreign Evangelical Society, and the Christian Alliance, shall be Life Members and Life Directors of this Society. Life Directors shall have the privilege of meeting with the Board of Directors, and of participating in their deliberations and discussions.

ARTICLE III.—The Board of Directors, one-half at least of whom shall be laymen, and twenty-four at least of whom shall reside in the city of New York and its vicinity, shall be chosen from the several evangelical denominations of Protestant Christians, but no more than one-third part from any one denomination. The Board shall be divided into four classes of ten persons each, one of which classes shall go out of office at the end of each year, but shall be re-eligible. The President, Secretaries and Treasurer, shall be, ex-officio, members of the Board.

ARTICLE IV.—The Board of Directors shall have the control and management of the affairs, funds and property of the Society, and the direction of its concerns; shall meet at least once a month; and seven members shall constitute a quorum for the transaction of business, at any meeting regularly convened. The Board shall form their own rules for the transaction of business, take such security of the Treasurer as shall be deemed proper, fill all vacancies that may occur in their body during the year next following their election, and also all vacancies that may occur among the officers till the next annual meeting; appoint such committees as the interests of the Society may require, and employ such means for the accomplishment of its object as occasions and exigencies may demand; keep regular minutes of their proceedings, and make an annual report of the same to the Society. The Board shall meet within fifteen days after the Annual Meeting of the Society, for the appointment of officers of the Society and Committees, and the transaction of whatever other business may come before them; and subsequently every month, or on their own adjournment.

ARTICLE V.—The Board of Directors may admit, as an Auxiliary, any Society or

Association organized to labor in the same field, according to the principles and upon the plan proposed by the Society, which shall agree to pay its surplus funds into the treasury of the Society, which shall send to the Corresponding Secretary a copy of its Constitution and Annual Reports, giving the names of its missionaries and fields of their operation. And every auxiliary which shall pay the whole of its funds to the Society shall be entitled to a missionary or missionaries to labor in such fields as it may designate, at least to the amount of its contributions, provided such designation be made at the time of payment. The officers of all auxiliary Societies or Associations shall be, *ex-officio*, Directors; and the annual contributors to their funds shall be members of the Society.

ARTICLE VI.—The Annual Meeting of the Society shall be held each year during the month of May, in the city of New York, or at such time and place as the Board of Directors shall designate; at which time the Directors shall be chosen, the Treasurer's account presented, and the proceedings of the foregoing year reported.

ARTICLE VII.—No alteration shall be made in these By-Laws, except by the Society at an Annual Meeting, on the recommendation of the Board of Directors, and by a vote of two-thirds of the members present.

GENERAL PRINCIPLES.

THE AMERICAN AND FOREIGN CHRISTIAN UNION has taken the place and assumed the responsibilities of the Societies known as "The Christian Alliance," "The Foreign Evangelical," and the "American Protestant" Societies. In conducting its affairs, the following principles are faithfully preserved, namely:

1. All donations made specifically for the work in the Home or Foreign Field are faithfully expended in that field, in strict accordance with the wishes of the donors.
2. In the employment of laborers at home and abroad, sincere piety, proper talent, and the possession of other qualifications necessary for the place and the work contemplated, determine the choice of the Board, irrespective of the ecclesiastical connections of the candidate.
3. In its operations abroad, the Society acts, wherever it is practicable, through the organizations, societies, boards, and committees on the ground.
4. In publishing Books, Tracts, etc., the Society neither publishes, nor circulates, nor aids in publishing or circulating, anything that is of a sectarian character.
5. When it becomes necessary for the Society's Missionaries to organize churches, whether at home or abroad, those churches are at liberty, when fully established in the faith of the Gospel, to connect themselves with such evangelical denominations as they may prefer.
6. In prosecuting its great work, THE AMERICAN AND FOREIGN CHRISTIAN UNION cheerfully extends its aid to the several branches of the Church of Christ which are found within the sphere of its labors.

IMPORTANT FACTS.

1. "The Society presents to the observation of the world a practical union of Evangelical Christians, of different denominations, harmoniously engaged in the defense and propagation of the Gospel.
2. "The Society occupies a field of great extent and importance, to whose culture no other Society is exclusively devoted.
3. "The Society seeks the salvation of people whose numbers are immense, and whose religious condition is extremely unhappy.
4. "The Society is fitted for the work for which it was designed.
5. "From the nature of the case, the hope of comparatively early and valuable return to the cause of evangelical religion is warranted for all the outlay on the part of the Society.
6. "Past experience has demonstrated that other agencies patronized by the Christian community were not fully adequate to the work which needed to be done."

Dr.

To balance from 1866.....	2,605 67
To amount received for Subscriptions to Magazine, and for Publications sold.....	1,867 12
To amount received by Legacies.....	4,517 45
To amount received from Rents.....	808 33
To amount received from Church Collections, Dona- tions, etc.....	92,006 11
To amount received by Loan in anticipation of Sub- scriptions made for Seminary at Monterey, not yet collected.....	9,000 00
	\$110,804 68

By amount paid for Paper—Printing the Christian World, and for Books and Tracts gratuitously distributed,	4,595 66 }
" " " for Salaries of Secretaries.....	6,512 45 }
By amount paid for Traveling Expenses for Secretaries and District Secretaries, for Clerk- hire, light, fuel, postages, and inci- dentals.....	3,805 95
" " disbursed for Home and Foreign Missions, " " " paid on House Account.....	80,829 93
" " " paid for Seminary building at Monterey, Mexico.....	1,100 35
By Balance.....	10 85 4 37
	3,105 97

\$110,804 68	
	\$110,804 68

of the Treasurer of Three Thousand,
JOHN ENDICOTT,
HIRAM B. LITTELL,

BOOK NOTICES.

CYCLOPEDIA OF BIBLICAL, THEOLOGICAL AND ECCLESIASTICAL LITERATURE. By Rev. John M'Clintock, D.D., and James Strong, S.T.D. Harper & Brothers, Franklin Square, New-York.

We have just received the prospectus of this work, which bids fair to be one of the greatest undertakings in the theological world. The work is to comprise six volumes royal octavo, of about 1,000 pages each, copiously illustrated. It will be a library in itself, and combine all the excellencies of other works of its kind without their mistakes, and deficiencies. Every proper name in the Bible is given. Each person or place accurately distinguished. Every plant, mineral, animal and implement inserted. Manuscripts and versions described, etc. In Theology, are given Doctrines of Christianity, Creeds, Heresies and non-Christian Religions, etc.

In Church History, Rise and Progress of the Christian Church, History of Christianity, Councils, Monastic Orders, etc.

In Biography, Life of Popes, Cardinals, Bishops, Reformers, Saints, Martyrs, Eminent Preachers, etc. But if we go on to state in full even a synopsis, we should require much more space than we have. Every one who knows Dr. M'Clintock's indomitable perseverance, industry and erudition, will need no farther notice or recommendation from us.

HISTORY OF THE CHRISTIAN CHURCH. Philip Schaff, D.D. C. Scribner & Co., 654 Broadway, New York.

We have received the 2nd and 3d volumes of this scholarly work, and thank the Author and Publishers for their perusal. Macaulay made history not only readable, but infatuating. What he has done in Profane, Dr. Schaff has done in Ecclesiastical History. One who takes the book in hand finds midnight upon him before he is aware that the hours have flown. To make a dry subject full of mellow ripeness, is the work of a master writer. Those who have read Mosheim and Neander cannot forget the weariness and the headache. Those who will read Dr. Schaff, will experience something akin

to buoyancy and elasticity. No minister should fail to put these volumes in his library.

CHRISTOCRACY, OR ESSAYS ON THE COMING AND KINGDOM OF CHRIST. By I. T. Demarest and W. R. Gordon. A. Lloyd, 115 Nassau Street, New York.

Doctors Gordon and Demarest have given to the public a work which we think many who differ from them will read, though they do not accept. They seem to deal fairly with their opponents. They do not shirk their questions or objections, and if the premises they lay down are correct, their conclusions seem fair. This subject is one that we cannot bear to see merely scoffed at. We would much prefer to see some able writer answer them in detail taking up each point and meeting it squarely. We do not say, of course, that what we cannot answer no one can. We should, therefore, like to see it done. The book will do no one harm neither do we think it will make any love to their Saviour less. All may read, mark, learn and inwardly digest without mental dyspepsia.

THE BERRY PICKERS OF WISCONSIN. Philadelphia, Presbyterian Publication Committee New York, A. D. F. Randolph.

This is the story of two children whose father was spending his years in dissipation among the gold diggers of California, and whose mother had become half crazed by trouble. The efforts of this brother and sister towards gaining an education, the success of those efforts, and the influence of religion in improving their characters, are so narrated that the perusal must profit the youthful readers of the book.

THE STORY OF MARTIN LUTHER. Edited by Miss Whately. Philadelphia, Presbyterian Publication Committee. New York, A. D. F. Randolph.

This book will fill a hitherto vacant niche in many a young person's library. Compiled by one skilled in the work of Christian education and edited by the gifted and devoted daughter of Dr. Whately, it bespeaks in advance a favorable consideration, which we think will be confirmed by its perusal.

CORRECTION.—In our last number, Mr. Gilbert of Santiago, is made to appear a proud man who is now going to devote himself humbly to the Spanish work. We wrote it *wholly*, not *humbly*. On page 180, 27th line read *drachma*, not *tracts*.

Receipts

IN BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF APRIL, 1867, TO THE 1ST OF MAY, 1867.

MAINE.

Norridgewock. Benj. Tappan,.....10 00
Brunswick. Rev. J. S. Sewall,.....75

VERMONT.

St. Johnsbury. North Cong. Church,.....49 00
East Hardwick. U. & A. S.,.....1 00
St. Albans. Charles Weyman,.....1 50

MASSACHUSETTS.

Ashfield. A friend for Bible Women.....5
Westhampton. Cong. Ch. by Joel Cook,.....6
Lawrence. Lawrence St. Church, by Jos. L. Partridge, Tr.,.....86
East Hampton. Payson Cong. Ch., by S. Warner, Tr.,.....142

Boston. Park St. Cong. Ch. add.....	15 30
" Mrs. Ames.....	10 08
" Essex St. Ch. and Cong., in part.....	400 00
" Old South Church and Soc. in part.....	291 00
Cambridge. Shepard Ch. and Cong., add.....	50 00
Sa. Boston. Phillips Church and Cong. of which \$20, to complete L M.....	220 67
Arlington. 1st Church and Society.....	36 00
Essex. Cong. Church and Society.....	37 52
W. Roxbury. Mr. Millett.....	3 00
Pittsfield. 1st Church and Cong.....	67 00
Dorchester. Of which \$30 for L. M. of Wm. Wales, and \$30 for L. M. of Thos. D. Quincy.....	242 80
Rhoboth. Cong. Ch. by E. A. Brown, Tr.....	20 00
Norton. Orthodox Ch. and Soc'y A. A. Lincoln, L. M.....	21 20
" Mrs. E. B. Wheaton makes Rev. Henry C. Fry a L. M.....	30 00
" Teachers and pupils of Wheaton Female Seminary to make Ann E. Carter a L M.....	31 25
Framingham. Dea. E. Laton for Christ'n Literature for Spanish American Republic.....	5 00
Stockbridge. Cong. Soc'y by D. R. Wil- liams.....	48 80
Danvers Centre. Polly Putnam.....	1 00
Newburyport. Mrs. H. Sanborn.....	5 00
Royalston. E. B. Ripley.....	5 00

RHODE ISLAND.

East Providence. James Bicknell.....	2 00
Providence. Richmond St. Ch. and Cong.....	22 55
" Geo. H. Corlies, \$30; John Carter Brown \$25.....	55 00

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Winchester Centre. Fred'k Marsh.....	3 00
Fairfield. 1st Ecclesiastical Soc'y by H. T. Curtiss.....	60 00
Stratford. Col. G. Loomis, U. S. A.....	5 00
North Haven. Cong. Ch. makes Rev. W. T. Reynolds a L M.....	40 00
Sprague. Cong. Ch. makes Rev. John S. Whitman a L M.....	32 53
Brantford. Cong. Ch., Dea. Wm. Linsley and Sam'l Beach L Ms.....	54 21
Berlin. 2nd Cong. Ch., to make Dea. A. North a L M.....	50 37
Hartford. Park Church, add.....	1 00
Manchester. 1st Cong. Ch., Rev. L. M. Dorman L M.....	46 06
" 2nd Cong. Ch., Rev. Henry Loomis, Jr. I. M.....	25 42
East Woodstock. Cong. Ch. and Soc'y.....	16 05

NEW YORK.

Auburn. Miss C. Willard, to constitute Miss Anna Leonard and Miss Ann E. Jenkins L Ms.....	60 00
Avon. O. Comstock.....	25 00
Irrington. H. F. Finney.....	100 00
Skeneateles. Almira Town.....	5 00
Jordon. George Barnes.....	17 00
Albany. 1st Cong. Ch. by Wm. Gould, Tr.....	63 01
N. Y. City. 1st Free Will Bapt. Ch. in part for L M of Rev. J. P. Nutting.....	18 15
" U. Pres. Church, 44th St. for Mr. Moorehead's field, and to make Rev. G. Campbell a L M.....	35 00
" Mary Jane and Wm. John Campbell 25c. each.....	50
" Madison Av. & 62d st M. E. Ch. to make Rev. W. H. Evans a L M.....	30 00
" Jas. A. Raynor in full for L M.....	10 00
Brooklyn. York St. M. E. Ch in part of L M for Rev. Stephen Rush- more.....	26 65
N. Y. City. Tabernacle Bapt. Ch. to con- stitute Rev. J. R. Hen- drick, D.D. a L M.....	43 00
" Mr. Sheldon, for schools, 3 doz. books at \$6 per doz.....	

N. Y. City. W. S. Gilman \$50, T. H. Bar- tholomew \$50, T. A. Brouwer in part \$15, J. P. Crosby \$50, A. Friend to make John N. Freeman a L M \$30, Wm. Paton to make him- a L D \$100.....	295 00
Catskill. Mrs. E. B. Day.....	9 00
Ithaca. Rev. Wm. Wisner, D.D.....	6 00
N. Y. City. T. S. Yeung, Esq., for Miss M. Rankin, for School Building.....	100 00
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Baptist Church.....	1 12
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" Bapt. and Presb. Sunday-sch'l's.....	4 26
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" Mrs. M. A. Hutchison.....	5 00
Newark. Daniel Price, makes himself a L D.....	100 00
" 3 Indue'l Sch'l's by Miss S. P. Gill for Mrs. Constantine, Athens, Greece.....	20 00
" Infant department of Sab. sch'l of So. Park Ch. to make Mrs. Emma Bond and Miss Mary P. Connet L Ms.....	60 00
" So Park Church Sab'th-sch'l to make Rev. James P. Wilson, D.D., and Mrs. A. R. Wilson L Ms.....	60 00
" 1st Pres. Sab'th-sch'l to consti- tute S. H. Pennington, M. D., a L M.....	40 00
Paterson. A Friend.....	3 00
Orange. Mrs. Susan H. Fowler.....	5 00
Jersey City. Judge Randolph in part for a L M.....	10 00

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" North Pres. Sab'th-sch'l by G. N. Loomis.....	20 00
" Spring Garden Pres. Ch. Monthly Concert.....	19 00
" Cash.....	2 00
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" Messrs. Lindley & Stout \$5 ea.....	10 00
McKeesport. Towards a L D for Rev. R. F. Wilson.....	75 85
" U. Pres. Ch. for Mr. Moore- head's field.....	10 55
Elizabeth. Union Meeting.....	12 00
Bradock's Field. United Pres. Ch. for Mr. Moorehead's field.....	24 78
Turtle Creek. United Pres. Ch. for Mr. Moorehead's field and to- wards L D for Rev. D. H. Pollock.....	88 10
Bethel. U. Pres. Ch. for Mr. Moorehead's field and towards L D for Mr. Wallace.....	48 00
Philadelphia. 4th Reformed Church.....	11 50
Pittsburgh. 4th U. Pres. Ch. for Mr. Moorehead's field.....	23 00

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Pope \$10 ea., Messrs. Gra-
ham, Atwood, Dix, Hibbett
& Son, Davis \$5 ea., W. Ran-
ney \$3, Bredenthal, Johnson
\$2 ea., and Dr. Flitz \$1.....53 00

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for Rev. G. W. Qureae, DD.....20 25

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Chardon. Cong'l Church.....3 00
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Italian youth.....65 00
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for Italian S. S. Library.....20 00
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Newark. Prot. Epis. Church.....10 00
Glendale. C. A. B. Kemper.....5 00
Lebanon. G. W. Frost.....5 00
Dayton. 1st Eng. Luth. Ch., A. Gebhart
\$20, Mrs. J. Beaver \$5.....25 00
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J. Emory \$1, Mr. Harden
50c., Mrs. J. Farwick 25c.,
Two friends 10c. ea., A. S.
\$3, S. S. girls 60c.....5 46
" For poor of Mission, J. Emory
\$2; A. Friend, 5 yards of
muslin; Western Tract Soc.
150 papers and 2 Bibles.....2 00
" C. G. Rogers, 14th instalment
for city missionary.....33 33
" John Webb, Jr., L M in full;
H. F. West, to make Mrs.
E. G. West a L M \$30 ea.;
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T H E

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JOHN XVIII. 36—"Jesus answered, my kingdom is not of this world."

By REV. JOHN DOWLING, D.D.

WE are convened here this evening for the purpose of initiating the Eighteenth Anniversary of the American and Foreign Christian Union, a Society, the special object of whose labors is the enlightenment and the salvation of the people in our own land, and in all foreign lands, who are living amidst the bondage and the gloom of Papal darkness and delusion.

With the operations of this Society I have been familiar from its origin, and also with the history and labors of the three kindred societies, by the union of which it was formed under its present designation in 1849; namely, the American Protestant Society, the Foreign Evangelical Society, and the Christian Alliance.

I believe this Society to be truly evangelical in its labors, and truly catholic and kind in its character, and eminently entitled to the name it bears as a CHRISTIAN UNION of evangelical Protestant Christians of every name, banded together for the purpose, by means of Missions, Colportage, the Press, Sabbath-schools, and other appropriate agencies, "to diffuse and promote the principles of religious liberty, and a pure and evangelical Christianity, both at home and abroad, wherever a corrupted Christianity exists." Its faithful, devoted and godly missionaries and colporteurs, many of them converted Romanists themselves, going forth with the love of Christ in their hearts, the book of Christ in their hands, and the Gospel of Christ on their lips, can each adopt the language of the apostle Paul—"So much as in me is, I am ready to preach the Gospel to you that are at Rome also. For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth." Rom. xv. 16. Yes, to use the words of Paul in a somewhat wider application, we are ready, as a Society, to preach the Gospel "to you that are at Rome also," whether literally by local abode, dwellers in Rome itself, or in the classic land of which it was for

ages the capital ; or figuratively, by ecclesiastical relation, "to you that at Rome also," dwellers in any or in every land, who are subjects of earthly kingdom, of which the sovereign and the head is the triple cro pontiff of Rome.

The wish that Paul expressed was gratified a few years later, when he was taken to Rome as a prisoner for Jesus, and when he "dwelt two years in his own hired house, preaching the kingdom of God and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." Acts xxviii. 30, 31. I will venture to say that if he were to arise from the dead, in our own day, and attempt in the same city to preach the same doctrine, he would not fare so well ; for if he were not delivered over to the tender mercies of the Roman Inquisition, he would at least, be banished beyond the walls. For, in preaching the things concerning "the kingdom of God," he would unquestionably remind his hearers of the memorable saying of the Lord Jesus Christ—"My kingdom is not of this world," and tell them that that kingdom is a spiritual kingdom, and not a temporal kingdom, such as that which is ruled over by the Pope. He might even go farther than that ; and when some Romish Cardinal might tell him what Bishop Hughes told the people of New York a few years ago,—only that the Pope is an earthly sovereign, and that all Catholics everywhere are his *subjects*, but also, that "there is no sovereign on earth counts so many subjects as he ;" the great apostle might even dare to tell "his eminence" that if so, then the Pope is no true bishop, and that his so called "church" is an apostasy from the faith and no true church ; and that Christ has "one is your Master, even Christ, and all ye are brethren."

Now, although we believe that if Paul, himself, were to arise from the dead and preach his old doctrine in the nineteenth century in Rome, either Pius IX, or Cardinal Antonelli would kick him out of the city, as they have recently treated some of Paul's friends and followers who preached the same truths ; yet we maintain, and hold ourselves prepared to prove the truth of the Pauline doctrine, that Christ's kingdom is not of this world, and that the gigantic organization over which the Pope reigns and rules, is no church of Christ, and has nothing in common with the spiritual kingdom of Christ, simply *because it is* one of the temporal kingdoms of this world. The kingdom of Christ differs, *in toto*, from earthly kingdoms. That is a spiritual kingdom. These are temporal and carnal. The former is a heavenly kingdom, and shall never be destroyed. The latter are mere earthly kingdoms and shall all soon pass away. These kingdoms differ in many essential and important respects.

1. In the *motives and designs of their founders*. The founder of one is the Lord Jesus Christ. He was prompted simply by pure and disinterested benevolence, pity for a lost and guilty race, the joy of saving souls. "For the Father that was set before Him, He endured the Cross, despising the shame, and is now set down at the right hand of the throne of God." The founders of earthly kingdoms are generally actuated—and to this the founders of the Papal kingdom are no exception—by personal ambition, or avarice, or pride, or lust of power and dominion.

2. These kingdoms differ also in the *means of their establishment and extension*. Christ's kingdom is spiritual, and knows only of spiritual weapons. The weapons of our warfare, said the apostle, "are not carnal, but mighty through God." The simple preaching of Christ crucified; the circulation of the Sacred Scriptures, and the searching of them by the people, because they testify of Jesus; prayers for a blessing on these simple means; Paul planting, Apollos watering, and God giving the increase. These are the spiritual and effectual means of the establishment and extension of Christ's spiritual kingdom on earth. The kingdoms of this world, on the other hand, are established by carnal weapons, by swords and spears, and munitions of war; by armies of soldiers such as the papal troops, which were let loose against the weak and suffering disciples of Jesus and members of His spiritual kingdom in the valleys of the Waldenses, when, in the words of Milton, "the bloody Piedmontese rolled mother with infant down the rocks;"—and by Inquisitions and tortures, and racks, and faggots, and flames, such as have ever been employed by the Propagandists of the Papal kingdom, whenever and wherever they had the power to use them. But let it ever be borne in mind, that never has a true subject been won to Christ's spiritual kingdom by these carnal weapons. Many have, doubtless, been won to Popery by the fear of torture and death; but persecution has never won a soul to Christ. That is a spiritual work and requires a spiritual agency. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

3. The kingdom of Christ and the kingdoms of this world differ, also, in the *character and qualifications of their subjects*.

The subjects of the Papal kingdom and of other kingdoms of this world, become so by virtue of their natural birth. Not so with the members of Christ's spiritual kingdom. They become so only in virtue of their spiritual birth. "Marvel not," said the great Head of this spiritual kingdom to Nicodemus—"marvel not that I said unto thee, ye must be born again. That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit."

4. These kingdoms differ, also, in the *laws by which they are governed*. In Christ's kingdom, all laws emanating from himself, who is "Head over all things to His church," and all found in His inspired word, which contains the complete code of the laws of His kingdom, and is the sole authoritative rule of faith and conduct. I need not pause here to show how widely different from all this are the origin and nature of the laws by which the Papal kingdom, and all other kingdoms of this world are governed.

There are other points of difference between the kingdom of Christ and the kingdoms of this world; but these are enough to suggest to every thoughtful mind, the line of proof by which we might fully establish the fact—if our entire discourse were to be devoted to this demonstration,—that the spiritual kingdom of Christ and the temporal kingdoms of the Popes have nothing in common with each other, and that the so-called Catholic Church of Rome is no Church of Christ.

Allow us, then, to pass from this line of argument, suggested by our text, to the related topic which will chiefly occupy the remainder of this discourse,

viz.—the Papal kingdom not Christ's kingdom, in which will pass before us in review, the origin, and the growth, and the decay, of the temporal power of the Popes.

Much has been said, of late, upon the temporal power of the Popes ; and some have enquired, with all ingenuousness and candor : Are the Popes, as they claim to be, the successors of St. Peter ? Have they all been temporal sovereigns ? Was Peter himself an earthly monarch ? If not, tell us what Pope was the first who claimed an earthly kingdom ? If this claim is a usurpation, when did this usurpation originate ? And who first dared to ally with an earthly kingdom the so-called Church of Him who said "my kingdom is not of this world ?"

These are fair questions. They are worthy of a fair and candid reply. We fear that not all, even of American Protestants, in this age of frothy and ephemeral reading, and we are sure that but few Papists could give an intelligent reply to each and all of these queries. Allow us, then, to furnish whatever information on these topics we may be able to condense into the remainder of an hour's discourse.

I. First with respect to the *origin* of the temporal power. It will be admitted by all that the Pope of Rome, notwithstanding his power, has recently received some terrible shocks, and his dominions have been very much contracted, yet is still, at this hour, a temporal prince. He ranks, and he has for centuries ranked among the most despotic of the crowned sovereigns of Europe. He professes to be the Vicar of Christ ; but Christ when on earth, refused to be made an earthly king, and solemnly declared in the presence of friends and foes—"my kingdom is not of this world." He avows himself the successor of St. Peter, but it is not pretended that Peter ever obtained or desired an earthly sovereignty. Had such an offer been made to that holy man, after the ascension of his Lord, he would have rejected it with abhorrence, he would have called to mind the agonies which Jesus endured in Gethsemane and at Calvary, and shrunk with holy tenderness from the idea of wearing a kingly crown, when his blessed Master, in establishing His spiritual kingdom, was content to be nailed to a rugged cross. Could St. Peter have gazed down the vista of futurity at the dazzling crown which should glitter upon the brows of the unworthy men who, in coming ages, would insult his memory by calling themselves his successors, he would have turned away with a bleeding heart, and with weeping eyes and exclaimed, "Give me the Cross of bitter agony with my loving Saviour, rather than the crown of earthly dominion with His betrayers and enemies !" Suffering however intense, in company with Jesus, that holy apostle would have deemed preferable to a crown, however glittering in company with those who crucify the Saviour afresh by their haughty assumptions and their worldly pride ; who thus unite a worldly, political sovereignty with a caricature of Christ's spiritual religion ; and then abuse the name of Christ by applying to the incongruous and hateful mixture, the name of Christianity.

If it is true, then, that the Pope is now a temporal sovereign, and since it is not pretended that either Christ, while on earth, or Peter, or any Christian bishop or pastor, for several centuries after Peter's martyrdom, either wore an *earthly crown*, or claimed or exercised an earthly sovereignty, it becomes an in-

resting inquiry—at what period were these assumptions made? and what were the successive steps by which the Popes rose to the height of temporal dominion which they attained in the dark ages when Popery was in its glory, when they swayed the scepter of dominion over monarchs and emperors, and reigned over the spots of the world?

The spiritual religion of Jesus was never designed for alliance with the vanities and dignities of earth. It was only when the “mystery of iniquity,” as it is called by St. Paul, which finally ripened into the politico-ecclesiastical system of Popery was actually working in the time of Constantine, at the commencement of the fourth century, that this unholy alliance was commenced; and it is only because, in some of the nations of modern Christendom, the reformation from Popery is incomplete, that in those countries this unholy alliance continues. Political union with the state is foreign to the genius of Protestantism, and it will yet ere long be shaken off as an incubus and a curse in every Protestant land; as it has long since been shaken off from the land of Washington, and more recently by thousands of self-sacrificing champions of spiritual Christianity in the lands of Wallace and of Tell.

For many centuries it was almost universally believed, upon the authority of forged documents, promulgated and sanctioned by the Popes themselves, that the emperor Constantine, when he removed the seat of empire from Rome to Constantinople in 328, had bequeathed to the bishops of Rome the perpetual sovereignty of Rome and Italy. The base and clumsy forgery by which this belief was established, is known in history as “the Donation of Constantine,” and appeared first in the eighth century, about the same time as the forgeries styled “the decretals of Isidore,” with which it is sometimes confounded, though entirely distinct. The object of “the decretals” was to establish the *ecclesiastical* supremacy; that of “the donation,” the *temporal* sovereignty of the Popes of Rome.

The genuineness of these famous documents is now, no longer contended for even by Papists, and few will be found willing in the present day to stake their reputation by denying that they are notorious forgeries. Yet it is a noteworthy fact that the fabric erected upon these now universally acknowledged impostures, remains standing after the foundation upon which it rested has crumbled away. In the words of the eloquent historian of the Roman Empire—“The Popes, themselves, have indulged a smile at the credulity of the vulgar, but a false and absolute title still sanctifies their reign; and by the same fortune which has attended the Sybilline oracles, the edifice subsisted after the foundations have been undermined.”

The author of the forgery called “the Donation of Constantine” is unknown. It was first introduced to the world towards the close of the eighth century by an epistle of Pope Hadrian I., who endeavors to excite the liberality of the emperor Charlemagne towards the see of St. Peter by alluding to this pretended donation of a temporal principality to the Popes of Rome, the great emperor Constantine, more than four centuries before.

The following is an extract from this spurious “Donation of Constantine,” which it is pretended that Constantine made Sylvester, bishop of Rome, a *temporal sovereign* in the year 328, when he transferred the seat of empire

from Rome to the city of Byzantium, or Constantinople : " We give to Sylvester and to his successors, our palace of Lateran, our crown, our mitre, our diadem, and all our imperial vestments. We resign to him the imperial dignity. * * * We give as a free gift to the holy Pontiff, the city of Rome and all the western cities of Italy, etc. To make room for him, we abdicate our sovereignty over all these provinces ; and we withdraw from Rome, transferring the seat of our empire to Byzantium, since it is not just that a territorial emperor shall retain any power where God hath placed the head of religion." Such was the flagrant imposture by which the usurped power of the sovereigns of the papal kingdom was confirmed at the time of its establishment, somewhat over a thousand years ago.

Notwithstanding this absurd legend, it is capable of historical proof, that the bishops of Rome for four centuries after the death of Constantine, so far from claiming the temporal sovereignty of Rome, quietly submitted to the jurisdiction of the emperors and the civil authorities. About the year 727, one of the most famous of these bishops of Rome, uses the following language, utterly repudiating all claim to temporal power or earthly sovereignty. " A pontiff," says Gregory II, " has not the right to decree crowns ; his eyes should not penetrate the palaces of kings ; it does not belong to him to meddle with political affairs any more than it does to a prince to teach religious doctrine." Such were the views of Pope Gregory in 727 ; we shall soon see how different this doctrine from that maintained by his namesake, Gregory VII, three centuries later.

The true date of the origin of the Papal sovereignty was about the middle of the eighth century. Its immediate occurrence was as follows—Pepin the celebrated mayor of the king of France, wishing to dethrone the feeble king Childeric, and to obtain in name, as he already possessed in fact, the sovereign power of the kingdom, proposed to Pope Zachary in 751 a celebrated case of conscience, in order to sanction by the authority of the Pope, his contemplated usurpation. The question was " who best deserved the name of king, he who possessed the *title without the power*, or he who had the *power without the title*." The cunning priest Zachary, who could not afford to lose so favorable an opportunity of securing the favor of the powerful Pepin, gave just such an answer as the usurper expected. Childeric was dethroned, Pepin became king, and was solemnly crowned and anointed in the name of Zachary, by Boniface, the legate to the Pope.

Such services were too valuable to be accepted without a befitting reward. Aistulphus, the king of the Lombards, had long been the scourge of Rome and the Popes. He had seized upon the exarchate of Ravenna, and laughed to scorn the admonitions of the Pope to restore it to its lawful sovereign, the emperor.

A promise was exacted from king Pepin that he would visit Italy, and wrest the exarchate from the hands of the Lombard conqueror, not for the purpose of restoring it to its rightful sovereign, the emperor ; but to bestow it as a temporal sovereignty, upon the successors of St. Peter. Pepin kept his promise. Aistulphus was subdued. The province he had robbed from the emperor was retaken and bestowed upon the see of Rome, in the words

of the treaty, "to be for ever held and possessed, by the most holy Pope Stephen and his successors in the apostolic see of St. Peter." And thus, in the year 756, the mitre of the Popes was united with the crown of the monarch, and the self-styled successors of St. Peter the fisherman, nearly seven hundred years after the death of Peter himself, were raised,—or rather *degraded*—to the station of earthly sovereigns, and the apostate church of Rome, to be one of the kingdoms of this world. The date of the *spiritual* supremacy of the Popes is A. D. 606 ; that of their *temporal* sovereignty is A. D. 756 ; and this latter date in my judgment is the true epoch of the full development of the papal antichrist.

There has been a curious specimen of the *pious frauds* which Papists have always employed, handed down by history in the shape of a pretended letter from St. Peter in heaven addressed to king Pepin, in order to hasten his approach to the relief of the city of Rome. This letter Pope Stephen actually professed to have received from St. Peter in heaven—whether by steamboat, railroad, or telegraph, history does not inform us—beseeching the immediate interposition of Pepin and his army, to succor Rome and the Pope against the incursions of the wicked Lombards. The superscription of this singular production is as follows : "*Simon Peter, a servant and apostle of Jesus Christ*, to the three most excellent kings, Pepin, Charles and Carloman ; to all the holy bishops, abbots, presbyters and monks ; to all the dukes, counts, commanders of the French army, and to the whole people of France : grace unto you and peace be multiplied." The letter then proceeds as follows : "I am the apostle Peter, to whom it was said 'thou art Peter and upon this Rock I will build my church.' All who hearken to me and obey my exhortations may persuade themselves and finally believe that their sins are forgiven them, and that they will be admitted, cleansed from all guilt, into life everlasting. Hearken, therefore, to me, to me Peter the apostle and servant of Jesus Christ ; and since I have preferred you to all the nations of the earth, hasten, I beseech and conjure you, if you are to be cleansed from your sins, and to earn an eternal reward, hasten to the relief of my city, of my church, of the people committed to my care, ready to fall into the hands of the wicked Lombards, their merciless enemies. It has pleased the Almighty that my body should rest in this city ; the body that has suffered for the sake of Christ, such exquisite torments : and can you, my most Christian sons, stand by unconcerned and see it insulted by the most wicked of nations ? Our Lady, the Virgin Mary, mother of God, joins in earnestly entreating, nay, commands you to hasten, to run, to fly to the relief of my favorite people, reduced almost to the last gasp, and calling night and day in that extremity, upon her and upon me." etc., etc.

Such are specimens of the flagrant and blasphemous impostures, by which the wicked men who called themselves the successors of St. Peter, succeeded, at length, in their ambitious designs of wearing an earthly crown, and reigning over an earthly kingdom. Then indeed, in the words of the apostle Paul, foretelling these events, was "that wicked fully revealed, whose coming is after the working of Satan with all power, and signs, and lying wonders * * * that Man of Sin—the son of perdition, who opposeth and exalteth

himself above all that is called God, or that is worshiped : so that he as God sitteth in the temple of God, showing himself that he is God." (2 Thess. chap. ii.)

II. When the temporal sovereignty was once established, its development and *growth* were rapid ; and the lofty assumptions and proud pretensions of these priestly monarchs, increased with every successive occupant of the Papal throne.

The grant which Pepin made to the Pope was enlarged by subsequent donations from himself and his celebrated son and successor, Charlemagne. In 774, the last named prince visited Rome, solemnly confirmed the donation made by his father, ordered a new instrument to be drawn up in which several places were added to the domains granted by Pepin, and then taking the deed in his hand, kissed it with great respect and devotion, and laid it with his own hand upon the tomb of St. Peter. But time would fail to record all the plots and intrigues by which the Popes of Rome succeeded, little by little, in enlarging their temporal dominions, and confirming their temporal power. Instead of an humble minister of Christ like Peter ; the Pope had now become an intriguing worldly politician, chiefly anxious, like most of the sovereigns of that age, for increase of power and for his own personal aggrandizement. The *political*, had already become far more prominent than the *religious* element in the system of Popery. The fleece was cared for, rather than the flock ; and if the popes with their pampered priesthood, could but enjoy their ill gotten power without molestation, the people might be cheerfully left to live uncared for in this world, and to take their chance for the next.

It was not, however, till the reign of the notorious Hildebrand, or Gregory VII, in the eleventh century, that the political designs of the Papacy were fully developed, and the lofty assumptions of the Popes reached the climax of their extravagance. The design of this haughty and ambitious prelate was, unquestionably, to establish an absolute and universal monarchy, of which Rome was to be the capital and the Pope the head, and to which all the kingdoms of the earth were to be subject. Had he lived long enough to accomplish his object, he intended to establish an annual assembly of bishops at Rome, before whom the contests which should arise among emperors and kings should be adjudicated, and the fate of nations should be decided. The principles by which his actions were governed are contained in his celebrated maxims, known by the name of the dictates of Hildebrand. Among these dictates are the following—"That the Pope alone has a right to wear imperial ornaments—That he has the right to depose emperors—That he can absolve subjects from their allegiance to bad princes—That he can be judged by no man—That his sentence no man can annul, but that he may annul the decrees of all ;—and that all princes are bound to kiss his feet, and his only."

The whole career of Hildebrand is a commentary upon these maxims, and a proof that he intended to carry them into effect in a literal sense, and to the utmost possible extent ; and had his success been commensurate with *his wishes*, all the kingdoms of Europe—perhaps all the nations of the earth

—would have been at the present day, subject and tributary to the see of Rome ; and their princes, and presidents, and governors, nothing more than the obedient vassals and slaves of the now imbecile old man, who still calls himself the successor of St. Peter, and the Vicar of Christ upon earth.

How vast must have been the success of this lordly Pontiff, in his aims for political pre-eminence and supremacy, when a powerful emperor, Henry IV of Germany, trembling at his terrible frown, would cross the Alps in the middle of winter to seek his forgiveness ; stand barefoot and fasting for three days before the gate of his palace ; and then, upon his admission to his presence, kneel before him, kiss his foot, and humbly sue for absolution from the sentence of despotism which the imperious Pontiff had pronounced ! What progress must Gregory VII have made in the establishment of his maxims of universal dominion, when after such a scene, he could boast in his letters to the different nations of the earth that it was his “ duty to pull down the pride of kings !”

The principles of Pope Gregory relative to the universal dominion of the Popes were maintained and acted upon by most of his successors, for more than two centuries ; that is from the death of Hildebrand in 1036 to that of Boniface VIII in 1303 ; a period during which it may well be said that the temporal power of the popes had reached its culmination, and they reigned despots of the world. I will mention a few instances in proof of this assertion.

In 1156, Pope Hadrian IV, pretending that “ all *islands* which have received the Christian faith, belong of right to St. Peter, and the most holy Roman church ;” made a gift of Ireland to Henry II king of England, upon condition that he should convert its inhabitants to the Papal faith.

In 1160, kings Henry II of England, and Louis VII of France, together led the horse of Pope Alexander III, at the castle of Toici in France ; and in 1177, the great emperor Frederick Barbarossa, having been solemnly deposed by Alexander, and after waging a long and fruitless contest with the haughty Pontiff, performed the same humiliating ceremonial in St. Mark's Square, Venice.

In relating the former of these strange scenes, in which two powerful monarchs are seen acting the part of equerries to the Pope, Baronius, the Romish historian is at a loss for language to express his delight ;—“ a spectacle,” exclaims the cardinal, “ to God, to angels and to men, and such as had never before been exhibited in the world.”

In 1174, king Henry II performed a pilgrimage to the shrine of Thomas a Becket, at Canterbury, and in order to conciliate the Pope and the priests, presented his naked shoulders to be scourged by monks before the tomb of the saint.

In 1191, Pope Celestine, after crowning the emperor Henry VI, raised his foot and kicked off the crown from the monarch's head, to show that he had the power of depriving him of his crown, as well as conferring it.

In 1211, Pope Innocent III issued a decree of excommunication and deposition against king John of England ; and sent over his insolent legate, Pandulph, who published the sentence against king John, proclaiming with a loud voice

that his subjects were absolved from their oaths of allegiance, that the king was degraded from his royal dignity, and that neither he nor any of his posterity should ever reign in England !

III. But the temporal power of the Popes, with the death of Innocent III in 1216, had passed its culmination, and now began its gradual decay. Many of the sovereigns and kingdoms of Europe awoke, as from a dream, and were astonished at the strength and the weight of the chains which priestly tyranny had forged around them, and soon the overgrown power of the Popes began to wane.

A reply, which king Philip the Fair of France gave to one of the haughty and insolent bulls of Pope Boniface VIII, about the year 1300, affords a curious illustration of this remark. In this bull the king was addressed in the following peremptory terms :—" Boniface, bishop, servant of the servants of God, to Philip, king of the Franks. Fear God and keep his commandments. We desire you to know that you are subject to us in temporal as well as in spiritual affairs ; that the appointment to benefices and prebends belongs not to you that if you have kept benefices vacant, the profits must be reserved for the legal successors ; and if you have bestowed any benefice, we declare the appointment invalid and revoke it, if executed. Those who oppose this judgment shall be deemed heretics."

To this document, after publicly committing it to the flames, king Philip published the following equally laconic and decided reply. " Philip, by the grace of God, king of the French, to Boniface claiming to be Pope, little or no greeting. May it please your sublime stupidity to learn, that we are subject to no person in temporal affairs ; that the bestowing of fiefs and benefices, belong to us by right of our crown ; that the disposal of the revenues of vacant sees is part of our prerogative ; that our decrees, in this respect, are valid, both for the past and for the future ; and that we will support with all our might, those on whom we have bestowed, or shall bestow benefices. Those who oppose this judgment shall be deemed fools or idiots."

The death of Boniface VIII, which took place in 1303, marks an important era in the history of the temporal power. From this time the political power of the Papacy began steadily and rapidly to decline. The might of the Roman Hercules had departed, and though he might still continue to imprison, and to burn, and to torture heretics, yet monarchs and nations no longer trembled at the sight of his club.—Henceforward, we behold him staggering, sometimes under the sturdy blow of some bold reformer, and sometimes against the fierce resistance of some puissant king, and still striving by efforts which may be compared to the convulsive death-throes of an expiring giant, to crush all assailants, and to hold the nations in chains.

Notwithstanding the temporal power of the Popes has been constantly dwindling, from the age of Boniface VIII to that of Pius IX, yet they have never renounced one iota of their claims to rule the nations with a rod of iron. Thus in 1550, Pope Julius III issued a coin, stamped with his own image, and containing this remarkable inscription : "*Gens et regnum, quod mihi non paruerit peribit ;*" that is—the nation and kingdom which will not serve me shall perish. In 1570, Pius V issued a bull of excommunication, and deposition, against

queen Elizabeth of England, in which he claims to be—"Prince over all people and all kingdoms, to pluck up, destroy, scatter, consume, plant and to build ;" and declares the queen "to be deprived of her pretended title to the kingdom, and her subjects forever absolved from their oaths of allegiance and obedience." This bold attempt, however, to interfere with the political affairs of England came too late. The bull had, by this time, lost its horns ; and his loud, but impotent bellowings caused infinite amusement to the descendants of those, who three centuries before had quailed at the stamping of his hoofs.

Even so late as the year 1809, Pope Pius VII attempted to use the rusty weapons of the Gregories and the Innocents, by fulminating against the great Napoleon Bonaparte, a bull of excommunication, but he soon paid for his temerity in a way that he little expected. Bonaparte at once ordered him to be placed under arrest, and he was carried a prisoner to France, where he was held in captivity for five years, till the restoration of the Bourbons to the throne of France in 1814.

The absurd attempts of the present imbecile Pope Pius IX, to borrow the thunders of the Papal despots of the dark ages, by his tyrannical manifestoes and encyclical letters, especially that of December 8th, 1864, and to terrify into submission the patriotic restorer of the Italian nationality, Victor Emanuel, by his bull of excommunication, are too recent to need description. The Pope's bull has proved a mere *brutum fulmen*, and instead of injuring the enlightened ruler who was its intended victim, has recoiled with terrible severity upon his own head. It has been received throughout regenerated Italy, by some with silent neglect and contempt, by others with shouts of laughter and derision, while many have regretted that Victor Emanuel did not literally follow the example of the great Napoleon Bonaparte. Pius IX seems to have forgotten that he lives, not in the eleventh, but in the nineteenth century. The dark ages have passed away. The light of the Bible has dawned upon Italy. The Gospel has been preached even "to them that are at Rome also." The temporal throne of the Pope is tottering to its fall ; and the days of Popery are numbered.

In this hasty review which we have taken of the origin, growth and decay of the kingdom of the Popes, in distinction from the kingdom of Christ, which is not of this world ; we have seen enough to prove that Popery is, and ever has been, in its character a *political*, far more than a *religious* system ; its Popes, despots, rather than apostles, valuing their temporal more highly than their spiritual power, except as in ages of darkness, they could employ the thunders of the latter, to add to the strength of the former ; its prelates, ambassadors of their temporal sovereign the Pope ; not like the apostle Paul, "ambassadors for Christ, beseeching men in Christ's stead to be reconciled to God ;" its priests, soldiers of the Pope, rather than soldiers of Christ ; whose constant aim is to enslave the minds of their vassals, and to chain them, bound and blindfolded, to the car in which they strive to ride to political ascendancy, rather than to improve their morals, to sanctify their hearts, or to save their souls.

It is sometimes alleged by lukewarm Protestants, as an excuse for indifference or inaction in this matter, that Popery has changed in its character. But no, that is impossible. Popery is unchangeable. What history shows that it ever has been, such it must continue to be ; for in the words of Charles Butler, one of

Rome's ablest advocates—"It is most true that Roman Catholics believe the doctrines of their church to be unchangeable ; and that it is a tenet of their creed, that what their faith ever has been, such it was from the beginning, *such it is now, and such it ever will be.*"

Rome has never abated one iota of her claims. Her principles remain the same ; and the assumed infallibility of the church forbids the possibility of a change. To avow that that is wrong which she once deemed to be right—which was enacted by her councils and performed by her Popes—would be an acknowledgment of error, utterly irreconcilable with the claim of an infallible church. It is not, therefore, the want of will, but of power, which forbids the imbecile and contemptible Pontiffs of the nineteenth century, like the Hildebrands or the Innocents of the middle ages, to place rebellious nations under interdict, and to drive heretical or contumacious monarchs from their thrones. We may rest assured that Giant Pope, as Bunyan calls him, looks with no satisfied eye upon the rulers and nations who repudiate his pretensions, and treat his mandates and his bulls against freedom, the Bible, and the press with contempt. There was a day when he would have made them suffer for their temerity. But, alas ! as the glorious Bedford dreamer tells us—"the old Giant has now grown so crazy and stiff in his joints, that he can do little more than sit in his cave's mouth, grinning at pilgrims as they go by, and biting his nails because he cannot come at them."

There is one consoling lesson taught us by the review we have taken of the rise, progress and decay of the temporal power of the Popes. That lesson is this : *Popery flourishes best in the dark, and the nineteenth century is an age of light.* The world has grown wiser since that midnight of the world, when the dogmas of purgatory, indulgences and transubstantiation, were invented, in order to exalt the power and to fill the coffers of the priests. Now, the Bible is circulated, the press is unfettered, and the schoolmaster is abroad ; and it is too late in the day to employ the miserable dogma of transubstantiation, for instance, as it was employed in the dark ages, as an engine of priestly exaltation and rule. In the present age, even a Pope, we think would hardly dare to reiterate the horribly blasphemous language of Pope Urban, when he said "the hands of the Pontiff are raised to an eminence granted to none of the angels, of creating God, the creator of all things." Or if any should dare, in the nineteenth century, to reiterate such heaven-daring profanity, he would excite only contempt for the presumption, and horror for the blasphemy. An age of darkness might endure that a priestly confessor to the queen of Spain should rebuke the opposition of a statesman to his views, by saying—"You should respect the man who every day has your God in his hands, and your queen at his feet," but those ages of darkness are past, to return no more.

Mark these blasphemous absurdities of these lordly Papal priests ; and tell us, is it not true that Popery flourishes best in the dark ? Yes ! and if there is one truth in history more prominent than all others, it is this—a truth, written in burning characters upon the dark background of the world's midnight, evident as the lines of forked lightning upon a dark and cloudy sky :—Ignorance and darkness are the native elements of Popery. Its most flourishing days were in *the midnight of the world.* The greatest blow that anti-Christian system ever

was the revival of letters and the invention of printing. The golden operty was the iron age of the world, and its universal reign would be ige restored.

is another consoling lesson taught us by this review, and that is the *ontest between the present and the past* ; between the gigantic power and niversal supremacy of the Papacy in the twelfth century and its comfebleness in the nineteenth.

oubtless true, that within a few years past there has been an apparent of papal power and influence in England and America. In the former a few hundreds, and in the latter a few scores, who for some time had ing towards Rome," have recently left a church which was once adorn-

Hooker, a Jewel, and a Chillingworth, and taken refuge in the arms urch of Rome, for the embrace of which they had long been pining.—

true that in the United States, the number of Papists has of late, tirely by immigration, largely increased. It would be strange if it had e papal Europe has been pouring her surplus population upon our the rate of about a thousand per day. Nor can it be doubted that s of Rome are making almost superhuman efforts to regain in the new at they have lost in the old ; and that, therefore, the Protestants of d States should be watchful and active, and united in their efforts to ese attempts against their liberties and their faith.

et, it is no less true, that taking a wide and comprehensive view over : world, the influence of the Papacy is steadily and surely diminishing ; the Popery of the present day, compared with that of the middle ages, igma compared with a giant. Then, the Pope could hurl the mightichs from their thrones ; now, he can only retain his own by surroundelf with a foreign soldiery, to keep under that spirit of liberty, which herwise burst forth, drive him again, and finally from his tottering and deliver his oppressed and priest-ridden subjects from his unwelcome ful rule. How true is the remark of Hallam, the eloquent and learned of the middle ages—"A calm, comprehensive study of ecclesiastical , perhaps, the best antidote to extravagant apprehensions. Those who at Rome has once been, are best able to appreciate what she is. Those : seen the thunderbolt in the hands of the Gregories and the Innocents, lly be intimidated at the sallies of decrepitude, the impotent dart of aid the crackling ruins of Troy."

ociety on behalf of which we speak to-night, or rather the Christian one of the three Societies by the union of which it was formed, enjoy-years ago, the special distinction of being the target for one of these it darts of Priam," in other words, a bull of the Pope by which it was condemned, anathematized, and cursed. I will quote a few sentences bull as specimens of the whole:—"Among the sectarians of whom we ing," says the Pope, "deceived in their hopes, and in despair at the sums which the publication of their Bibles costs them, without producing some have been found, who giving another direction to their manave betaken themselves to the corruption of minds, not only in Italy, in our own capitol. Indeed, many precise advices and documents teach

us that a vast number of the sects in New York, in America, at one of their meetings have formed a new association which will take the name of the *Christian League*; (In the Latin of the bull, *Fœderis Christiani*,) a league composed of individuals of every nation, all having the same object, viz, to propagate amongst Italians, the principles of Christian liberty, or rather, an insane indifference to all religion."

"This Society," adds the Pope, "strains every nerve to introduce among them, by means of individuals collected from all parts, corrupt and vulgar Bibles, and to scatter them secretly amongst the faithful. At the same time, their intention is to disseminate *worse books still*," (mark these words of the Pope—"worse books still" than the Bible!) "or tracts designed to withdraw from the minds of their readers all respect for the Church and the Holy See."

"Wherefore we again condemn the Bible Societies, reprov'd long ago by our predecessors, and by virtue of the supreme authority of our Apostleship, we reprove by name, and condemn the aforesaid Society called the *Christian League*, formed at New York; it, together with every other Society associated with it, or *which may become so*."

At the close of this bull, the Pope invokes the aid of the princes and sovereigns of Italy, to defeat these designs of this Christian League; warning them that there are "no means more certain of rendering people disobedient to their princes," and avows that "*liberty of interpretation* once obtained, and with it *liberty of conscience* amongst Italians, then these last will naturally soon acquire *political liberty*."

Let every American Protestant, and every patriot mark these words of the Pope, by which he strives to enlist the sovereigns of Italy to join with him in suppressing Bibles and crushing Bible Societies, and Christian Leagues! "*Liberty of conscience*" once obtained, then adds the Pope—hear it for your warning, O princes of Italy! think of the terrible consequences, and beware!—"Liberty of conscience once obtained," then be assured of this, oh horrible! most horrible result! "then these Italians will soon acquire political liberty."

In this instance, we must admit the Pope has proved himself a true prophet. The Bible has found admission to Italy. The Christian Alliance, though cursed by the Pope, has grown to a threefold cord that cannot be broken. The power of despotism has been shaken; and alas for the Pope! constitutional liberty has been obtained throughout nearly the whole of Italy. "These Italians," as the Pope feared and predicted, have indeed obtained "*political liberty*;" and what is better still, thousands of them have come out from the papal Babylon, and been made free with the freedom of the Gospel, and the Pope with all his cardinals, bishops and priests, cannot prevent it!

But why should the Pope so dread the Bible, and stand aghast at the very thought of freedom of conscience and political liberty? Why? Because he knows full well that the spread of Bibles which the people can read, and the acquirement by the people of freedom of conscience and political liberty, will soon topple over his own tottering throne, and scatter to the winds the triple crown which sits so insecurely on his head. As a Society, therefore, we need be neither surprised nor distressed at the Pope's curses. We can even afford to *smile at them*. They are a proof that we are on the right track. They show

that our weapons are apostolic ; not like the Pope's "carnal," but "mighty through God." The Pope's curse God has turned into a blessing.

The Pope knows the keenness of the weapons, the effectiveness of the agencies employed by this and kindred Societies, and therefore, he dreads them, hates them, curses them. What are they ? The chief of them, the Bible, the Colporteur, the Gospel preacher.

The *Bible*. Fifteen years ago, Dr. Murray was traveling abroad and could scarcely find a Bible for sale in all Italy. How wonderful the change ! In 1861, 32,000 copies of the Scriptures were circulated in Italy ; since then, at least 150,000 more ! In 1852, Dr. Murray, the illustrious Protestant champion, "Kirwan," wrote as follows : "The Bible, as a rule, is unknown in Italy. I have conversed with a noble Christian man, who was exiled from Rome for introducing into that city some copies of the Latin Bible. After having in vain sought for a Bible in many shops in Naples, I said to my valet, a sensible man of fifty, 'John, have you ever read a Bible?' 'No, sir,' was the reply. 'Have you ever seen a Bible?' Again he replied, 'No, sir.' 'As God has given the Bible to man, why is it not to be found in Naples?' 'The bishops and priests forbid its circulation, sir, and forbid us to read it.' 'And why, John, do they forbid your reading of it?' 'O,' said he with that shrug of the shoulders so peculiar to the Italian, 'they think that if we should read the Bible, we would become Protestants, and they would not like that.'" "And here," adds Dr. Murray, "is the revelation of the whole secret."

Now, thank God ! The Bible—and even "worse books still," as the Pope said, by which he meant evangelical religious tracts and volumes, such as are published by the American Tract Societies,—carried throughout the land by colporteurs of the American and Foreign Christian Union, and kindred Societies—may be obtained as readily, and read as safely, in Florence, (whence the *Madiai* were driven a few years ago for reading the Bible,) in Turin, in Milan, and even in Venice and Naples ; and in all these cities, and scores of other Italian cities and towns and villages, the humble and faithful evangelist may follow in the track of the Bible and the colporteur and preach that glorious Gospel of the blessed God, which declares that "the blood of Jesus Christ," not penance, and pilgrimages, and absolutions, not prayers to the Virgin Mary and the saints,—but the blood of Jesus Christ, and that alone, cleanseth us from all sin.

The *Colporteur*.—"Next after the Bible, among the agencies of Italy's evangelization," says a recent and competent eye-witness, * "is the colporteur. Unobtrusive and unofficial, the colporteur is permitted to enter at the doors which would be shut against the preacher. He is the pioneer of the pastor. Hearing of his arrival, the priest hastens to ring his bell, and assembling his parishioners, tells them that the heretics have invaded their town, bringing with them the devil's books, which they must not buy, nor even touch, under peril of eternal damnation. Going a step further, the priest sometimes purchases a few copies of the Bible, and carrying them to the public piazza, there burns them. The people thus advertised of the character and mission of the stranger who has appeared among them, crowd round him, begin to buy his books, and the dis-

* Rev. Dr. Wylie, in "The Awakening of Italy and the Crisis of Rome." Page 236.

posal of his whole stock is now a matter of little difficulty. Possessed of the Bible, these people retire, singly it may be, or in twos and threes, to an olive wood, or a river's bank, or to a private room, to read the strange book. They open it timidly and mistrustingly. It is found to have a strange power. It says nothing of saint or Madonna ; it is silent on penance and purgatory. They continue to read ; the book searches their hearts ; they begin to feel the burden of sin ; conscience is awakened ; and now the evangelist is sent for to expound the way of life more perfectly to them."

Now the way is open for the *Gospel preacher*. Usually, he comes in the wake of the Bible and the colporteur. Upon his arrival, a dozen, or a score assemble to listen. Soon the matter comes to the ears of the priests. They are greatly excited. The pulpits begin to thunder. The priests look grave, as if pestilence had entered the town. They flit from house to house, inflaming the people, and set the bells ringing to exorcise the devil. The citizens now come to know that the Gospel has reached their town ; curiosity is awakened, and, in spite of the priests, the attendance becomes larger. After a while curiosity subsides, the attendance thins, and those only remain whose hearts the Gospel has touched. The station seems to be dying : it is in reality taking root : from this time begins the real growth of the little church. Such is a true picture of the beginning and progress, in almost every instance, of the evangelical stations in Italy."

Again I say—thank God for an open door for the Gospel, even in Italy ! and for His rich blessing upon the faithful labors of the colporteurs and evangelists of this Christian Union, in winning multitudes from Popery and its soul-destroying errors, to trust in Christ alone, not only in Italy, but in France, and Belgium, and Mexico, and Chili, and Peru, and other Papal countries, both on the old and the new continent, as well as in our own dear and still UNITED STATES !

There is one city, once the proud capital of the ancient world, from which the Pope, as yet, has succeeded in raising a barrier to keep out the light of the true Gospel of Christ,—a city with its contracted territorial domain, more famous than any I have named for its ancient glory and its classic recollections ; and more *infamous* than any other, for the present wretchedness and the degradation, and the vices of its people, consequent upon the crushing tyranny and the corrupting example of its priestly rulers.

Let that barrier fall, as soon fall it must ; let the American churches rally around this Christian Union ; let them cheer us by their sympathy and their prayers ; let them furnish us with an adequate supply of Bibles, and with colporteurs and evangelists, and means to sustain them ! and we are ready not only to expand our labors, and multiply our stations in other parts of the world, but to "preach the Gospel to them that are at Rome also."



A PLACE OF REST.

Weep not, thou heavenward pilgrim here, upon whose changeful way
The shades of many cares are thrown, where'er thy feet may stray ;
Within whose heart some tender pulse must feel a thrill of pain,
When tried in this cold world of sin, whose brightest dreams are vain.
Weep not ! though o'er the living glow of pleasure's gorgeous wreath,
Fate's cold and eddying whirlwinds bring the staining cloud of death ;
For endless raptures will be thine in mansions of the blest,
Where the wicked cease from troubling and the weary are at rest !

Thou must bend unto the chastener here—and see the fondly loved,
The pure and beautiful of Earth, by early death removed ;
Thou must feel the oppressive thralldom of thy prison-house of clay,
Till thy fetters are all broken, and thy spirit soars away :—
Thou wilt mark on many a blighted cheek life's autumnal mildew cling,
Thou must bend beneath time's shadowy frown, where sorrows are on his wing ;
Till the bright and golden streets of Heaven, are by thy feet impressed,
Where the wicked cease from troubling, and the weary are at rest.

How many flowers rise and bloom, their floods of sweets to pour
Across the mazes of thy way, that earth may not restore ;
How many fond eyes full of love, will in the grave be hid—
How will the cold funereal pall lie on each folded lid !
Thou must pile the vales' remorseless clod upon each settled brow—
Thou wilt list the chant of winds at eve, in the dark cypress bough,
Till with a pale and deluged cheek, and with a yearning breast,
Thou wilt long for pinions of a Dove, to sore and be at rest !

Yet it is but for a moment—and thy trials are all past—
And then upon the empyreal air, thy spirit wings are cast :
The bonds of Earth will sunder—and thine ear will drink the song
That swells the ambrosial pastures green, and chrystal waves along :
Thou wilt join the lost and lovely that have gone before to Gon,
In a glad " continual city," by the world's redeemed ones trod :
Where each angel's plumes are folded o'er a peaceful brow and breast,—
Where the wicked cease from troubling, and the weary are at rest !

SUNDAY-SCHOOL DEPARTMENT.

MR. CONSTANTINE'S LETTER.

ATHENS, GREECE, MARCH 23, 1867.

REV. DR. FEW SMITH.—Although the donation which your Sunday-school sent us comes after others, yet I would yield to my inclinations and write you first. Could your Sunday-school children look into our chapel where the Sunday-school is held, they would verily grin from ear to ear ; yes, they would smile loud enough to be heard out of doors. The maps they had sent us are the admiration of all. We use them while preaching, or reading the Scripture before preaching, use them at the missionary meetings, use them at the Sunday-school, use them at the Bible-class, use them for consultation, both privately and publicly. Those maps have become the commentary of our Bible, and we can

neither talk about the Bible nor read it but must use those maps. We now occupy another house : took the parlor, the largest room, and made a chapel out of it, hung up the maps, put in some benches, an organ and a pulpit, and people now come no longer, as in the other house, through the back door ; but through the front gate, and sit in the largest room to be taught of Christ and His love. Often I have seen the tear of penitence drop, and the head tremble with sin, bowed down, seeking relief in Christ. Oh, glorious privilege ! Oh, how beautiful upon the mountains are the feet of those who preach the glad tidings ! I often wonder that I am myself, and doubt my own identity when God so unreservedly, so abundantly blesses me with the privilege of preaching Christ to these people.

A young man had wandered from the fold for six months, and while we felt that we were powerless in bringing him back, we went to the good Shepherd and ceased not to trouble Him till upon His shoulders he brought the wandering lamb, torn and hungry, yet living. We felt that there was joy in heaven, and then that there was joy upon the earth. We mingled our tears and clasped our hands together for gladness. He is in the foremost, though humble and gentle.

The little ones, who almost doubled in numbers, have made much progress in the Sabbath-school, and the few ugly and superannuated books we had for the Sabbath-school library, have done a good work. A mother said, one day, "we all wept like children when the little girl read the 'Young Betrayer.'" It softens and melts the hearts of the roughest, and leads them to the cure of all—love of Christ. The cry for such books is great, and we try to do all we can. We shall soon publish a child's paper with pictures, like the "Child at Home," which we have every reason to believe will gladden the heart of many a child throughout the land. The money you have sent, is paid; part of the expense of a Bible-help I published, and you will be pleased to know that this pamphlet has been the means for two schools, both girls' schools, to begin a weekly Bible exercise. The teachers gave up one recitation and devoted the time to Bible studying. It is delightful to see the young whom we cannot reach directly, there taught in the Bible. In short, the whole school is at once changed into a Sabbath-school. The Cretan war has brought many families from Crete, and many destitute women and children. Brothers Kalopothakes and Sakelariou gave some time to them in teaching them to read, and those who can read, are reading some of the little books we had published for children. We hope that some of them will return better people, and carry a Bible with them where they can learn the wonderful love of Christ.

Please thank the Sabbath-school for myself and brethren in the work, and tell them that just now, it was a gift most acceptable. Yours in Christian love,

[The following is a letter from Mrs. Kalopothakes in reference to the Sunday-school under her care. Our friends in Greece have commenced a child's paper, in behalf of which they appeal strongly for funds, stating that it can be widely circulated through Greece, Crete and some portions of Turkey. Our latest accounts are that the enemies of the truth are endeavoring by noise and other means to disturb the Sabbath-schools while in session. We have received some intensely interesting letters in reference to this disturbance, but by request, we are obliged to withhold them for the present.]

MY DEAR SIR:—I have been in the field some eight years—but have been so confined with family cares, having constantly a little one in my arms—that although I have gathered children together at different times, yet I have never been so successful in having anything like an organized Sunday-school, as this past year.

Our heavenly Father took from us our youngest, a babe of nine months, and we went in summer, for change of air, to my husband's native place, Anapolis, a small town in the Peloponnesus, where thirty years ago some missionaries of the American Board labored, and were the instruments of planting in his heart (then a boy) the seeds of truth which have since sprung up, and by God's grace made him what he is. There I immediately begun to collect the children, and through the four months of our stay, had not only a Sunday, but a week-day school, the only difference being that during the week I taught them sewing and a little elementary knowledge; but the Bible, and singing of hymns constituted the main employment. I had in this the assistance of a Protestant Greek girl, a member of our household, and since her residence with us has become a true and active Christian. I cannot but hope that some good was accomplished: certainly the affection and gratitude of the people was very warm, although some suspicion was aroused in those who could not understand our motives for such gratuitous and self-denying labor. Since our return to Athens, we have got into operation and with very little

effort a Sabbath-school, which already numbers ninety scholars. We have it in the basement of our house, where my husband holds his Sabbath-evening services, and which, although not a very elegant apartment, serves to answer the purpose very well. We have now five female, and two male teachers, among whom are our co-laborers, Mr. and Mrs. Sakelarius, besides a librarian; though rather limited in the quality of our Sunday-school books, yet we find them a great attraction to these intelligent and ambitious Greek children.

The Sabbath before the last, we invited the parents and friends of the children to come and hear what they learned in the school, and it was a very interesting occasion. The room was crowded, over 120 persons being present. The children commenced by reciting the Lord's prayer together in Greek, then one boy read aloud the story of Christ's birth, while all who could read had their Bibles before them and were ready to answer, simultaneously, the questions which were put on each verse. After singing one of their little hymns in Greek, (a translation of "Come to Jesus, come now,") I called on all who knew the 5th chapter of Matthew, to rise and repeat a verse in turn. After singing again, we had the infant class, who learn orally to recite the verses of Scripture they knew; another hymn was sung, and then several addresses were made by gentlemen present, three of them Professors in the Gymnasium here, who saw these things for the first time and gave their spontaneous testimony to their appreciation of such an institution. Altogether, it seemed to please both parents and children, and we have resolved to repeat very much the same thing one Sabbath of every month, a sort of Sabbath-school monthly concert, that the parents may see that what we teach we have no wish to conceal, and that they may lose their prejudice against all such efforts, as being means of proselytism. It is to me a delightful work, for I have been in the Sunday-school, either as a scholar or teacher, from my earliest childhood, and was, before I left home, for many years a correspondent with Miss Fisk of Oroomiah, my class contribu-

ting to her schools, so that this work on missionary ground is a familiar one to me. We are very enthusiastic on the subject of a Sabbath-school library, and are willing to do what we can in the way of translating, if we can only get help in the way of publishing. We are proposing too, the Child's Paper in Greek, which we think will be very popular if once started, and made cheap enough to be within the reach of all. We trust that God will incline some generous heart in America to take an interest in the work, and supply the need which, by His providence, He is creating, and which we cannot but believe is only the development of His plans and purposes of mercy to this people. Yours very truly,

M. H. KALOPOTHAKES.

[We hope many children may read in this letter what the little boy said to his teacher.]

CINCINNATI, April 27th, 1867.

REV. W. D. ROSSITER, Sir—I again submit to you my Report, which is as follows: During this month I made one hundred family visits. In these visits I conversed with 70 individuals, personally, about their souls, and read the Word of God in families and offered prayer. On a visit to the Commercial Hospital, I had a very pleasant time. Some of the poor suffering little ones came around me and sung several of the beautiful Sabbath-school songs. I read and spoke of the dear Saviour. The Sabbath-school at Fairmount is doing well; it has increased in interest, and I hope it will also in numbers now, as roads are getting better. Our Sabbath-school is the first one that has been kept up all winter at this place. Last Sunday as I was on my way to school, a little boy came running to me and said, "Teacher, can I go with you to Sunday-school?" I said, "I would be glad to have his company;" he conversed with me all the way. He said, "Some boys fight on their way to school, but the Lord Jesus sees and hears them, and has a big, big book, and He writes in that book every thing we do and say, and when judgment day comes, Jesus will punish them. But I pray every morning and evening." The sewing-school is

doing well. During this month I distributed seven hundred pages of tracts, and one hundred and twenty Sabbath-school papers. Dear Christian friends, remember me and my field of labor in your prayers. Yours in Christian love, A. S.

LOUISVILLE, May 1, 1867.

DEAR SIR—Our schools, four in number on the Sabbath, and our Industrial schools are in a good condition. Our superintendents and teachers strive hard, with my assistance, to keep the poor, ignorant children in the schools and under a good influence.

The average number is about 550. And there is no less than ten other mission-schools, some very large, all grown up since your mission commenced here, and nearly all since I came here. The industrial school enterprise is also taking a stronger hold upon benevolent hearts, and doing great good.

I meet the children half or three-quarters of an hour before this school is regularly opened for work, and address them about Jesus' love to them, and their obligations to Him. Last week they nearly all readily

promised to pray for myself and the teachers every morning when they first woke up, giving their own hearts at the same time to Jesus, and crying, "God be merciful to me a poor sinner." From their decided and intelligent answers to my searching questions, I do believe that many of them have "chosen the good part which shall not be taken away from them." I think they are little ones indeed, and should they be called away from the earth, would be as angels are, of whom they have so often sung: "I want to be an angel."

5th. I had a precious time this morning in talking with the children of the industrial school. To-day, a woman called in great distress for our aid in recovering a dear child, who had been abducted by the Roman Catholics, to some place in a Roman Catholic family far in the country. I obtained for her a free pass to go and return she obtained the child—how happy she was

8th. To-day a young lady, the daughter of an ex-mayor, spoke to me on the side walk, with emotions of great joy, and took out a little book, which I had given her and she said it had been blessed to her conversion.

I. M. SADD.

THE FOREIGN FIELD.

ITALY.

MILAN, May 13, 1867.

SIGNOR ZAHIER writes from Vercelli as follows:

"In Vercelli, Livorno and Casale there is nothing extraordinary. Matters proceed according to the laws imposed by the moral constitution of the Italians. Things move forward at a slow pace, but yet there is progress. The brethren, everywhere, are firm in the faith and bear a good testimony to the Gospel. They would wish to see a movement more general and energetic towards the truth, but for this the Italians are not yet prepared; still, progress in religious reform is more marked and rapid than progress in the civil and political condition of the people. There are many indications of hope and encouragement.

"Bassignana makes an important exception to the places mentioned above. There the popular movement is on a vast scale the whole country around is awakened some for and others against the truth, but of the former, there are many more than of the latter. The place of worship is always crowded to excess with attentive hearers. The brethren of the Church are active and zealous in the defence and spread of the truth. So important is the work here, have thought it my duty to be present with the people every day I was free from the other places under my charge."

The marked religious movement referred to above by our evangelist, has been in progress for some months. Indeed, from the time the former evangelist, Sig. Musso, left with many evangelical families to emigrate

as an Italian colony, to the United States, there has ever continued a most interesting state of religious awakening. Though deprived of their pastor, the people would not remain deprived of the Gospel. The evangelist at Vercelli has frequently visited them, and his efforts, together with the labors of others, have been greatly blessed.

The evangelist, Sig. Bajile, writes from Verona :

"Our first meetings, after the opening of the chapel, were so numerous, that the enemies of the Gospel were soon awakened to make opposition. Tuesday, the 7th, we had a meeting of some 500 persons, and during the service everything passed off quietly, but some of the lower classes had been excited by the priests, and were present at the close, to make disturbance. A Garibaldian, and a brother in the church, in leaving the chapel and seeing this crowd got together by the priests, had the imprudence or the courage to address some words of reproof to those around him. In a moment he was attacked by the mob, stoned, and finally by a blow struck to the ground. With difficulty, the police were able to convey him to a shop near by, where a physician was sent for to attend him.

"This tumult has caused great excitement in the city, and the emissaries of the priests now frequently insult us in the streets."

BIBLE WOMEN.

EXTRACTS FROM THE REPORTS OF THE BIBLE-WOMAN, MARY ANN.

SEVERAL months ago, while I was reading to some women, a man came into the house, sat down and listened very attentively, and when I came away, asked me to visit his house and talk with his wife who, he said, was very bigoted and would not listen to reason. I promised to go, and did so very soon, but she received me so coldly and even scornfully, that I did not feel free to repeat the visit. I saw no more of either of them till about three weeks ago, I met the woman on the street. I was passing her without speaking, thinking she might not wish to recognize me, but she stopped me

saying she was so thankful to find me at last, that she had been seeking me a long time, and that her husband had been ill in bed for many weeks, and wished to see me. I had other engagements that day and could not go, but improved the first opportunity to visit him. He was much prostrated by his disease, and had no hopes of recovery, but he did not speak so much of that. His great desire was to know more about the Gospel. He said his friends and neighbors advised him to pray to Mary, but as they saw he had no faith, they ceased to visit him. And the priest came a few times, telling him to turn his thoughts to Joseph and Mary, but he also grew tired of always saying the same things, and came very seldom. "Now," said he, "I wish you would talk to me about something better, and read me something from your book." I read the 11th chapter of Matthew, and he received it as the hungry man receives food. After that I visited him nearly every day, and saw, with joy, that his interest in the Word of God increased, and that his heart was really affected by its truth. He persuaded his wife to buy a Testament so that she might read it to him when I was not there. Very often he told her that in that book was the only consolation for sinners, that all the saints could not save her, and nothing but the righteousness of Christ would make her acceptable at the last day. I was with him in his last moments, and though his wife entreated him to call the priest, he refused; saying, "that while he had life and health he would give all the glory of his salvation to Jesus Christ." He said, "you can do what you please with my poor body after death, but I wish to die trusting in Christ alone." And so he testified to the last. His wife was much affected, and we hope that all the Gospel truth she read and heard during her husband's illness will not be in vain. She invited me to continue my visits to her house.

Had a long discussion with several persons who believed that baptism makes man a Christian. I referred them to the first chapter of John, where he says "I baptize with water;" but he pointed to one who should come after him, who would baptize

with the Holy Ghost. It is this latter baptism which cleanses the heart of man and makes him a true Christian. I remarked that we believe the baptism by water to be commanded by Christ, and emblematical of the cleansing of the heart by the Holy Spirit. For if the outward rite could regenerate man and prepare him for heaven, there was no need that Jesus Christ should come and suffer and die and ascend to heaven and then send down the Holy Spirit upon His apostles and others on the day of Pentecost, and afterwards upon all His believers. They confessed they had not examined the subject themselves, but had believed what they had been taught.

In another family they desired to know our reasons for not worshipping the Virgin and saints, saying that if Jesus had exalted His mother to such a high position as queen of heaven, we surely ought to worship her. I read the reply of Jesus at the marriage in Cana, "Woman, what have I to do with thee? Mine hour is not yet come;" and again, "My mother and my brethren are they that hear the Word of God and keep it." From these quotations it appears that Jesus places His mother in the rank of those who hear and obey the Word of God, and not in the rank of a queen. And she herself recognizes her own position as that of a servant of the Lord, and invites others to do, not her will, but the will of her Son. He also says, "Come unto me all ye that labor, and are heavy laden, and I will give you rest." They proposed many other questions, and desired to continue the discussion another time.

While I was rendering some service to a member of the church, who had been ill, a relative of her's came to visit her. Seeing me busy in the work of the house, she asked who I was, and the sick woman replied that I was a sister of the church. She appeared surprised, and demanded if that was the way we evangelicals cared for each other. Being answered in the affirmative, she said "Well, I think you all do wrong to leave the religion of your fathers, but this love among you is a beautiful thing." After this we conversed two hours on religious truth, in which she manifested great inter-

est, and said, when she went away, "I believe you have the true religion."

In a family of good standing and education, I was one day asked such questions as these: "Why did God sacrifice His only Son for mankind? Could He not save him in any other way? When man sinned was his nature changed?" The conversation was too long to write; but, it can be seen that these questions gave me the opportunity to speak of many fundamental doctrines, and to show how the great love of God is manifested in man's redemption, and how necessary is the work of the Holy Spirit in changing the heart, so that we may become obedient, loving children, instead of remaining rebels against His authority. They purchased a Testament and thanked me for the explanations which I had made them.

[We give the following, that friends may see the character of the letters we often receive. Will not the churches of our land answer the calls of Europe and South America?]

LISBON, March 21, 1867.

I feel it is necessary for us to address you these few lines. The work of reformation is indeed begun in Portugal, by the great mercy of God. I have been working in Azores, where I live, and there we have already a Portuguese congregation.

I came here and met another Portuguese Protestant congregation, of about sixty members, that meet secretly on Sundays for Divine service for fear of persecution, as they are poor most of them. In these circumstances I have to apply to that free, generous, and truly Christian people of the United States of America to assist the work of God. We want here and in Azores evening schools for workmen and poor boys that cannot read at all. In Azores I offer house and furniture, but it is necessary to pay the master and to get books. We desire also to have in Lisbon and in the island a room opened in the evening for Protestant catechism and Sabbath meetings.

We have here two priests who have left secretly the Roman Catholic Church, and

who desire to make public their belief, but how can they do it? If they are not helped in some way by Protestant Societies, they must starve. They could be employed in these two congregations, one in Lisbon, another in Azores, but who can pay them to live? Please, then, to tell me what your Society can do for us,—and if you can do nothing at all, tell us at least to which American Societies we can apply, as we do not know the names.

If particular information of what has been said is necessary, you may obtain it of my English pastor, Rev. Brown, Chaplain at Lisbon. I pray God to enlighten your minds, and move your hearts, in behalf of these poor people.

I am, sir, respectfully yours, G.

[We publish the following, to give some small idea of what our missionaries in Greece have to bear, in their endeavors to preach the truth. It is evidence, however, that the truth is reaching the hearts of many.]

TRANSLATION.

KINGDOM OF GREECE.

"To the Holy Synod of the Church of Greece.

Concerning the Sermon preached by the Preacher.

"My health being impaired, I was compelled to go to Calamas for the purpose of consulting some one of the physicians there. This has delayed my return to Areopolis longer than it ought. However, as soon as I arrived here I wrote to the preacher of the Province to come, and he did come; and yesterday, about the 8th hour in the morning, he spoke in the Square of the town nearly two hours before the magistrates, both civil and military, and a large audience of people, both of men and women, all of whom were pleased with his discourse concerning the true dogmas of the Anatolic Church. A few only of the followers of the heretical religious views of Kalopothakes manifested some signs of disapproval. The chief among them is the notary of the town, G—, and it would be well for the Synod to speak about him to the proper minister, orally and confidentially through the royal commissioner, that such men should not be entrusted with public offices; for to the ab-

jururation of their faith, they add scorn towards the men sent by the Government.

(Signed) O. P., Bishop of Oetylosa.
Areopolis, Nov. 15, 1867."

[Translation.]

CONFIDENTIAL CONCERNING KALOPOTHAKES.

"Having torn off the mask of hypocrisy, Kalopothakes is endeavoring by various ways and means to spread his heretical opinions. Here he promises to the young men public offices through his friends, &c.

In leaving Areopolis, he took with him both mother and daughter, sufficiently educated, and he has kept the former in his house, and put the latter into the seminary for girls, (by whose expenses I know not,) with the intention of sending her as a public teacher to Areopolis next spring. It is manifest, therefore, that he would not have taken her if she had not embraced his pernicious views.

If then the church do not adopt proper measures to prevent his efforts, the chief object of which is to spread his heretical opinions, my position here before all will become very difficult, and the consequences grievous to the country."

[This letter bears no signature; but it is written in the Bishop's own hand-writing, and copies of both were sent to me by a friend without asking for them and in a way unknown to me.

KALOPOTHAKES.]

SOUTH AMERICA.

VALPARAISO, April 2d, 1867.

REV. DR. SCUDDER,—Just now during the season of Lent, some of the Roman Catholic churches here are being favored (?) with occasional sermons and lectures from the clergy. Among the most famous in the city, and generally admitted to be now the most eloquent man in Chili, is Senor Casanova from Santiago. He is a man of commanding personal appearance, and fine address, has a powerful voice, uses choice as well as forcible language, and wields considerable influence among the people.

That you may understand something about priest-teaching in this country, let me give as a specimen, an outline of one of his lectures as reported to me by a friend,

a Protestant Chileno, and a member of our church.

The first topic upon which he dwelt was, The duty of confession, not touching upon the nature or grounds of the same. He exhorted the men, especially, to perform this necessary duty. It was a notorious fact, he said, that few *men* came to the confessional, though it is a rule of the church that one must confess at least once a year. If this order is not complied with, the transgressors have no right to partake of communion. Now, he continued, it is only by eating the body of the Lord that God can dwell in us. Take away that altar, with the host, (pointing to it,) and you take away God from our midst. Without the Eucharist, we are as a church without God; and without confession, you are personally without the Eucharist and without God.

Having finished these remarks, he sat down for a few moments, and then rose again to speak upon two commandments—concerning the Sabbath, and obedience to parents. As to the Sabbath, his instruction would be considered orthodox by the majority of evangelical churches at home. He insisted on a more strict observance of the day, recommending regular attendance upon morning service, advising further, to be at home on that day to converse with their families and instruct them in religious matters. He censured the practice of drinking immoderately on the Lord's day, or the night before, and gave a gentle reproof to those females who came to church in gay attire to attract attention. (The usual church costume for females is a plain black dress, with a black shawl thrown over the head.) He referred to a London Sabbath, and spoke of the usual quiet there, mentioning the fact, that many observe the day so strictly that they even made their bread the previous day.

Concerning the fifth commandment, (or fourth, according to his version,) his remarks were chiefly directed to parents. While speaking of education, he said, they were doing their children great wrong by sending them to Protestant schools, where there was either no religion taught or a false one insidiously imposed upon the

young. Thus he was led naturally to make a few remarks upon the authority of parents, and from that glided easily into a short essay upon the authority of the church,—urging all his hearers in these days, when it is so fashionable to ridicule the aged Vicar of Christ, to gather with reverence and determination around his standard.

He reminded them that Pius IX., having once been secretary of a Legation to this country, cherished more affection for Chili than for any other country, except Italy and besought old and young to show their appreciation of that affection by a staunch adherence to the rites of that church, which the Pope is the head.

Thus ended the lecture. You notice there is a grain of wheat now and then thrown in among the tares; but can you call this *Gospel* preaching? Let me add that Senor Casanova, in conversation with my friend before the lecture, said to him,—(supposing that he was a Catholic,) that he had recently visited England, and thought matters were progressing very favorably there for the interests of the Mother Church. The high church party, he thought, was approaching nearer and nearer the true fold. As to Dissenters, they were weak and few, and could offer little opposition.

The last report of the Valparaiso Bible Society is highly encouraging. It shows that during the past year, five hundred Spanish Bibles have been sold and distributed in the country. The colporteur's report gives evidence that there is increased interest, and earnest inquiry among some who have lately come into possession of the word of God. And the Society makes a loud appeal for more religious tracts and books in Spanish, the circulation of which will call attention to the Bible.

The Missionary Society, the propose formation of which was mentioned in my last, was organized during the past month and is called The Union Church Missionary Society. Its object is to advance the cause of Christ in Chili among foreigners and natives. These two organizations are under the direction of Dr. Trumbull's church. Last Sabbath eve we had the pleasure

of listening to Rev. Thomas Beecher, of Elmira, N. Y. He occupied our pulpit, and spoke most forcibly on the workings of the Holy Spirit—His silent yet powerful influences—ending with an earnest appeal to Protestants to let their light shine amid prevailing error and superstition.

I have made several calls upon native families lately, and find that it is possible to understand and make myself understood a little. One lady, though a staunch Catholic, reads her Bible daily. A lawyer, to whom I had a letter of introduction, received me most kindly. He is desirous to have the old forms torn down, but not so earnest for having the pure truth built up.

Sincerely yours,

A. MOSS MERWIN.

P. S. I fully intended to have made out my ideas of a good missionary report, but it occurred to me that by this time you must have drawn up one suitable for us, and would not need our suggestions.

Sayre is well and sends kind regards to yourself, Dr. C., and Mr. Woodruff, in which I unite most heartily. M.

CARTHAGENA, S. A., 1867.

REV. JOSEPH SCUDDER, Sec. of }
the Am. & For. Ch. Un. }

DEAR SIR:—To-day I shall give you a little account of my daily duties. With my two sons I visit every morning the embarcation in this port; I speak to the people of the love of God manifested in Jesus Christ, and I place in their hands some religious tracts, so that they may distribute them in the interior. At 10 o'clock, school

commences by singing and prayer and reading the New Testament. At 11 o'clock, Mr. Yances takes charge of the three exercises of education until my return at 3 o'clock, for Bible-class and prayer.

From 12 o'clock until 3, I visit the sick persons, and the remainder of the day I usually visit the families and distribute among them several tracts.

To some I entreat the perseverance of the communion of the saints, and to others to accept without delay the grace which is offered by the One who came to save those who were lost. On Thursdays I visit the hospital and prison.

We celebrate every Sabbath with public worship in the same location that we have school. We meet at the close of Sabbath-school, about 100 persons. I should have a great many more, but the location is so small that it can scarcely hold as many as one hundred.

You can send me religious tracts by tons if you wish, for I shall distribute them all; and they are free from duty, but not so with books.

I wish Bibles and Liturgies, but I must deprive myself of them, as they cost 35 cents a quiloqueamoe without other expenses of freight and discharge.

I am sorry that my daughters cannot help me more in the evangelization of the youth. They yet have not had an opportunity of announcing themselves to the public as teachers of music, and English; and will not be able to do so, until I am in a better position. Yours, etc.,

R. MONSALVATGE.

MISSIONARY INTELLIGENCE.

MISSIONARY OPERATIONS OF OTHER SOCIETIES.

CHINA.

A missionary of the Church of England writes from Ningpo:

"During the latter part of the year several of our people have been passing through a good deal of positive, though not very violent, persecution. In Scen-poh, a young

man has been sorely tried by the passionate abuse heaped upon him by his father because the son refused to subscribe to the restoration of the village temple. The father, after much violent abuse, paid the money himself, and then broke pots and pans freely in his fury; but the son quietly and firmly held his ground.

"An old man is with us now for a few weeks diligently learning to read, that he

may tell to others and read to others about the Saviour in whom he trusts himself.

"A young catechumen in Scen-poh, whom I hoped to have baptized last month, but was unavoidably prevented from going down, has just been to his native place, some sixty or seventy miles away, and he returns with joy, saying that a scholar and an incipient monk, and several others, have believed through his preaching.

"There is no great stirring of the dry bones, but an increasingly rapid spread of the leaven of Christian truth. It is quite rare to meet with people in and around Ningpo who have heard nothing of Christianity at any time. It is talked about amongst the people, and signs are apparent that our arch-enemy is disturbed and uneasy, though the number of Christians is at present insignificant, and our apparent success is small. There is enough Gospel knowledge in thousands of hearts, I believe I may truly say, to save them, when applied by the teaching of the Holy Ghost."

Another missionary from the same society writes from Hang-chow:

"Of the baptized, the most interesting was P'un-sinseng, who, having practised as a doctor, was christened Luke. He belongs to one of the best families of old Hang-chow. His immediate ancestors, on both sides, filled very high offices, one grandfather having been special envoy to Annams, in the reign of Taakwang, on the occasion of conferring the regal investiture on the Annamese king; and the other grandfather, still living in Hang-chow, having had the doubtful honor of commanding as Futai in Soo-chow when it fell to the Taipings. He is now about thirty-seven years of age. At the time of the first invasion of this province, and capture of this city in 1860, he was living here a life of ease and sensual pleasure, with his mother (his father as well as elder brothers having died long before). At the very eve of the capture of the city his wife died, leaving him two little boys. Next day, before her funeral could be performed, the city was sacked, and he was carried off to a six years' captivity.

"In the interval his mother died of starvation, and his little boys—he knew not how or where. The bones of his mother were buried by the faithful old nurse, who is now, like her master, a Christian. P'un did not regain his liberty till the spring or summer of 1865, when, being somewhere north of the Keang, he attached himself to a relative of his late wife's, who held high office in those parts. He had been a lover

of pleasure from his youth, being specially addicted to conviviality, and, when with his relative, he became for a short time an opium-smoker, but on the relative's death, having no means, he thought it prudent to leave off the habit, which he did successfully, with the aid of a prescription he was possessed of."

Dr. McCartee, of the American Presbyterian Mission, (O. S.), writes from Ningpo regarding the death of a native Christian woman. He says:

"She was the most accomplished woman ever educated in our school, and had read quite an unusual amount of the ordinary Chinese literature. When her husband was taken under the care of presbytery and commenced his studies as a student of theology, she studied with him, and was as thoroughly prepared, and could have stood the examinations as well as he."

Another missionary of the same society writes from Zungchow:

"Yesterday Mr. Mills baptized two women and an old man from Tsi Hea. This old man came once to be Mr. Nevius' teacher, but got greatly offended at Mr. Nevius for saying something against Confucius, and went off in a passion. The truth stuck to him however, and now, after four years, has brought forth fruit. Brother Nevius felt grieved for the man, and prayed for him, and his prayers have been answered. He is quite old, but still strong and hale. He has a literary degree, and is greatly respected throughout the region. He goes home just at the Chinese new year, and will meet strong persecution, but I trust he will be found faithful. Two young men were baptized a few weeks ago, and there is still a number of inquirers, and some of them decidedly hopeful. One old broken-down opium-smoker is trying to break off and learn the doctrine. He has been a man of very quick mind, and if restored to health and really converted, will be a useful man. One old man was yesterday excluded from the church for complicity in worshipping ancestors, and for Sabbath-breaking. On the main, however, we are much encouraged, and are both hoping and praying that a far greater blessing may be given.

INDIA.

The American Presbyterian missionaries of Northern India recently made a tour of exploration to Gwalior, a province hither to

unoccupied by any Society. The vehicle, in which the journey was performed, was a covered wagon, with seats running along the sides. Mr. Broadhead says: "By placing boards between the seats we secured a good foundation for our beds, and underneath sufficient, if not ample room for stores, books, etc. Our 'gari' was drawn by oxen, by the help of which we could travel from fifteen to twenty miles a day.

"Having made our day's march, we would 'outspan' underneath some wide-spreading tamarind or mangoe tree, and lighting our fire, would soon have a meal prepared, after which it would not be long before we had stowed ourselves away in our wagon-bed, which afforded most refreshing sleep. Early in the morning again, before the stars had disappeared from the sky, we would take our cup of tea, and be off on our march; here crossing the bed of a stream, or now clambering some steep acclivity where every man's shoulder must be at the wheel; again halting at a village where the wondering peasants would hear for the first time of a Saviour crucified and risen; then crossing a broad plateau, where the eye looked off for miles over waving fields of grain, and little hamlets, and pleasant groves."

The immediate results of the journey are not all that the missionaries had wished. Mr. B. continues: "Reaching Gwalior we found no door open to these Gentiles. True, we were permitted to preach in the villages by the way, and in the crowded streets of the city, but when we approached the Political Resident, through whom alone the ear of the Maharaja can be reached, he gave us no encouragement to prosecute our endeavors. He represented to us that Scindia was exceedingly jealous of the occupancy by Europeans of any part of his territory, and that he was a bigoted Hindoo, proof of which we had on our way in seeing long trains of oxen, laden with vessels, and going to sacred Gunga, one hundred and thirty miles distant, to bring water for his majesty's bath. It was with sad hearts that we turned away from this goodly though Godless land."

FEEJEE ISLANDS.

THE English Wesleyan Missionaries send to their Committee the account of a Quarterly Meeting:

"When the question was put, 'Does any heathen tribe or town ask for Christian teachers?' one of our Native Assistant Missionaries rose, and said, 'I come, sir, with good news this time. Two whole tribes

have just given up heathenism for the religion of our Redeemer. Often have I gone to the chief of the Sabeto tribe, to beg him to become a Christian; but I got nothing but point-blank refusals. Strange to tell, however, he came a few weeks ago to the town where I live, and, while there, declared for the Christian Religion.

"The tribe of Nadi-i-ra also, a notoriously savage tribe, has thrown open its doors to the messengers of the Cross. One Sunday I preached in their land to *seven* people; the next time *seventy* attended; and when I went a third time, *six hundred and thirty-seven* threw up their devil-worship for that of the true and living God. These people have already begun to destroy their heathen temples; but some of the best will be saved for the teachers of the Gospel to live in."

A missionary communicates an account of the death of a converted Feejee-islander. It is translated into English from the native language, having been perused by one of the native teachers. The writer says,

"While we were thus talking together, he said, 'Near now is the time of my going.' And when we saw that he had but a little while to live, we thought we had better take him to the great house, because he was of the blood of the chiefs, and many people were coming to see him, so that the house wherein he lay was crowded. Nor was it long after we had carried him to the great house before he died, (as we thought,) while his friends were gathering together, that they might kiss him, and perform upon him 'the custom of the dead.' Great, then, was their weeping because of their grief that their friend was dead,—a man so useful in their land.

"But in a little while we saw that he breathed gently. Then he opened his eyes, and, lifting up his hand, beckoned us to be silent, and said, 'Weep not! weep not!'

"When we saw him moving, and heard his voice, there was a great silence in our midst, and we feared, for we thought he had been dead. Then the dying man spoke again, and asked, 'Why are you weeping?'

"We are weeping,' answered one of his friends, 'we are weeping because of your death.'

"Weep not for me,' he said. 'Weep for yourselves. As for me I live! The Lord and His angels are hastening to take me with them. Yet once more will I speak a little to you. Be earnest in religion. If you love me, hold fast the *lotu*. While I was in health I believed that which is told us in the Bible, and thence came to me par-

don for all my sins. I read of heaven in the Bible, and believed it; and now to-day shall I look with mine eyes upon the things that I believed, though I saw them not; those things that Paul speaks of, whose words I have so often read, wherein he tells of heaven and my Saviour. Now I am

going to possess them all. Do you not see the Lord? Look! This house is full of angels. My Saviour is hastening me away. Farewell. Great is my love to you."

"Thus ended his mortal life in this world; but angels took the hand of his soul, and led him up to heaven."

MISCELLANEOUS.

APPEAL IN BEHALF OF EVANGELIZATION IN SPAIN.—On the Evening of May 27, 1867, the services at the Broadway Tabernacle were in aid of the cause of Evangelization in Spain, Mexico, and the Spanish-speaking countries of South America; representatives of the Protestant cause in these various sections being present and taking part in the meeting.

After reading the second chapter of Romans, Dr. Thompson, pastor of the church, who has just returned from a European tour, made the first address of the evening. He began by saying that six weeks ago he had visited several of the meetings of the Bible Christians in Spain in company with the brother who was then in the pulpit with him, and who had only arrived from Spain on Monday last, but whose name he would not mention, as the brother wished to return to Spain again and re-engage in the work, and were it known that he had been here engaged in this cause he would be thrown into prison as soon as he reached the Spanish frontier. Dr. Thompson then went on to say that should the apostle Paul to-day attempt to enter Spain and preach Christ and Him crucified, he would meet with less toleration than he did in pagan Rome when discharging his mission there. To-day there is less of religious freedom, less of tolerance in Spain, than there was in pagan Rome; less than there was in Spain under the Moors. Although the inquisition and many other of the frightful aids to persuasion so potent under Philip II. now no longer existed, yet there is practically as little religious freedom now as then. Even so late as 1851, Spain, resolutely resisting the logic of the age, entered into a concordat with the Pope, by which she bound herself not only to sustain Roman Catholicism as the established religion, but to allow of the existence of no other religious worship whatever, and to this day the terms of this concordat are rigorously enforced. The printing of the Bible in the vulgate, the ob-

servance of any religious rites save those of the Roman Catholic Church, are positively prohibited, and any persons discovered in an infraction of these laws are sent to the galleys or visited with other severe punishment. As a consequence of this intolerance an abject superstition had seized upon the people, and several instances of the worship of images, faith in relics and the power of religious talismans, that had come under the speaker's observation during his recent tour, were given, and he gave it as his opinion that the hold of the Papacy upon the mass of the Spanish people was as strong now as it had ever been, and stronger than it had ever been in Italy or any other country. Stronger now by far than in Rome itself. Despite this, however, there is the nucleus of the Reformed faith in Spain—a small band of devoted Christians, who meet by stealth at night and in by-ways, and obliged to take all the precautions against observations that the earliest members of the Church were obliged to adopt. These people, who are scattered throughout Spain, are about 2,000 in number, are all known to each other as Bible Christians, abjuring the term Protestant, and carefully abstaining from everything that could by implication even be considered political agitation. For greater security they rarely assemble in larger numbers than ten or fifteen; their meetings are always at night; their preaching is in a conversational tone, and singing seldom indulged in, and when ventured upon only in a low tone of voice. The printing of the New Testament in the Spanish tongue—a copy of which was exhibited, which is a penal offence—is done at midnight in a deep cellar, carefully arranged to prevent any intimation of the work being carried on from the outer world, and it is circulated by means the speaker did not feel at liberty to divulge. Several of the meetings of these people which the speaker attended a few weeks ago were graphically described, and a letter read from a large number of them indorsing the messenger present last evening. Dr. Thompson then made an urgent

appeal to his congregation to help these Bible Christians of Spain—help them with sympathy, but more than that, with funds to enable them to keep on printing the Bible, and to send preachers from conventicle to conventicle nourishing the seed that had been sown. He hoped the day of religious liberty in Spain might soon come, as it had already come in Italy, and he closed by narrating his experiences in the city of Florence fourteen years ago, and again a few weeks since—the former showing the most bigoted intolerance, and the latter evincing the most absolute religious liberty. This great revolution was quickly wrought in Italy and who can say that the same happy fate does not await Spain in the near future. The day of deliverance will come sooner or later, and meantime it is the duty of liberal Christians throughout the world to help these Spaniards bear their cross.

Dr. Thompson was followed by the gentleman recently from Spain, whose name is withheld for prudential reasons. He speaks English very fluently, and in his remarks substantiated all the statements of Dr. Thompson and pleaded eloquently in behalf of his oppressed brethren in Spain.

After him followed Mr. Rivera, a native of Mexico; and Rev. Mr. Riley, who was born and brought up in Chili.

Few meetings have been held of late in New York, that took so warm a hold upon every person present. We trust the cause may have a similar hearing in many of our churches.

DR. IRENEUS PRIME gives the following interesting and encouraging testimony in reference to our work in Italy:—

The American Mission in Italy is under the auspices of the American and Foreign Christian Union. Its reports will furnish the statistics of their operations here, and I will not repeat them. It is, perhaps, not advisable to attract any attention to the points where they are laboring with efficiency and some measure of success. But I may say, that their plan is to establish at commanding and convenient stations, a wise and energetic American missionary, who, with a knowledge of the language, is able to organize a corps of native colporteurs and teachers to reach the native mind by the means of printed books and schools, while the gospel is preached by the missionary and assistants as he may find opportunity and aid. It is substantially the same system pursued in heathen countries. As this Italy is sending ministers of its religion to America, and Rome is doing her best to

get spiritual possession of the new world, so we ought to labor earnestly to give this country to the Lord Jesus, to whom it rightfully belongs. And as the Americans have a peculiar faculty for getting ahead in the world, so their missions here and elsewhere take their character from the practical and energetic nature of the people they represent. And I have been assured here in Italy, and the natives express a decided preference for American missionaries over the Waldensians. Whether there is a hereditary antipathy against these interesting people, who have been hated and persecuted by the Romish Church from time immemorial, I cannot say; but it is certain that there is in all Europe, among the less elevated classes of society, a yearning for civil and religious liberty, and with this desire is always and everywhere associated the name and the charm of American independence. It is not strange that Italians love to be led by Americans, even in the pursuit of religious knowledge. They admire Garibaldi, and he represents America. They have heard of Columbus. The Florentines have statues and portraits of Americus Vesputius. Washington is the saint of liberty. And all these associations help to strengthen the hold which Americans have on the minds and hearts of this people. The mission to Italy deserves the support of the American churches. I have taken pains to enquire into the nature and progress of its work, and am satisfied that it is conducted with prudence and commendable energy, and that its efficiency is limited only by the means it has to enter upon the many fields of useful labor that are wide open and inviting.

A ROMAN CATHOLIC VIEW OF RELIGIOUS SCHOOLS.—The Organ of the Romanists, the New York Tablet, gives the following extraordinary view of Religious liberty:—

If Protestantism had any pretension to be the Church of God, or if its ministers went to Rome, as did Saints Peter and Paul, with a divine and apostolic mission, the case would have been different. But they have no mission, their societies are all self-created and self-commissioned, and against the ministers of such societies the national religion, even though false as was Roman or is Chinese Paganism, as the higher authority, may without any breach of religious liberty exclude them, if it chooses. No self-appointed missionaries of self-created societies, have any rights against the national religion of any country, and no claim even to toleration. The Catholic missionary has the right to freedom because

he goes clothed with authority of God, and because he is sent by authority that has from God the right to send him. To refuse to hear him is to refuse to hear God, and to close a Catholic Church is to shut up the house of God. The Catholic missionary is sent by the Church that has authority from God to send him; the Protestant missionary is sent by nobody, and can oblige nobody in the name of God or religion to hear him. Our Protestant friends should bear this in mind. They have as Protestants no authority in religion, and count for nothing in the Church of God. They can in no case have any authority higher than the political or national authority, and can do at best only what the political society may do. They may retain some Catholic traditions, some fragments of Catholic truth, as well some precepts of Catholic morality, and so far be better for the world than ancient or modern paganism; but as they have no divine authority to teach or govern, they have no right to send missionaries or to open places of worship where the national authority forbids it. They have from God no right of propagandism, and religious liberty is in no sense violated when the national authority, whether Catholic or Pagan, closes their mouths and their places of holding forth. They are of those of whom our Lord says, and will say, "I never knew you."

THE SUNDAY SERVICES in the London theatres have been successful. Six theatres are opened every Sunday, preachers of all denominations conduct the services, and the attendance average about 2,000 at each place. There is evidence that many have been benefitted, and that the classes in attendance are such as would not be found in the churches. Miss McFarland, a Scotch lady, is preaching in London, and draws crowds. She is said to be well educated and quite eloquent.

PRESBYTERIAN, O. S.—The Presbyterian Board of Foreign Missions has in its employ 70 ordained ministers, 20 ordained natives and licentiate, 240 teachers, colporteurs, catechists, &c., including the wives of missionaries. There are 40 organized churches, with a membership of 1,200; and there are 7,000 youths in the schools. Last year there were large additions to the churches, and the schools were fuller than ever before.

DECLINE OF RATIONALISM IN GERMANY.—Rev. Dr. Hurst writes to the N. Y. Christian Advocate from Germany that the piety in the German Universities is greater than it was twenty or thirty years ago. In the two English Universities of Oxford and Cambridge there is as much rationalism as in all the German Universities together. There is hardly one University in Germany where there are not faithful professors; in fact, there are a number of universities in which nearly every chair is occupied by an evangelical theologian. Thus it comes, that in all the young clergy of Wurtemberg, there is a large number of believing pastors who preach the Gospel faithfully, and have their churches full, to overflowing, while those who cling to rationalistic views have no hearers. In the low order of society, simple peasants and artisans meet during the week and read and explain the Scriptures as those of olden time in Berea. These little meetings are called "communions." They speak to each other of their spiritual experience.

SHOULD A MOSLEM, when praying, feel himself disposed to gape, he is ordered to suppress the sensation as the work of the devil, and to close his mouth, lest the Satan of iniquity should enter and take possession of his person. It is curious that this opinion prevails also among the Hindoos, who turn their fingers before their mouths before yawning, to prevent an evil spirit from getting in that way.—Griffiths.

MR. HOLYOKE, MASS.—The seminary has been blessed with an almost constant religious interest since last September. Of nearly sixty who were without hope last September, not more than twelve or fifteen still belong to that class.

THE prospects now are that the prohibitory liquor law will be rigidly enforced throughout Massachusetts. The State constables notified all the saloon keepers in Boston, that they must close up the sale of ale and cider on and after April 1. The sale of stronger liquors is of course forbidden.

rather good thing is attributed to Napoleon in the Parisian salons, "The Emperor has twice deceived me—first, in 1848, in making her believe she was a fool; next, in 1866, in making her believe he was a genius."

HOMER the Second sent to Venice for Bellini, a painter, whose works he loved and admired. When he arrived at Constantinople, Mahomet pointed out to him some fault in the beheading of John the Baptist, which he had painted, and, to convince him of his mistake, he sent for a slave, and in a moment struck off

his head with his royal scymeter. Bellini acquiesced in the criticism, slipped away to the harbor, and set sail for the Adriatic the same evening.

The varieties of the tomato should be grown as remote from each other as the extent of the grounds will admit of, for the reason that their fructifying influences, when they are in bloom, injure each other, and make the varieties impure, just as cucumbers and muskmelons destroy each others flavor when growing close together. Cucumbers will taste of melons, and melons taste of cucumbers.

BOOK NOTICES.

IN THE UPWARD WAY; THE STORY OF MARY BELL. By Mary Barrett, author of "Footing at a Mark," etc. American Tract Society, 28 Cornhill, Boston.

In her preface, Miss Barrett thus announces the object of the book:

"We sometimes hear the remark, 'I don't like to do things from a sense of duty.' In that case, nothing remains but to sink lower or higher. We must either drop religious prin-

ciple altogether and act from mere impulse, lead whither it may; or we must gain that higher level of Christian experience where the divine love becomes the master passion, and we find it our meat and drink to do the will of God."

After giving this extract, we need hardly say that Miss Barrett's style is marked by clearness and simplicity. We predict for this writer a career of usefulness and success.

Receipts

IN BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF MAY, 1867, TO THE 1ST OF JUNE, 1867.

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And. State St. Cong. Ch. by Dea. Thos. R. Hayes, to constitute Joshua Maxwell and Dennis W. Maw, L. Ms.	78 00
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tute John Hartshorne, L. M.			
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T H E

CHRISTIAN WORLD.

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No. 8.

ROMANISM.*

How to battle it! That is the great question of to-day. Not whether Napoleon or Bismark shall have Luxemburgh, but whether Jesus Christ shall have the whole earth. Not the re-establishment of our own government, but the reconstruction of all nations by the power of a pure Gospel. In assaulting this castellated superstition, what weapons to wield, what tracts to print, what organizations to favor, what colporteurs to employ, what spirit to exhibit? There has been expended in this cause enough ink, enough voice, enough genius, enough money, enough ecclesiastical thunder, to have torn off all the assocks, and to have extinguished all the wax candles, and to have poured out all the holy water, and to have rent open all the convents, and to have turned the Vatican into a Reformed Dutch Church, and the convocation of cardinals into an old-fashioned prayer meeting, and to have immersed the Pope and sent him forth as a colporteur of the American and Foreign Christian Union.

But somehow there has been a great waste of effort; our shot has not struck the mark, and in the same morning paper in which we read the report of our anniversary speeches, we noticed the building of new cathedrals, and the establishment of new Bishoprics, and intimate and dearing letters of confidence between some United States Cabinet Officer and the Romish Archbishop, that reminded one of the love of David and Jonathan. And all the garlands that were placed upon the coffin of John Mason and Archibald Alexander were as nothing compared to the honors that in Baltimore, Albany, and New York were heaped upon the catafalque of the dead Roman Catholic bishops. Meanwhile one-eighth of our population are disciples of the Papacy, and the Bible is expelled from many of the schools, and our politicians dare not vote

* Address delivered by the Rev. T. Dewitt Talmage, D. D., of Philadelphia, at the anniversary of the American and Foreign Christian Union, Steinway Hall, Thursday evening, May 9th, 1867.

until they have found out what the priests are going for ; and while the city missionary is down on the back street spending the afternoon in persuading a woman to give up the superstitions of the Papacy, one thousand Roman Catholic emigrants, each man with a trunk, and each woman with a bundle, come through the gates of Castle Garden, and our nurse on a pleasant day having taken out our little child for a walk, brings it back with the holy water trembling all over its innocent forehead.

The plain fact is that Romanism has, to-day in the United States, ten-fold more power than when we first began to bombard it, more schools, more priests, more cathedrals, and more political influence at Harrisburg, Albany and Washington. We have denounced it. We have caricatured it. We have unlimbered all the batteries of indignation against it, and have poured upon it a raking fire enough to have shaken down all the walls of superstition between Montreal Nunnery and New Orleans Cathedral.

Has it never occurred to you that it would be better for some of us to change our style of warfare ? Let me venture the statement that bitter denunciation and caricature on the part of good, but mistaken men, never pulled down one Roman Catholic church, but has built five hundred. Whatever a man takes as his religion he holds as sacred, and not to be laughed at, and all the satire of the ecclesiastical Tom Hoods, and Charles Lambs, and Sydney Smiths of the world, never yet captured the smallest bead of the rosary. There is only one way to make a man give up his religion, and that is by showing him a better. When a missionary goes into a Chinese temple he does not begin by striking the god, but taking out his New Testament, reads in loving tones, "Behold the Lamb of God which taketh away the sin of the world." And if you want to redeem a man from any kind of superstition, you had better not begin by striking his god. Dragon teeth, whether sown by Christian or infidel hand, make a harvest of armed men. Violence of *infidel* assault resulted in Bridgewater Treatises, and the Boyle Lectureship, and Chalmers' Astronomical Discourses, and violence of *Christian* denunciation only rouses up opposition. Depend upon it, if we use worldly weapons and a worldly policy, Romanism will beat us. They are more than a match for us in anathema. The Pope and his officials once a year, with "Bell, book and candle," curse all heretics. They curse their eyes, and curse their tongues, and curse their feet, and curse everything about them. We are in anathema no match for them. We cannot compete in bitterness with a church that burned John Oldcastle, and scattered the ashes of Wickliffe, and massacred the Waldenses, and exterminated the Albigenses, and dug the Inquisition, and roasted over slow fires Nicholas Ridley,

and had medals struck in honor of St. Bartholomew's massacre, and took God's dear children and cut out their tongues, and poured hot lead into their ears, and tore out their nails with pincers, and let water fall upon their heads until it wore to the brain, and wrenched their bodies limb from limb, and into the wine-press of its wrath threw the red clusters of a million human hearts till under the trampling of their feet the blood foamed to the lip of their impearled chalices.

The weapons of *our* warfare are not carnal, but spiritual and mighty through God to the pulling down of strong-holds. To the entrenched forces of superstition we make no surrender. No, we propose a more tremendous fight; but instead of a war by worldly weapons we propose to bring into action that principle of holy *Love* which can sweep from eternity to eternity.

To the penances, the costly indulgences, and fatiguing genuflections of Romanism, we will oppose a broad-armed Gospel that without money, and without price, and without penances, and without crossings, invites a world to be saved—a free Bible—a free salvation—a free heaven! We will try the force of that Gospel which says, “Who-soever will, may come.” “I thank God,” said Richard Baxter, “for that word *Whosoever*. If God had said that there was mercy for Richard Baxter, I am so vile a sinner that I would have thought He meant some other Richard Baxter; but when He says *whosoever*, I know that includes me, the worst of all Richard Baxters.”

Against the bedwarfed Roman Catholic literature, we will bring the battering-ram of a Christian printing-press: more Bibles, more tracts, more periodicals, more Advocates and Journals, more New York Observers, more Independents, more Christian Intelligencers, more Evangelists, more Banners. A sanctified printing-press is the needle-gun that is to conquer the world. Swab the barrel! load quick, and FIRE! books! books! books! In Germany there is a statue of John Gutenberg, the inventor of the art of printing. He stands with a half-opened scroll in his hand, on which are written the words, “Let there be light!” That is the object of the press. Light for church and convent. Light for prison and scaffold. Light for soldier's tent and ship's cabin. Light for festal hall and death-bed chamber. Light for time and light for eternity. *Let there be light!*

To the celibacy of the Romish priesthood I oppose the happy households of the Christian ministry. We have no objection if the Romish church prefer that all its priests be bachelors; but if the idea were introduced into other churches it would, to say the least, cause great inconvenience. Among the heresies Protestants are disposed to copy from that church, we have not noticed many instances of the introduction of this error. The only way to contend against this Ro-

mish notion is to point to the happy households of the Protestant clergy. It has often been said that ministers' families are but poor specimens; the children turn out badly, and the wives are queer. But we saw an estimate of the comparative number of conversions in families of twenty clergymen and twenty laymen, and it was found there were more conversions in the families of the ministers. And there are no brighter, happier, or well-ordered homes in Christendom than those of the ministry, extraordinary exceptions notwithstanding. If the ministers are good, the wives are better than the ministers. It must disturb the conscience of a Roman priest when on Sunday morning on his way to say mass, solitary and alone, he meets a Christian minister on his way to church with his arm well-taken, and followed by a group of boys and girls in the regular line of apostolic succession.

To the Roman Catholic schools and colleges, in which but little is taught save the peculiarities of their religion, we will oppose free schools, admirably conducted, having on each teacher's and scholar's desk in full round type, a copy of King James' translation. So we will educate the heart as well as the head. Educate only the head and you make an infidel. Educate only the heart and you have a fanatic. Educate them both together and you have the noblest kind of a man. God will consume forever the man who attempts to take the Bible from the school!

In opposition to the Latinized service of Romish churches, we set plain prayers that all may follow, and plain preaching that all can understand, not obscure dialectics that confuse and bewilder the hearer till he does not know whether it is Easter or Christmas; but warm-hearted sermons like Christ's, salt-savored, and lily-twisted, and grass-twined, and wing-swept, and rain-dashed: preaching for to-day: no belaboring of the Hittites, and rehangings of Absalom, or counting of the number of teeth in the jaw-bone with which Samson slew the Philistines, or taking of an hour to show who Melchisedek *wasn't*, but the finding of men as they are now, sinful and undone, and then taking the Gospel and thrusting it right at them.

In opposition to Romish cathedrals, dark, damp, and fetid, we will set cheerful churches, with fresh air and plenty of light. In some of our Protestant churches people shiver under the shadow of gloomy arches, and do magnificent penance, and think they must be getting more religion or something else, for they feel so very chilly. It is not more religion they are getting, but chills and fever. More light! more air! more comfort! With cheerfulness of church architecture, let us contend with the Papacy.

In opposition to the artistic chanting in Romish cathedrals, I set congregational singing.

There are no grander artistic performances than by Roman Catholic choirs. Many of the great masters were born in that church, and their spirits still wail in her "Miserere," and weep in her "Stabat Mater," and triumph in her "Te Deum Laudamus."

And all the attempts of our churches to surpass theirs in the science of music will be ineffectual. But there is a power in good, hearty, unanimous, congregational singing to drown out the cathedrals. Churches of the living God, lift up your voices !

"Let those refuse to sing
Who never knew our God ;
But children of the heavenly King
Should speak their joys abroad."

We have yet fully to test this influence in battling with superstition. In the time of the Reformation, cardinal Cajetan said in regard to Luther, "He has conquered us with his songs." In those days a congregation assembled at mass : at the close of the service two boys began to sing one of Luther's chorals, and the congregation joined in, and they who came Roman Catholics, went away Protestants. SING ! SING ! What has made the Methodist church the most extensive of all denominations ? Because it surpasses all others in heartiness of singing. The Methodists all sing ; I have traveled up and down the land, and have seen many strange and curious things, but I never yet saw a Methodist that could not sing. They sing with their throats. They sing with their hands. They sing with their feet. Set a Methodist man and his wife down in the middle of a western prairie, and they begin to sing, and in a short time on one side of them comes up a meeting-house : and they keep on singing till up comes a whole conference ; and some autumn, we look over and find the prairies all on fire with a half dozen old-fashioned revivals. SING ! SING !

"The hill of Zion yields
A thousand sacred sweets,
Before we reach the heavenly fields,
Or walk the golden streets."

When four wood-larks are allowed to do all the singing in the forest and four seraphs all the singing of heaven, then can our Protestant churches afford to depend for singing upon four persons who stand in the loft, with their throats yet sore from singing at the opera, executing their fugue tune and torturing our good old hymns in the following style :

"Oh ! for a man
Oh ! for a man
Oh ! for a man-sion in the skies."

"We'll catch the flee
We'll catch the flee
We'll catch the flee-ting hours."

"Pity our pol
Pity our pol
Pity our pol-luted souls."

"He'll take the pil
He'll take the pil
He'll take the pil-grim home."

"With reverence let the saints appear,
And bow—ow—ow before the Lord."

Oh, for hearty, unanimous singing in all churches! Napoleon's army came to a pass in the Alps where the rocks could not be surmounted by the amunition wagons. He went to the leader of the band and asked for his portfolio: then leafing over till he came to an inspiring march, he said, "Play that!" The whole band struck the air with their instruments, and over the rocks went the amunition wagons. And I tell you that over all obstacles, and over all superstitions, the church of Christ will march triumphant when we can gather the great hosts of the living God and hurl them against the battlements with some grand uplifting of Antioch, Woodstock, Mt. Pisgah, or Old Hundred.

Lastly, in opposition to the bigotry of the Romish church I set the broad platform of Christian brotherhood. All outside their church are cursed as heretics. We oppose that procedure by offering our blessing to all who believe in the Lord Jesus Christ, be they Protestant or Roman Catholic, Calvinist or Arminian, sprinkled or immersed: one Lord—one faith—one baptism—one cross—one Holy Ghost—one judgment seat—one doxology—one heaven!

My brethren! we cannot afford to quarrel about non-essentials. My father, and grandfather, and great-grandfather went into heaven not knowing whether they were sub-lapsarians, or supra-lapsarians, and I doubt whether they have found out yet. On this platform to-night, the lamb and the lion lie down together, and no one knows who is the lamb and who the lion. Glory to God in the highest, and on earth peace, good-will to men. When Christians fight, the cross of Christ is hidden behind the smoke of the battle. Away with the bigotry that would make all go into heaven through one auger-hole, when I read that on the East there are three gates, on the West three gates, on the North three gates, on the South three gates. In the day when the church shall stretch forth her arms to take in one embrace all nations, the bigotries and superstitions of the earth will perish. The mountains and the hills will break forth into singing, and all the trees of the wood will clap their hands. "Hallelujah! for the Lord God Omnipotent reigneth!"

"That song of love now low and far,
Ere long shall swell from star to star;
That light the breaking day which tips
The golden-spined Apocalypse."

THE NEW ROMAN CATHOLIC COUNCIL.

We take the following from the "Methodist," as it expresses the opinion of many in reference to the probable results of the great Council, and the spread of Roman Catholicism throughout Christian lands.]

"On the 29th of June, the day on which the Church of Rome commemorates the martyrdom of the Apostle Peter, the Pope hopes to see assembled at his capital the greatest gathering of Roman Catholic bishops that has ever been witnessed in modern times. A larger number of bishops is expected to comply with the Papal summons than met three hundred years ago at Trent, or than met a few years ago at a similar episcopal meeting convoked by Pius IX. If all countries send as large a contingent as the Roman Catholic Church of the United States, the expectation may be realized ; for we should judge, from the departures mentioned in our political papers, that more than one-half of all the American prelates are on their way to Rome.

"The meeting of so many dignitaries, attired in strange, gorgeous robes and vestments, is of course most likely to inflame the imaginations of devout adherents of the Church of Rome, or to furnish material to the correspondents of newspapers that eagerly catch at the latest sensation, whether it be a race or a religious meeting, Christian, Mohammedan, or Pagan. The most sensational of our daily papers, which only a few days ago mockingly offered to do the Pope's advertising gratuitously if the latter would send in payment a plenary indulgence, has already given an article on the subject, rivalling the most sanguine champion of ultramontaniam in admiration of the imposing character of such a meeting. 'On the map,' says this paper, 'not a single country can be found which will not send one or more than one bishop to this mighty gathering at the centre of the Christian world. The lately appointed Vicar Apostolic of the North Pole will meet there dignitaries from the South, West, and East. From the Oriental churches in communion with Rome will come patriarchs and prelates of the Catholic Americans, of the Catholic or United Greeks, of the Catholic Syrians, the Maronites, the Chaldeans, and the Copts. All these differ from each other in ritual, and in sundry matters of discipline, as in language ; they wear vestments and robes unknown to the Western churches ; but, nevertheless, one and all, they acknowledge the Pope as the Chief Bishop, and they are in full unity of faith and practice with the See of Peter. America, Europe, Asia, and Africa will be duly represented at the splendid and imposing spectacle which Rome will witness in an assembly composed of more various and more remote nationalities than those which met the first day of Pentecost at Jerusalem.'

"In the Protestant press there are some well-meaning editors who have come to the conclusion that the Church of Rome is making pro-

gress to an alarming extent, and who, in the description of any festival like this new Council, will discover new evidence for their ill-grounded convictions. We share neither the admiration of our secular journals, nor the despondency of some of our Protestant papers. We believe the Church of Rome is more and more losing the control of the masses of the Roman Catholic countries, and where it maintains its influence it is slowly and imperceptibly, yet steadily and surely, changing its peculiar character. As regards the former point, we need only point to the legislative assemblies and the press of the Roman Catholic countries to prove that the real adherents of the Church of Rome constitute, almost everywhere, a small minority. About simultaneously with the arrival of the bishops at Rome, the Italian Parliament will be ready to sell the church property in Italy to the Rothschilds, notwithstanding all the threats of excommunication. In Austria, so long the protector of the temporal interests of the Papacy, the present Prime Minister is a Protestant, and the government has appointed, as Presidents of the two Chambers of Parliament, two of the long-trying leaders of the Liberal party, who not only have manfully battled for religious toleration in the past, but who, even a few days ago, on the opening of Parliament, expressed themselves very strongly in favor of carrying the principle of religious liberty through all Austrian legislation. They, of course, meet with the unanimous opposition of the Roman Catholic Bishops, and all the ultramontane papers of the empire; but this opposition merely serves to show that in Austria, as in other Roman Catholic countries, the majority of the people have ceased to show the least regard for the teachings of their Church. As another proof of the declining power of Rome, we can also point to the superficial fact that Rome has never made, in any Protestant country, as rapid progress as Protestantism is now making in every Roman Catholic country which concedes to Protestants freedom of worship.

Romanism, moreover, is changing all the time. The immense majority of the ultramontane papers of every country would never muster sufficient courage to defend the reintroduction of the Spanish Inquisition. No one who has studied the history of mediæval Romanism, and compared it with the opinions of Roman Catholics of our day, can fail to be struck with the difference. The change is greater in our country than in the others, but some change is observable everywhere. Silent disagreement with the antiquated forms of Romanism extends, in many places, even to the incumbents of the episcopal sees. Some years ago, in Germany, a Bishop of Breslau, one of the largest dioceses of the country, turned Protestant; and a few weeks ago the same step was taken by Dr. Leopold Schmidt, a professor of theology at the University of Giessen, who a few years since was elected Bishop of Mayence, though the Pope refused to ratify the election. We could

note many other proofs of the wide-spread dissatisfaction prevailing among Roman Catholics of the highest standing ; but the above are sufficient for our purpose.

Councils like that to be held this month in Rome may for a moment dazzle those who are unacquainted with the true condition of Romanism ; but they cannot conceal the growing decrepitude of the system from those who take the pains to make a more careful inquiry.

POETRY.

TWO LITTLE PAIRS OF BOOTS.

Two little pairs of boots to-night
Before the fire are drying ;
Two little pairs of tired feet
In trundle-bed are lying ;
The track they leave upon the floor
Makes me feel much like sighing.

These little boots with copper toes,
They run the livelong day,
And oftentimes I almost wish
That they were miles away ;
So tired I am to hear so oft
Their heavy tramp at play.

They walk about the new-ploughed ground
Where mud in plenty lies :
They roll it up in marble round,
And bake it into pies ;
And then at night upon the floor
In every shape it dries.

To-day I was disposed to scold ;
But when I look to-night
At those small boots before the fire,
With copper toes so bright,
I think how sad my heart would be
To put them out of sight.

For in a trunk up-stairs I've laid
Two socks of white and blue ;
If called to put those boots away,
O God ! What should I do ?
I mourn that they are not to-night
Three pairs instead of two.

I mourn, because I thought how nice
My neighbor " 'cross the way "
Could keep her carpets all the year
From getting worn and gray ;
Yet well I know she'd smile to own
Some little boys to-day !

We mothers weary get and worn
Over our load of care ;
But how we speak of those dear ones
Let each of us beware ;
What would our fireside be to-night
If no small boots were there ?

BE A WOMAN.

Oft I've heard a gentle mother,
As the twilight hours began,
Pleading with a son on duty,
Urging him to be a man.
But unto her blue-eyed daughter,
Though with love's words quite as ready,
Points she out the other duty—
" Strive, my dear, to be a lady."

What's a lady ? Is it something
Made of hoops, and silks, and airs,
Used to decorate the parlor,
Like the fancy rings and chairs ?
Is it one that wastes on novels
Every feeling that is human ?
If 'tis this to be a lady,
'Tis not this to be a woman.

Mother, then, unto your daughter
Speak of something higher far,
Than to be mere fashion's lady—
" Woman " is the brightest star.
If ye, in your strong affection,
Urge your son to be a true man,
Urge your daughter no less strongly
To arise and be a woman.

Yes, a woman—brightest model
Of that high and perfect beauty,
Where the mind, and soul, and body
Blend to work out life's great duty.
Be a woman—naught is higher
On the gilded list of fame ;
On the catalogue of virtue
There's no brighter, holier name.

Be a woman—on to duty,
Raise the world from all that's low,
Place high in the social heaven
Virtue's fair and radiant bow !
Lend thy influence to each effort
That shall raise our nature human ;
Be not fashion's gilded lady,
Be a brave, whole-souled, true woman.

SHALL THE STATE SUPPORT THE CHURCHES?

By the request of friends, we publish the following, addressed to the tax payers of New York. Our readers will be able from this statement to compare the large sums granted to the Roman Catholics, with the paltry amount given to all the Evangelical denominations taken together.

SECTARIAN DONATIONS PAID BY THE STATE DURING THE YEAR ENDING SEPT. 30th, 1866.

(See *State Comptroller's Report.*) (See also Chap. 774, *Laws of 1866.*)

\$	9 93	Evangelical Lutheran, St. John's Orphan Home, Buffalo.
	346 04	Free School of the Academy of the Sacred Heart, Manhattanville.
	24 62	Le Cautauxl, St. Mary's Deaf and Dumb Asylum, Buffalo.
	777 59	Orphan's Home and Asylum of the Prot. Epis. Church, New York.
	1,304 87	Protestant Half Orphan Asylum, New York.
	2,189 21	Roman Catholic Orphan Asylum, Brooklyn, 1864.
	2,576 74	Roman Catholic Orphan Asylum, Brooklyn, 1865.
	4,340 63	Roman Catholic Orphan Asylum, New York.
	2,505 71	Society for the Protection of Destitute Roman Catholic Children, N. Y.
	310 52	St. John's Catholic Orphan Asylum, Utica.
	1,007 48	St. Joseph's Orphan Asylum, New York.
	318 90	St. Joseph's Male Orphan Asylum, Buffalo.
	9 25	St. Joseph's German Roman Catholic Orphan Asylum, Rochester.
	26 21	St. Mary's Orphan Asylum, Canandaigua.
	89 40	St. Mary's Boys' Orphan Asylum, Rochester.
	423 04	St. Mary's Orphan Asylum, Dunkirk.
	238 75	St. Patrick's Female Orphan Asylum, Rochester.
	180 07	St. Vincent's Female Orphan Asylum, Troy.
	766 63	St. Vincent's Orphan Asylum, Albany.
	267 62	St. Vincent's Female Orphan Asylum, Buffalo.
	104 11	St. Vincent's Infant Asylum, Buffalo.
	213 90	St. Vincent's Male Orphan Asylum, Utica.
	345 51	St. Vincent De Paul Orphan Asylum, Syracuse.
	118 42	The Church Charity Foundation, Brooklyn, 1864.
	156 22	The Church Charity Foundation, Brooklyn, 1865.
	448 72	Troy Catholic Male Orphan Asylum.
	500 00	St. Mary's Orphan Asylum, Clifton, (Special Appropriation.)
	1,000 00	St. Joseph's Male Orphan Asylum, Buffalo, (Special Appropriation.)
	1,000 00	St. Vincent's Male Orphan Asylum, Utica, (Special Appropriation.)

SECTARIAN HOSPITALS, AND OTHER CHARITABLE INSTITUTIONS OF A SECTARIAN CHARACTER.

	8,949 84	Buffalo Hospital, Sisters of Charity.
	1,646 10	Buffalo St. Mary's Lying-in Hospital.
	2,484 32	Jew's Hospital, and Hebrew Benevolent Society, New York.
	8,845 14	Rochester St. Mary's Hospital.
	2,000 00	Rochester St. Mary's Hospital, (Additional Special Appropriation.)
	1,000 00	Buffalo St. Mary's Lying-in Hospital, (Add'l Special Appropriation.)
	1,000 00	Church of the Immaculate Conception, N. Y.
	2,000 00	St. Mary's Church and School, New York.
	1,000 00	St. Bridget's Church School, New York.

\$50 525 49

45,674 14 Or nine-tenths of the entire \$50,525 49 of the above, were received by the sect known as *Roman Catholics*.

2,484 32 By the *Jews*.

2,367 03 By the different *Protestant* Sects, throughout the State.

\$78,500 00 The Society for the protection of Destitute Roman Catholic Orphan Children, (Special Donation, 1866.)

It may be urged that this Society, and also the Hospitals above mentioned, are not sectarian. How much weight can be given to this objection may be judged by the claim of the officers of the Society for the protection of Destitute Roman Catholic Orphan Children, contained in their published report for 1866. In that Report it is distinctly and urgently claimed, that it is sectarian, and states the fact—that *Orphans of Protestant parentage sent there by the Judges, have been sent back*. (See their published Report for 1866.)

1867.

10,000 00 By Enactment of the Legislature, made during the session just closed, (1867,) "The Society for the Protection of Destitute Roman Catholic Orphan Children" had appropriated to it \$110 per head for its whole number of inmates. By Ordinance of the Board of Supervisors of the City and County of New York, passed on or about the 20th of May, 1867, the sum of \$80,000 was appropriated for the above purpose, and has to be raised by tax upon all the taxable property within the City and County of New York.

NOTE—(This Institution is located in Westchester County.) Here, then, we find that the sum of \$129,025 49 ! were appropriated by the State of New York, during 1866, and wrung from the pockets of the overburdened taxpayers—to aid sectarian institutions. That of the whole amount, the *Roman Catholics* received, \$124,174 14 ! only shows the tendency of the evil. Our Legislature must either have been sympathisers with the tenets of that sect, or the Roman Catholics must have been more persistent in petitioning than other sects. In either event, the result points to a church leaning upon a State for support. It would be interesting and instructive to ascertain, how much, in addition to the above, "donated" by the State—the municipal corporations of the several cities within the State, "donated" during the same period. There has not been time to gather facts in this field, except in the great city of New York. It has been quite fashionable to charge the Common Council of that city with corruption ; but if "donating" other people's money to religious and charitable purposes be an evidence of purity of character, the Common Council of New York city ought to have been canonized in a body, years ago !

an examination of the Report of the Comptroller of the City of New York, from 1850—the following sums will appear to have been draw from the City Treasury, for and an account of "DONATIONS," to wit :

0.	Donations,		\$15,000 00
51.	"		15,000 00
52.	"		15,000 00
53.	"	See Comptroller's Report, of 1867, page 32.	15,000 00
54.	"		5,000 00
55.	"		46,000 00
56.	"		10,000 00
57.	"		15,000 00

1859.	See	Comptroller's Report, 1859, pages 14, 61.	\$15,000 00
1860.	"	" " 1860, " 82, 232, 233.	30,000 00
1861.	"	" " 1861, " 84, 228, 229.	53,864 00
1862.	"	" " 1862, " 92, 93, 238, 239.	68,281 00
1863.	"	" " 1863, " 66, 68, 196, 197,	105,000 00
1864.	"	" " 1864, " 68, 70, 196, 198,	70,000 00
1865.	"	" " 1865, " 68, 69, 201, 202, 203, 208	100,000 00

\$578,145 00

But the city of New York, as a large real estate proprietor, has been munificent in its "DONATIONS" of its lands to *Sectarian* purposes. One, and the most noted example of this, is, the "Lease" to the Roman Catholic Orphan Asylum, of two entire blocks of ground on Fifth Avenue, between 51st and 52d streets, for 99 years, at *One Dollar per Annum!* The tenant pays the rent with great punctuality, sometimes for a series of years in advance. (See Comptroller's Reports.) This Lease was made by the Common Council of the City of New York in 1846. A Cathedral of capacity to seat 15,000 people, is being erected on one of these blocks. These lots are worth about *one million dollars!*

Now it may be truly said, that the above "Donations" of the Common Council of New York city, did not *all* go to *sectarian* and *religious* purposes, but how much *did*, may be inferred by particularizing for a single year. For example, take 1863, the year of the *New York Riots*. Donations general and special for this year were \$105,000 00. Of this amount there was paid to the Roman Catholic Orphan Asylum... \$50,000 00
The House of Mercy, Bloomingdale,..... 15,000 00
St. Vincent's Hospital,..... 3,000 00
House of the Good Shepherd,..... 5,000 00
St. Joseph's Orphan Asylum,..... 5,000 00
Society for Destitute Roman Catholic Orphan Children,..... 2,000 00
Monument in Calvary Cemetery, (not included in the \$105,000 00.)..... 12,000 00
To various Churches, to pay Assessments on their property, (not included in the \$105,000.)..... 5,522 00

\$97,522 00

So stand the figures for 1863. \$97,000 for *Sectarian* purposes, as above designated out of \$122,000, is a large proportion, and not pleasant to contemplate by the *tax-payers of opposite faith*; but there stand the figures and the facts! (See Comptroller's Report for 1863, pages 66, 68, 196, 197.)

1867. The Common Council of New York city, have made the following *unmistakable Sectarian* appropriations for 1867, to wit:

St. Francis' Hospital,.....	\$ 5,000 C
St. Joseph's Asylum,.....	5,000 C
House of the Good Shepherd,.....	5,000 C
House of Mercy, (on condition that the like amount be raised by private subscription during the year 1867.).....	25,000 C
Institution of Mercy, Houston Street, on same conditions as above,.....	30,000 C
St. Bridget's School,.....	10,000 C
St. Stephen's School, 28th Street,.....	5,000 C
St. Gabriel's School, 37th Street,.....	5,000 C
Holy Innocents' School, 37th Street,.....	5,000 C
School attached to St. Peter's Church,.....	5,000 C
St. Mary's School, 7th and 13th Wards,.....	5,000 C
St. Teresa's School, Rutgers Street,.....	5,000 C
Transfiguration Church School,.....	5,000 C
Young Men's Christian Association,.....	5,000

\$120,000

SUNDAY-SCHOOL DEPARTMENT.

A FEW INCIDENTS

Showing the happy effects of the Sabbath-school work of the Society among the Children of the Foreign Population of this Country.

Jemmie was the son of an Irish Roman Catholic in one of our Western cities. His little sister Bridget, or Biddie, *for short*, had been induced to attend one of the American and Foreign Christian Union's Industrial Schools, and through it one of its Sunday-schools likewise, bringing with her to the latter her other brothers, Patrick and Peter. The school was a real novelty to these children; all their conduct showed this. Yet they listened attentively, seeming to catch every word of instruction, and delighted in every song sung.

Upon one Sabbath the lesson of the day was the birth of Christ, in which Biddy and her brothers seemed to be more than ordinarily interested. All the revealed incidents connected therewith were drawn out before them.

When the school closed, this trio of juveniles hurried to their tenement-home to tell their parents what they had heard. They described as well as they could the incidents of the interesting story, and the old folks shared the delight of their children.

In the corner sat Jemmie, the youngest of the family. He listened, charmed with the story; and when Biddie had finished, he jumped to his feet exclaiming earnestly, "And sure, and I'll be there next Sabbath, and I'll hear 'bout the baby too, that had no cradle and was born'd in the stable, won't I, mammy? sure, I vil."

The next Sabbath came, and with it at the appropriate hour, the Sabbath-school also. The opening exercises were scarcely over, when a sight, ludicrous in the extreme, presented itself at the door, and, urged on by a crowd of laughing and uproarious Irish youth, was forced into the middle of the room.

The excellent missionary of the American and Foreign Christian Union then

laboring in that city, seeing the disorder, at once sought the cause thereof, which was a little boy attired in his father's coat, the skirts of which trailed on the floor, and inquired of him why he came in such a plight to school.

The little fellow was no other than Jemmie, the boy who had come to hear of the homeless baby of Bethlehem. To the question of the missionary, he responded as quickly as he could wipe his tearful eyes: "And shure, Sir, and didn't he know that Biddy came home from Sunday-school last Sunday? shure she did; and didn't Patrick come wid her? shure he did; and didn't Peter come wid 'em too, Sir? shure he did; and dey all sot down and told daddy, and mammy, and me about a little baby vot was born'd in an old stable somewhere, and he'd no cradle to be rocked in, and Sir, don't you think Jemmie wanted to come and hear about the baby too, Sir? shure he did. But mammy takes in vashing, Sir, and she couldn't get Jemmie a jacket this week, and so I vent to the peg and I hook'd daddy's coat, but please don't tell him, Sir."

Such interest in simple Bible truth our missionaries see often developed; and are encouraged by the same to press this department of their work.

Little Mary Mahoney, was the child of similar parents, only they were shiftless, drunken and worthless. They lived in an alley in another of our Western cities, and in circumstances of extreme destitution. Last winter, on one of its coldest nights, Mary was driven out from her home, her body scarcely covered, into the inclement and cold atmosphere by an unnatural and drunken father. She was a delicate little thing, quite a pretty-spoken child, and evidently a child of many sorrows. She was found by one of the ever-vigilant female missionaries of the American and Foreign Christian Union; her little limbs clothed, her famished body fed, and taken to one of our schools, where she soon became an apt and excellent girl. When she earned her first dress, she was so delighted that a by-stander might have thought her in delirium, her

little frame excited and shaking all over. She is now a rescued waif, happy, well-behaved and doing well. And who can tell what she may not be able to do by-and-bye for others of her kind, and perhaps, even for her father.

W. D. R.

[The following letter was sometime since addressed by one of our female laborers in the West, to a Sabbath-school in one of its large cities, which annually gives to aid our great work among the Papal children of that part of our country. It is a clear presentation of the kind of labor performed by us, and we bespeak for it the attention of our readers, and especially of our juvenile readers.]

TO THE SABBATH-SCHOOL OF * * *

DEAR FRIENDS:—I do not write to you this time as a stranger. You have heard from me before, and you have showed by your contributions that you not only heard, but that you were interested in what I said to you, and that you were ready to help in the work to which I have devoted my time. I have seen you, too. I have been in your Sabbath-school and have heard the sweet songs you sing, and have seen prizes distributed among you for faithful attendance and for other things that denote good Sunday-school scholars. There are many pleasant things connected with Sabbath-schools, and I like to talk of them; but others will tell you of these things; and I will tell you more of the missionary work in this city. You know there are several excellent ministers who are employed as missionaries here, and they are doing a noble work; but my mission, as you know, is to the women and children. I have told you how I seek them wherever they are to be found. I go to the jails and the prisons. I suppose you never saw the inside of a prison, but I am not going to describe it to you. It is enough for you to know that there the women and girls are shut up, whose crimes have rendered it necessary that they be punished. The first time I went alone and was locked in with them, it seemed strange to me to be so shut out from the world, but I was not afraid. These miserable women seemed glad to see me, and grateful for the

visit and the words of kindness I addressed to them. They told me why they were in that sad place; what crimes had brought them there, and then I spoke to them of God's law that they had broken, and told them of the love of Jesus, and the efficacy of His blood to cleanse from all sin. One day as I was reading a part of Christ's Sermon on the Mount to about twenty women and girls who were crowded around me, one of them stopped me and said, "That's for the likes of ye who have a home and friends, but how are poor women like us to live like that? if we try to do right nobody will take us in now we have been in jail." You pity them, so do I, for it is very hard for those "who are accustomed to do evil, to learn to do well." Several times as I have visited the jail, I have seen a woman whom they call Margaret, and as she told me her tale of poverty, and said that poverty was her only crime—that she had no money, no home, and no friends, so she was sent there, I pitied her, and did what I could to find a home for her, but did not succeed, she is too well known. A few days ago I met her as a beggar in one of the lowest houses in this city; she was partially intoxicated, and of course, very silly. She slept out-doors the coldest Saturday night we have had this winter! She said she trusted to "Joseph and Mary" to save her. That is her religion, but it does not save her from destroying both body and soul by drunkenness. She has a daughter now in the Female City Prison. When I last visited the jail I found three young girls who were there for the first time. When they told me they had no home among respectable people in the city, I was glad to tell them of the Home of the Friendless, whose door is ever open to such as they are. Can they be saved now, before they grow old in sin? I might fill more than one sheet with incidents of the prison I have visited, but this is enough.

Last week I went to look for some little girls who have been absent for sometime from our sewing-school. I sought them in their wretched homes. One house, where two of them live, was shut, and I did not find them, they were out begging. The

parents are both drunkards. The mother is often in jail for disorderly conduct. Their aunt told me that these little girls had slept in an old shed by her house for several nights in the cold weather, because when their parents are drunk, the children are afraid of them! Poor girls, I fear they are growing up to be as bad as their mother. Next I went to see Biddy and Katie. I knew where to go, for I had often been there. It is up-stairs in a room that might be comfortable, but it is not; I met the mother at the door—little Katie, who was always glad to see me, was not there, she had been dead two weeks. Her sickness was very short, and her death sudden. As I looked around the room and heard the talk of the mother, and learned that her oldest sister was then "out with her basket," I felt thankful that little Katie was no longer exposed to the evil influences by which she had been surrounded during her short life. The mother is very indolent, and depends on charity for a living. Katie was too small to make much by begging, so she went to school, but the older sister is kept from school "to go out with her basket," as her mother says. I cannot tell you of all the places I went into in search of our girls. The mothers treated me with respect, but I am sorry to say that too many of them would rather beg than work.

In one room where I called, I found a widow with two children. She is a hard-working woman, but she has been sick, and her little girl is badly burned. She only begs for work. It is a pleasure to be able to give something for her present necessities, for as she says, when she and the child are well, she can make a good living by washing. In the room above her is a poor woman, dying of consumption. It is a pleasure to visit her, as I have often done for nearly a year. She has two dear little children, but she is able to trust them with her heavenly Father. She speaks of her death as going home. Her eye was very bright as she said to me, "How good God is to me! I am not afraid now!" She has had many fears that she could not be accepted, because she slighted the Saviour when she was well. Now she feels that God has not

dealt with her according to her deserts, but He permits her to rejoice in that "love that casteth out all fear." I can but rejoice with her.

It is pleasant to visit the virtuous poor, and to contribute to relieve their wants, but my mission leads me to see a great deal of the effects of crime as shown in the degradation of thousands here. Intemperance and indolence are the chief causes of nearly all the poverty I see. There are exceptions to this, but they are not common.

I see I have made my letter too long, and I will close; I am willing to labor on, sowing good seed wherever I can, trusting to Him who has said, "My word shall not return unto me void," for success. It is a great encouragement to me to feel that Sabbath-school children are interested in my mission, and are giving the means of its support.

Truly yours, ———,

City Missionary of the American and Foreign Christian Union. W. D. R.

ANNUAL REPORT

Of the Union Mission School of Louisville, under the care of the American and Foreign Christian Union.

THIS school is composed of little girls gathered from poor and needy families of the city, and continues during a period of nine months, from the beginning of September to the beginning of May. It occupies about two and a half hours every Saturday morning. The first half hour is spent in singing, repeating a passage of Scripture, remarks on the importance of cultivating good habits and seeking the blessing of Jesus, and all hearts are led up earnestly to the Lord in prayer. It is then opened with the Lord's Prayer, and the work continues two hours, and is closed with singing.

The whole number of scholars enrolled up to January last, when the school was divided, was 210, with 24 teachers. About 100 scholars and 10 teachers were then organized into another school, at the Episcopal Church. Since this time there have been enrolled 164 additional scholars, and 15 additional teachers, making the whole number from the beginning 374 scholars, and 40 teachers. Our present number en-

rolled, at the time we suspend for the warm season, is 274 scholars, and 20 teachers.

There has been received from the teachers, scholars, and friends, in money and materials, \$142 50, and paid out for materials and expenses, \$137. To this amount the children have contributed \$4 90.

There have been made by the children for themselves under the immediate instruction of the teachers, 306 garments of different kinds, which caused many happy hearts at home.

The superintendents, Miss Quigley, Miss Richardson, and Mrs. Sadd, (the latter having been prevented from attendance for the last three months by ill health,) have, with all the other teachers, shown a very liberal and self-sacrificing spirit in bestowing so faithfully their labors of love in this good cause.

When we think of so many hours, through nine months, devoted with so much good will, for elevating the minds and hearts of so many future mothers, who can properly estimate the influence for time and eternity of such a school?

Can we believe that Jesus, who does not suffer a sparrow to fall without His notice, or the hairs of our head to go unnumbered, will suffer the words of His mouth, or the hymns of praise, or the earnest cries of His little ones, or even such labors of love to Him, to go unheeded? It cannot be. But we do believe that those who have first given themselves to Him in faith and love, and then to work thus in His vineyard, will not only be sent forth to minister to the little ones here, but will be sent forth in the great vineyard of heaven "to minister to them who shall be heirs of salvation."

J. M. SADD, *U. City Missionary*.
Louisville, May 6th, 1867.

SEWING SCHOOLS.

Anniversary of the Schools of the American and Foreign Christian Union in Cincinnati. (Cin. Gaz. June 12th, 1867.)

LAST Saturday afternoon, attracted by a notice in the "Cincinnati Gazette," I attended the above anniversary exercises. I found gathered in the Olivet Mission School building, on Carr street, between Sixth and

Front streets, over two hundred girls, and about twenty boys, who have been gathered out of our streets, lanes and alleys, by two excellent women, who are employed in this city by the American and Foreign Christian Union, as missionaries, and by whom, together with a number of self-denying and faithful Christian ladies, these children have been taught to sew, so as to be able to make nearly everything they wear; to sing the excellent songs taught in our day and Sabbath-schools; to be cleanly, orderly, virtuous, etc. Reflecting what these children might have been but for this noble effort, and observing what attainments they had made in the aforesaid branches of education, I was delighted at the scene.

Around the room were suspended several quilts, which the little fingers had put together. On the table was a collection of good things, such as children love, and which were to be distributed at the close of the exercises.

These commenced by the whole school chanting the Lord's Prayer, followed by prayer by the Rev. Mr. Rossiter, the well-known and efficient Secretary of the Christian Union. Various texts of Scripture were then recited by the girls; the ten commandments, also, in concert by the whole school; an occasional declamation by the girls, both Irish, German and American girls; and all these interspersed with singing, both in English and German. Questions were propounded both by the missionaries, Misses Purlier and Schiller, and by Rev. Mr. Rossiter upon the Bible, which were answered promptly and with a wisdom. Addresses were then delivered by the Rev. Mr. Fitzgerald, of Findlay Chapel, M. Church; and Rev. Mr. Rossiter. These were followed by the presentation of boxes to the most worthy, attentive and best loved of the children, and the distribution of little packages of edibles, candies, etc. prepared by kind and generous friends, to the children. They were then dismissed to their places of abode. A happier company of little ones I have seldom seen.

I understand that during the last few years the Society has gathered up more than ten thousand such girls in the city, and that

trained them for future usefulness ; and that last year alone its two missionaries have visited two thousand six hundred and eighty three families in this city, to read the word of God and pray with the inmates thereof. That they have, during the same period, made sixty-seven visits to the Jail, sixty-four to the City Hospital, fifty to the City Prison, and twenty-eight to the Female Prison, and have distributed forty-one thousand two hundred and seventy pages of tracts, 205 good books, 521 Scripture cards, 3,090 religious papers, 31 Bibles and 32 Testaments, and have found good homes for eleven children.

Truly, this is a good work, and one that should commend itself more and more to the sympathies and co-operation of all who desire the welfare of our great city. It does not receive all the aid it merits, because of the necessarily quiet and unostentatious way in which it does its work. It is, nevertheless, worthy of sympathy and aid.

OBSERVER.

NOT IN VAIN.

"I have labored in vain," a teacher said,
And her brow was marked by care ;
"I have labored in vain." She bowed her head,
And bitter and sad were the tears she shed
In that moment of dark despair.

"I am weary and worn, and my hands are weak ;
And my courage is well-nigh gone ;
For none give heed to the words I speak,
And in vain for a promise of fruit I seek,
Where the seed of the Word is sown."

And again with a sorrowing heart she wept,
For her spirit with grief was stirred ;
Till the night grew dark, and at last she slept,
And a silent calm o'er her spirit crept,
And a whisper of "peace" was heard.

And she thought in her dreams that the soul took flight
To a blessed and bright abode ;
She saw a throne of dazzling light, [white,
And harps were ringing and robes were
Made white in a Saviour's blood.

And she saw such a countless throng around
As she never had seen before—

Their brows with jewels of light were crowned, [found,
And sorrow and sighing no place had
For the troubles of time were o'er.

Then a white-robed maiden came forth and said,

"Joy ! joy ! for thy trials are past !
I am *one* that thy gentle words have led
In the narrow pathway of life to tread—
I welcome thee home at last !"

And the teacher gazed on the maiden's face ;
She had seen that face on earth, [place,
When with anxious heart, in her wonted
She had told the charge of a Saviour's grace,
And their need of a second birth.

Then the teacher smiled, and an angel said,
"Go forth to thy work again ;
It is not in vain the seed is shed ;
If only *one* soul to the cross is led,
Thy labor is not in vain."

And at last she awoke, and her knee she bent

In grateful child-like prayer— [sent,
And she prayed till an answer of peace was
And Faith and Hope as a rainbow blent,
O'er the clouds of her earthly care.

And she rose in joy, and her eye was bright,
Her sorrow and grief had fled— [light,
And her soul was calm and her heart was
For her hands were strong in her Saviour's
As forth to her work she sped. [might,

Then rise, fellow-teacher, to labor go !
Wide scatter the precious grain—
Though the fruit may never be seen below,
Be sure that the seed of the Word shall
grow ;
Toil on in faith, and thou soon shalt know
"Thy labor is not in vain."

S. S. World.

MR. JAY once remarked to John Newton, in relation to the conversion of a very wicked man—"If this man is a true penitent, I shall never despair of the conversion of any one again." "O, I never did," rejoined Mr. Newton, "since God saved me."

THE FOREIGN FIELD.

SOUTH AMERICA.

MR. GILBERT'S JOURNAL.

SANTIAGO, May 15th, 1867.

REV. J. SCUDDER—Dear Sir: I hope this letter in a journal form may prove interesting.

May 5th. It is reported that "Father Pechacho," the prior of a dominican convent, is to send a mob to my house one of these days. A short time since it was reported that this had actually been done, to break the seats, lamps, etc. of the chapel. Such an event is possible, but not probable. I expect that the Lord will protect us.

16. To-day a native woman, widow of Wm. Hathaway, of Mass., who died here three years ago, came to see me. She says that as it was the dying wish of the father to have the children brought up Protestants, she desired to place them under Protestant influences. She is in destitute circumstances, and undoubtedly is actuated by mercenary motives, in part at least, yet it is encouraging to have them bring their children to us whatever be the motive. She promised to bring her children next Sabbath to the meeting. We have no day-school for them.

This evening, a native woman brought her child to me for baptism. To-day, visited a carpenter, whose wife came last Sabbath for the first time. She came partly from jealousy, being determined to know whether her husband really came to my house or not. She was, apparently, deeply affected. She was pleased with the meeting, and I expect she will bring her children eventually. Visited also a tailor. I found him living in one room, with a family of seven children. He seems to be a substantial man. One day he brought with him his son. When we form a Sabbath-school, I hope we may get some of his children.

17. To-day, walking in the principal avenue, I stopped a moment to speak to a cousin of the Chilian minister at Washington. Said he, "since I saw you last I have met with a great misfortune. My sister, who is but 20 years old, has become crazy. Fanaticism was the cause. The circum-

stances were briefly as follows: She was not particularly religious until some six months ago, she then went to the confessional about every week. Finally she announced to her confessor that she wanted to become a nun. The priest told her that she must prepare herself by fasting and prayer. She then followed a rigid system of fasting, and prayed much during the night. She became very much reduced and in two months became insane. She is now in the insane asylum, a hopeless idiot! If you speak of a nun or a priest she becomes furious; she cannot bear the sight of one. My oldest sister lost her life in the fire of the Compania church. Fanaticism is the ruin of many females. Not a few women become insane. My father was a Protestant, but my mother a Catholic: she had the principal care of our early education."

The gentleman's father was an eminent Irish physician of this city.

18. Do you see that poor man walking along with a bandage around his eyes, and holding a handkerchief over his nose? He sobs as he goes. You think, perhaps, he has a cancer eating out his nose and eyes. Ah! there are others in trouble; many coaches you see passing. The front is filled up with mattresses and the inside filled with poor men also, some apparently with red noses. I think we may have counted 40 weeping among the number. The explanation is this: One block from me is a house called "Casa de Los Ejercicios," or house of Exercises. A large number of people, perhaps two hundred, enter at one time and remain nine days. During this time they do not go out. Every day and evening they listen to sermons or religious readings. Every night those who are directed to, enter a dark room together, naked, and whip themselves. Some say this is not compulsory.

The institution, for it is a great institution, furnishes board for those who enter. The very poor pay nothing, but the rich pay. All who enter confess.

The cause of their weeping is explained differently. Some say it is because they

badly that they must go back again to the world; others say that it is a weeping over their sins. These things show the universal sense of sinfulness and longing for redemption.

The Catholics teach that Christ's death has away all the penalty due our original sin, and the quality of eternity due our sins, but that there always remains a need of expiation which one must accomplish by actual personal suffering in purgatory. The idea of self-expiation is a fatal mistake of their system.

O. Monday morning. Last evening at meeting, there were not so many as usual, only 17. As I had examined the need of purgatory the week before, I last evening called their attention to the principal passages of the Bible bearing upon the following points: 1. The future punishment in the Bible is eternal. 2. Those who believe on Christ will be saved from this. For such there is no need of purgatory. The Bible gives account of some Christians who entered, or expected to enter heaven, immediately after death.

I desired to give them a bird's-eye view of this subject, so that they might be convinced and make at once a practical application of it.—Generally the attention is confined to the Biblical argument: this enabled me to touch upon more subjects than I could before a Protestant audience. Besides, they are beginners, and I must at first teach them the rudiments.

To-day I must make a few pastoral calls. Let us first call at this shop. You observed the tailor's remark that the reason why he was not at meeting was because he belonged to the "National Guards," and he was obliged to train on Sunday, and that when he reached home, tired and with blistered feet, he did not feel like going out in the evening.

All the young men of Santiago are obliged to be called out every Sabbath for 12 years. There is no way of being released. It is a sad thing that the government obliges those she employs to break the Sabbath. To be employed as a military man by the Chili government, is like being in the service of a man who disregards the Sabbath.

We will call at the shoe-maker's. This man is a regular member of the congregation. He cannot read much, but somehow he became sufficiently enlightened to attach himself to the cause. He has named his little boy Victor Immanuel—that is a good sign. He wishes me to have meetings on Monday instead of Sunday evening, as there are more interruptions on the latter than on the former.

As the tailor whom I wish to see is not in, we will see if the blind man is at home. Yes, with three of his friends, members of our congregation. You need not think it strange that I reviewed the discourse of the evening before, since three of them were not present, and besides, the blind man is inclined to Universalism. He cannot find purgatory in the Bible, yet his feelings and his natural reason oppose the belief in an eternal hell. To them I opposed simply the word of God, taking the position that we must receive implicitly the teaching of inspiration. Two observations of the blind man were particularly worthy of note. 1st. "You know that Dr. Trumbull had a discussion nine years ago with a priest, F. M. Garfias. The fact has come out that the latter did not write them at all, but that those letters upon the corruption of Protestant Bibles were written in the palace of the archbishop by different men, more able than Mr. Garfias. 2nd. In a pastoral letter which the archbishop wrote about that time, he warned Catholics from discussing with Protestants, as they would probably be convinced and so turn Protestant." Priest and people fear discussion, private or public.

PROTESTANTS EAT CHILDREN.

Just listen to the account of our treatment of the Catholic children from three persons:

A Tailor. "A few days ago a little girl came into my shop and told me that the priest of the parish in which Mr. Gilbert lives has a kind of a Sabbath-school, and that on the previous Sabbath he thus addressed the children: 'In College Street there is a den of Protestants, and such is their hatred of our holy religion, not being able to persecute the Catho-

lies, they are accustomed to drag into their den children of Catholics and beat them unmercifully. Now I advise you to be careful, and especially at night do not pass that place without somebody to defend you!"

A Carpenter. "Last week I sent my little girl a block or two to buy a watermelon. Soon, I met her with an old woman who said, 'I am going home with your little girl because they say that there are many Protestants in the streets picking up little children to eat.'"

Mr. Wetherby. "My servant related to me the following conversation which took place between herself and a friend one day as they saw Mrs. G. walking out with the two oldest daughters. One is three and the other five years old.—'Do you see those two little children? they are the daughters of an old Protestant who lives on College Street; he is accustomed to eat children. If there are missing any children in the city, the police could find them there. Of the legs they make hams!' 'But,' says the servant girl, 'He does not seem to have eaten these little girls, and they are very fat.' 'No,' the other replied, 'Of course he does not eat up his own children!'"

Before I left the blind man's room, he requested me to offer prayer. We will now turn up another street to make an appointment with a carpenter to meet him at his home in the evening, as I wish to see his wife, who the last two Sabbaths has been to our meetings.

I will for the first time call into this English drug store and speak to the owner, Mr. Leighton, who was born in this country and has never been out of it. His father was a surgeon in the Chilian navy during the war of independence, some fifty years ago. In reading over his father's diary, I noted the method of conducting an election in this city in 1826. He relates that when a man, especially from the country, came to deposit his vote, a priest would step up to him and say, "will you let me see your list? you must not vote that list, if you do you will be damned—take this list."

The other blind man was not at the meeting last night, and as I hear that he is sick, I must try to see him. After some difficulty

we have found his room, but he is not in; he therefore, must be better.

It will be on our way home to stop a moment at the Jeweler's who comes to my house.—One who has just lost his little girl, an only child of about eighteen months. This is a sad story he tells, but it is every day many times repeated. "As I was poor, I was obliged to have my child buried in the ground allotted to the poor, without expense. I therefore procured two witnesses to testify to my poverty, and procured a corresponding certificate, which I presented to the parish priest to obtain the permit. He took it, looked at it, and then at me, and said, 'perhaps you give nothing to the church, give a donation of two dollars.' No, I told him I was poor, but he kept me waiting and saying things to shame me before the others, until I finally gave him a dollar, and he immediately gave me the permit. I felt as if I could have struck him. In the country they are worse, for there they will go into your house and for a baptism certificate, will take the last hen."

This story seems bad enough, but I will add a word. I have been in that lot set apart for the burial of the poor. There I have seen in a trench or grave four feet deep, three feet wide, and eight feet long, little children lying in a row with their lifeless faces upturned. They were in no coffin but were neatly dressed. Perhaps the next day the layer would be complete, and then a little dirt would be thrown over them. When the grave becomes full they, of course dig another. When they require the same place again, be it in a year's time, more or less, the grave is re-dug for the final formal resting place of the poor. But the bodies of the poor have no resting place; they lie in heaps and are knocked about. Mothers dress neatly the dead child, but the government and the church treat it worse than a dead dog, for they don't meddle with dog's bones.

Eight o'clock finds us by appointment at the house of the carpenter. The family seem glad to see the parson. The room is warmed by a pan of coals which the good lady places near my chair and sits down by it at my feet.

Abraham, the son of 11 years, brings me their books, a Bible, and nearly all the Spanish books of the Am. Tract Society. For some reason, the wife has not confessed this year. I tried to persuade her from it, entirely, but you noticed that she defended it while the husband took ground against it. She said she should not confess having been to our meeting, as she did not consider that a sin, but the husband reminds her that the priest might ask her questions which would oblige her to confess it.

She inquired if we observed the Lord's supper at our house? You see that a religious Catholic must have something to take the place of the Catholic religion.

I have my fears about this family. The husband is not religious enough, and the wife so nervous and religious that she may fall into the snare of the devil, Auricular Confession.

May 31. Mrs. H. comes regularly, and last Sunday brought her sister. Mr. R., Swiss colporteur, who went to Buenos Ayres, was put in prison a while for breaking to pieces an image of St. Peter, and was mobbed for writing over a church door, "The house of the devil"—undoubtedly he was indiscreet. I begin next week to hold Spanish meetings, Sundays and Mondays.

Yours very truly, N. P. GILBERT.

VALPARAISO, CHILI, May 13th, 1867.

REV. MR. SCUDDER—Dear Bro.: Holy Week has been observed in this Romanist country, since my report of last month.

The morning before Good Friday, all horses and vehicles of every kind were excluded from the streets of the city. Every store and counting house was closed,—and the flags of Chili and Peru were at half-mast in the harbor.

There were no public ceremonies until evening, when crowds of people, mostly women, began to fill the hitherto deserted streets. It is customary at this season, for all who have sufficient bodily strength, to walk from one end of the town to the other, visit every church and make vows and offerings at each. After dark we joined a throng moving in the direction of one of the principal churches. The ladies of our party,

to escape observation, were in South American climate costume—with black dress, and shawl of the same color thrown over the head and shoulders.

On entering the church, which was brilliantly lighted for the occasion, the first object that attracted our attention was a wooden statue of our Saviour standing on a pedestal with face turned toward us,—the wrists bound with a chain,—this hung down within reach of the devotees passing by, who, bowing reverently, kissed it and dropped their money into a box below.

Opposite this statue was another styled "The Virgin Mary." We were anxious to know at what period of her life she appeared as now represented. The face was doll-like and expressionless, and the dress, gaudy.

Yet the women and little children gathered around, kissed the robes, muttered a prayer, dropped some money at her feet, and went out. From thence we passed on to the Merced church. Seeing a number of people near the altar, we made our way thither, and found the centre of attraction to be an image of our Saviour extended upon a crucifix, which rested upon the floor. This was covered with crape held by figures representing two of the Marys. It was a pitiable sight to see the eager crowd of females coming up one by one to kiss the toe of the image, and drop a few pence into an adjacent box.

Near by was a woman kneeling, motionless as a statue, clasping a lighted torch, and a man with arms extended as he knelt, facing a picture of Christ.

Here and there were mothers and little ones bowed before images of different saints. Just outside a side-door of the church was a little booth made of green boughs, in which we noticed a coarse print of Jesus upon the cross, and under this the box of "the money changers." As we returned home we met several groups of women with heads bowed, praying as they walked, and using vain repetitions as the heathen do. It is a significant fact that so few men were seen in the streets and churches. Females outnumbered them everywhere in the proportion of one hundred to one. On Friday, Mass was celebrated in all the churches at

noon, and communicants were expected to fast on that day until three o'clock.

The next day, about nine in the morning, the ceremony of "burning Judas" took place. There were three effigies of the said personage blazing on the hills within sight of our house. At the same time, the guns of the fort were fired, horse-cars and coaches began to rumble and rattle in the streets, stores were opened, and "Semana Santa" was over.

There are one or two cases of encouragement to mention with relation to our missionary work. A young man, a Chileno of respectable appearance, called at the study a few days since for a Spanish Bible. He said the superstitions of the priests did not please him and he desired to know the truth.

We visited the Book depository together, and he seemed anxious to get some work that would explain the Scriptures. As there was no suitable book of the kind on hand, I mustered enough Spanish to inform him that if he would rightly understand the Bible, he must ask the Holy Spirit to enlighten his mind. "Yes," he replied, "that is most necessary." He promised to call on me again.

Another case of interest is that of a young Chileno who came to our church at first, in order to improve his knowledge of English—lately, he has manifested a desire to know what Protestantism is, and does not attempt to defend the superstitions of the priest party.

We are hoping to see Dr. Trumbull in August. Mr. Sayre, as you will doubtless learn by letter from him, is at present in San Felipe, studying Spanish.

Truly yours, A. H. MERWIN.

Kind regards to Messrs. Woodruff and Campbell.

We are glad to learn that Mrs. Merwin who was for a time quite ill, is now well.

PERU.

LIMA, PERU, May 20th, 1867.

DEAR SIR:—I wrote you a letter a short time since, in which I spoke of the question of religious toleration then pending here. The question was lost—lost by liberty and gained by fanaticism and superstition. And

yet, there is no ground for the latter to triumph. Indeed, that vote of the Senate is regarded as the precursor of another in which the decision will be reversed.

A few years ago, the same question had only two or three active supporters, who were bold enough to defy public opinion, and strong enough to defend themselves against a host of angry adversaries. Dr. Vigé! fought for the liberty of conscience and the truth committed to all the people of God, in precisely the same manner that Luther did in Germany, in the sixteenth century. The Peruvian Senate was compelled to grapple with the same truths which have made the "Diet of Worms" so illustrious. The champion of this reformation was reviled at home, and anathematized abroad; but he still persevered sowing the good seed upon all kinds of soil. The blessing has not been withheld, and in this city it has produced an hundred fold. The vote in the present Congress was forty in favor of toleration, and forty-three against it. So, you see, public sentiment has made great progress even if we judge by numbers alone, and if we take intelligence into the account, the minority would be found much more powerful than the conservative party. Many of the members of this party come from cities of the interior or coast, where the Gospel light is only very dimly reflected. Time and labor are necessary to correct the errors of a false education; but who can doubt the final result of this conflict? He that is for us, is more than they that are against us. We have, moreover, the example of Chili, the most prosperous republic upon the coast.

By the way, I have heard from Mr. Gilbert, and also from Mr. Merwin, since I last wrote. They were both well and report progress. Mr. G. is anxious to have some one with him in Santiago. Mr. M. is very much liked in Valparaiso, and is making good progress in Spanish. My prayer is that God will prepare our fields, and also fit us for them, lest by any means we should run in vain.

I am, Dear Sir, with much respect, your brother in Christ,

A. J. McKim.

ITALY.

MILAN, May 23d, 1867.

MY DEAR BRO.: The following letter from our evangelist, Signor Basile, of Verona, shows that the work of evangelization Italy is still attended with violent persecutions.

W. C.

To Mr. Clark of Milan, my dear brother: my last I described our situation and peril in which we were placed. I wish briefly to give a circumstantial account of the events that followed. I was prepared to hold a service on the Sabbath (May 12) evening, Saturday evening, the mayor of Verona sent a messenger to me saying, that a great number of the peasants from the country around, would come into the city the morrow to disturb our service, and commit all sorts of excesses, and consequently he requested us, in order to save an effusion of blood, to suspend the service for that day.

Sabbath morning at the hour of meeting, steps and court of the house, and streets adjacent, were all invaded by a crowd of more than a thousand persons, all peasants from the country. Fortunately, the mayor placed in the hall a strong body of police, and our lives were thus protected, from the hisses, cries, and threats of the mob. We had full evidence that they had been hired and paid by the priests to assassinate us. The evening of the same day they formed a coalition outside the walls of the city to enter, destroy our house and kill us, but in this they were defeated by a vigilant police. The fact which had so roused the anger of the priests was the re-union of the Sabbath previous, of about 500 persons, and most of them belonging to the middle and higher classes. Their indignation was fearful, and upon the ignorant and superstitious peasants they exerted all their power to induce them to put us out of the way. Indeed, so numerous was the crowd of enraged peasants that, at the instigation of the priests, flocked into the city, that the mayor informed us it would be prudent for us to leave the city for some days till the storm was over, for he feared that, with all the assistance of the police, our lives might be sacrificed. We could not go out of our

houses into the streets a moment without being hissed or stoned, and one attempt was made in the night to break into our apartments, avowedly to murder us.

In such a state of things we felt under the necessity of yielding to the advice of the mayor, and being protected, Signor Agosti and myself with our families, by a strong guard to the station, we left Verona, and came to this city of Vicenza.

The population of Verona is now divided into two parties, the one in favor of the Gospel and liberty, and the other, the reactionary or priestly party. Among the former, there is being extensively signed a petition to be presented to the Government for liberty of worship, and an evangelical service in Verona, and the mayor pledges himself that he will employ all the force at his disposal to protect it. Thanks to God the Gospel has been preached in Verona, hundreds have welcomed it even among the higher classes, and all the efforts of the enemy to prevent its being established in that city will be in vain. Yours, etc.,

A. BASILE.

EXTRACTS FROM

MADELENA'S REPORTS.

THE first of this month I had the privilege of speaking with a Jewess, who had become a Catholic. She gloried in having changed her own religion for one that was so much more advantageous to her; and principally because that in her new devotions was the adoration of the Madonna of San Bernard, from whom she had received great favors.

Perceiving that she had fallen into even greater errors than existed in her former faith, I said that I was very sorry she had changed without more consideration; for whatever were the defects of the Jewish system, it contained great promises which would all be fulfilled in due time regarding the true Israel; and if she had read the Old Testament faithfully, she would have found that the commandments, given by God to her people, condemn every kind of idolatrous worship, and that the adoration of the Madonna of San Bernard was nothing but idolatry. I advised her to examine the

Scriptures and see if she could not find a better way, the way of salvation through Jesus Christ, the only mediator between God and man. She listened to all I felt urged to say, but replied nothing, and I thought it best to leave her to her own meditations, hoping that God would move her heart.

Just as I was taking leave of a sick man at the Hospital the other day, I said to him, "Have patience and trust in Christ." "And also in the Madonna," said a woman standing behind me. I turned towards her, and she went on to say in a very emphatic tone, that every grace depended upon Mary, and without her intercession one could obtain nothing. But Christ is the one that died for us, said I, and as to Mary, we ought to respect her and imitate her virtues; but she herself, was saved through faith in her Divine Son. She called Him her Saviour, and we have proof from the Gospels that only Christ ascended to heaven, and there sits at the right hand of the Father to intercede for us. "It stupefies me," she answered, "to hear such words from you; you appear to be a respectable person, but you speak dangerous things." She turned away saying, "O what times we live in!" As it was time for the door to be closed, I again took leave of the sick man, recommending him to trust in Christ. . . .

On another visit to the Hospital, I found several persons, relations to this man, standing around him, and they manifested great opposition to what I said; but afterwards they became interested, and proposed to come themselves to hear the explanation of God's Word.

I met, one day, at the entrance, a woman whom I had known formerly, and she in-

formed me that she was going to visit her brother who was there ill. I proposed to accompany her, and we went together to his bed. The nurses, seeing me with his sister, supposed I was a relative and did not interfere.

Very soon we began to converse on religious subjects, and as the sister was not opposed, I spoke freely of the love of God and the way of salvation through Jesus Christ. He appeared deeply impressed and very eager for instruction and consolation. He said he had tried in vain to satisfy his soul with the practices of their service.

I visited him often after this and have no doubt his mind was truly enlightened by the Holy Spirit. He never hesitated to speak plainly his convictions of truth to all who approached him.

When he became much worse, and it was thought he would die, the priests came to confess him and administer the last unction, but he told them he had already confessed to Jesus Christ. "How is this," said the priest, "here you are going to die and appear before the tremendous justice of God; and do you not wish to be prepared? pray to the Madonna and the saints, that they may inspire you to make this act of humiliation."

"The Madonna and the saints sleep in Jesus," he replied, "and could not hear my prayer; but I pray to God in the name of Christ, and I am certain He will hear and prepare me to meet Him."

Seeing that he could not be persuaded to yield on his own account, they asked him at last to confess and receive the sacrament for the sake of those around him, that there might be no cause of scandal. But he remained firm and witnessed a good confession.

THE HOME FIELD.

ST. LOUIS, MO., JUNE, 1867.

DEAR SIR:—As the day of the month reminded me that the regular monthly Missionary report was due you, the thought, or rather questions came up, What constitutes missionary labor? Can its duties be

defined, or a particular path for it be marked out? My experience answers, it is not confined to visiting through the alleys, climbing rickety stairs, or passing from the beautiful sunlight into dark, damp cellars, the abodes of disease and death. However

useful and necessary it is to visit these places, my experience the past month has been, *true missionary work* may come to your own doors; that too which can enlist your very heart-strings. During the past week we have had every description of callers at our door, from the child, the adult, middle aged, up to those of three score and ten, with whitened hair, and palsied limb, and all must receive the pleasant look, the kind and encouraging word, that might fan the dying spark of hope, which was fast fading from their hearts. A middle-aged woman came to me yesterday, with such a story of wrong on the part of him who had sworn before God and man to be her protector and comfort through life, as we never before have listened to—a woman that any man should be proud to protect and provide for. Nature had done much for her, though education and refinement had had no chance. Despair had almost settled on her countenance, and abuse and the dark future made her *court death*. One daughter driven to sin, dark and foul, by this brutal father, others ready to follow unless snatched seemingly by Heaven itself. The wrongs of which she spoke cannot, must not be repeated. Though accustomed to see and hear many and all kinds of sorrow, they so unnerved our own hearts that nothing but a throne of Grace, and asking God's assistance could restore us for any duty. Ere she left, sympathy and words of hope so revived her stony face, that tears and sobs relieved the burdened heart and eyes, and as she left, she hopefully said, "She almost believed God had some good yet in store for her, and she would yet endure and hope on and ever." She had been educated a Catholic, but found no comfort in their forms, and wanted to know and trust the Saviour. There is hope also in the erring daughter's case, and we trust yet to chronicle a family saved by grace, for this is all our hope.

Experience teaches us that mission work is not confined to by-ways and hedges, though even these may have a large share. I have no doubt but these monthly reports have an insipid tameness as you read them in your distant city, but the work and the

duties to us have an inspiring influence, for while they teach us humility, they also show us our entire dependence upon God. Several very interesting cases of late have plainly revealed to us that "Paul may plant, and Apollos water, but the increase, the fruit, is entirely of God." The services in the Jail and Hospital are regularly kept up, and though we may not at present boast of conversions, we have every reason to believe that some seed has been sown in good ground, and "will yet bear fruit to God's honor and glory." Some praise is due to those ministers who have so long and faithfully responded to these calls. Our heavenly Father will not let efforts made with an eye single to His glory, and the salvation of men, be in vain. Duties rightly performed, efforts to lead doubting minds to believe in Jesus, to watch our words, actions and influence, that all may preach Christ, are ours; the fruit, the result, God's.

Two schools are still continued, the third closed till the hall is repaired. The teachers requested its close till the first of September, on account of the coming heat. We shall then have our anniversary. There is a prospect of opening a female prayer meeting in a part of the city where there is great need of one among the mothers; the result I hope to tell you in my next report. Pray for us, that where "sin so much abounds, Grace may much more abound."

Yours truly,

F. F. T.

EXTRACT FROM

REV. MR. SADD'S MONTHLY REPORT

ONE, this week, sent a request for me to come and baptize his infant child. I called, and it gave an excellent opportunity to preach Christ to the man and his wife. I told the man I could not baptize the child on his account; for he had no true faith in God. The wife had once united with the Methodist class. They seemed, both of them, to feel after my remarks their unfitness for so solemn a dedication of their child to God. As they had no Bible, I promised to give them one. I repeated some appropriate Scripture, and prayed earnestly with them and for them, and promised to see them soon again, and to

baptize the child, if they should first give themselves to the Lord in covenant repentance and faith, so that God could say to them, "I will be your God, and your child's God forever." They wish me to call again and Mrs. Sadd, also.

Another visit I should have spoken of

under the head of visits. It was with a young lady I had baptized and received into our little band, who has since married a worthy young man. I trust they both will soon come into a good Methodist church through the blessing of God on our labors.

MISSIONARY INTELLIGENCE

MISSIONARY WORK OF OTHER SOCIETIES.

THE American Baptist Missionary Union has recently held a very interesting Anniversary at Chicago, Illinois. Its receipts for the year ending March 31, were \$191,714, and the expenditures were \$199,077 79, leaving a balance against the Union of \$7,363 79. The amount of donations is \$18,044 18 in excess of the previous year, while the amount from legacies is \$15,856 42 less than the year before. The receipts of the year just closed from this source are above the average of previous years.

The Board states that not less than 200,000 dollars will be required, and must be raised for the coming year. The report states that in all the missions of the Union, souls have been saved, in some cases in much larger numbers than ever before. Several new missionaries have been employed and appointed to the Assamese, Toloogers, Karens and Burmans. A mission to Italy is also suggested by the report, and it excited a very animated and interesting discussion, and is to be attempted.

Rev. Mr. Wiberg, Superintendent of the Baptist mission, writes from Stockholm, March 9, that the good work is prospering in an unusual degree. Conversions occur in Stockholm every week, and baptisms are of frequent occurrence, attended by crowds of spectators. In the south of Sweden a wonderful work of grace is going on, and hundreds are said to be converted. In one place thirty-seven were baptized in two months. Cheering intelligence also comes from Norway. One of the brethren was to baptize fifteen and organize a church, February 26.

SOUTH SEA ISLANDS.

THE Missionaries supported in New Hebrides by the Presbyterian Church of

Lower Canada, send home to their Committee, journals and reports of the most interesting character. In spite of wars, tumults, and scarcity of food, the work goes on. From Esromanga, Mr. Gordon writes:

The entire number on the Mission premises at the present time is forty. We have no more on the Sabbath. Of these twelve can read; ten have spelled through twenty chapters of Luke; and eight are in the same book, though not so far on. For some months I have had three candidates for baptism on probation; but there has been no addition to the roll since last year. One communicant has been suspended; but the others, eleven in number, have maintained their Christian profession.

From Erakor, Mr. Morrison writes regarding a mission tour:

On our return from the annual meeting in Aneiteum, I found that in our absence some of our people had been in Marik, Tikaikon's land. He sent word by them to me to visit him. So I lost no time in preparing for the journey. Part of the journey was by sea. So I took my boat and a strong crew, and two of our most influential elders with their wives. I carried my own food with me—bread, sugar, tea, salt, &c. As also a small tea kettle and two tin dippers, one to infuse my tea in and the other to serve as a cup.

It was nearly sunset when we arrived at Ebor. The men were at their cook-house preparing their evening meal. They were all astonished to see a white man amongst them. Word soon spread that such a curiosity had arrived. Women and children of the more courageous sort ventured near enough to get a peep at me through the fence.

The question next to be settled, was where was I to sleep and pass the night. They did not wish to see me spend the night out of doors, nor did they feel prepared to offer me proper accommodation within. At length one chief ventured to invite me in.

The Fatean house is somewhat in shape like a boat turned bottom up, but as large as a schooner. The front is open for the space of 20 or 25 feet in the middle. This is the door. It is so low that I can seldom ever enter but quadruped fashion. In each end is a sort of an apartment separated from the middle by reeds or mats. Such was the house to which I was brought. There was no floor nor window, nor chair, nor box, nor bed in it. Nor was there anything to shut the door with. The earth and ashes were anything but hard trodden, wine and fowls and dogs being its regular occupants as well as human beings. My portmanteau was suspended on a rat-safe hook which hung on a cord suspended from the ridge pole. Soon the men went to work to make me a bed. Four stakes were inserted in the ground; sticks were laid across between them, and a floor of reeds laid and fastened over the whole. This scaffold was about 3 feet off the ground. Its object was to protect me from the swarms of insects which inhabited the ground. But it protected me from the interference of dogs and swine as well. As it having been spread over the scaffold, I added my top coat and my plaid, and my bed was made.

Next morning, Mr. Morrison preached to the villagers, who expressed their willingness to accept the Gospel, if their chief would lead the way. The journey was pursued as before, until the party reached the village of the chief. Mr. Morrison continues:

When we arrived, the great man and his women were away in the plantation. On his return he received us very affably, and tried to make us comfortable. I was a great curiosity to men, women and children among them, the latter of whom screamed vehemently at the sight of me.

On the morrow Tikaikon was to have a dance. The parties from other villages were dropping in, in the evening. We spent the afternoon conversing with all of them about the things which belong to their race, as we did also all the forenoon of the next day.

My umbrella was an object of great interest to them all. Tikaikon coveted it; nor could I get him put off well till I promised him one when he next came to Erakor, and explained to him my own personal danger returning home without it.

When taking my meals, they had to get tasting of my bread, ginger-bread, sugar, and tea. They crowded round when I opened my portmanteau to see its contents, undling everything, asking questions of

various kinds, felt my hands and feet to see that I was a veritable human being. A red cotton handkerchief which I had, the great man wished to possess, in which of course he was gratified. They never would taste any article of my food until they saw myself taste it first.

Tikaikon's house is 60 yards long. It is open in front all along nearly. Inside it is divided into some 12 or 15 divisions. Each woman in the harem has her own division. The partitions are simply a few sticks put up fence fashion.

I remained on the morrow until the dance had fairly begun, in order to have an opportunity of exhibiting the lasting joys of the Gospel to the poor people who spent their strength for trifles light as air. My heart was sad and sore in turning away home, leaving them thus in Satan's chains.

TURKEY.

From Constantinople, Mr. Bliss, (A. B. C. F. M.), writes regarding the efforts of certain Armenians to establish a "Reformed American Church." He says:

The new Prayer-Book, which has been so long in preparation by the Reformers in the Armenian Church, has at length made its appearance.

Judged by the standard of the New Testament, the book contains not a few errors of doctrine, and sanctions many superstitious practices; yet it is a most decided improvement upon the books now in use in the Armenian Church. The Armenians themselves regard the changes as very radical. The Patriarch has already denounced the book officially, and warned his people against it. Some of the Armenian papers characterize it as rank Protestantism, others are as yet non-committal.

There has not been for twenty years, in Constantinople, such a religious ferment as there now is among the Armenians here. It is not a revival of religion. The question is not "What I must do to be saved?" but "What did our church teach for doctrine in the days of its purity?" and "What are the doctrines of the Word of God?" Meanwhile the advocates of reform are continually driven to take higher and still higher ground. They have made so much progress in the time during which they have been carrying their book through the press that they have been obliged to reprint some of the first sheets to make them square with their present convictions. The most noteworthy part of the book is the *preface*, which was printed last, and may be regarded as presenting the "platform" of the reformed party. After giving a rapid sketch

of the history of the Armenian Church, its original purity of doctrine and worship, and the subsequent introduction of error and superstition through the influence of the neighboring Greek and Roman churches, it declares that the Armenian church has come at last to be a mere "satellite of Rome." The time has now come, it is said, to assert the "independence of the church," to cast off the "ultramontane influence," to rescue the church of their fathers from the "Papal claws." The above platform no doubt expresses the convictions of thousands of Armenians here and in other parts of the country, but it is extremely doubtful whether any considerable number will openly take their position upon it, or run any risk of injury to their reputation or worldly interests by attempting to carry out the reforms it demands. Still we believe the hand of God is in the movement. The ferment of which I have spoken is certainly better than the dead calm which has so long reigned here. One good result is the reflex influence of the movement upon the native Protestant brethren. The reformers, though disclaiming the name of Protestant, are, in spite of all such disclaimers, compelled to come to the Protestants for aid and comfort.

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ANOTHER missionary of the American Board writes regarding a visit to Angora in Turkey. He says:

I spent four days at Angora, including a Sabbath. The city has many striking peculiarities, but that which has left the most vivid impression is its unrivaled corruption and wickedness.

In all the other interior cities and towns of Turkey which I have visited, the entire adult population, with hardly an exception, live in the holy estate of matrimony; but here, on the contrary, I was assured that marriage was the exception rather than the rule, and my own observation, limited it is true, confirmed the statement. As might be expected, St. Paul's category of horrible vices is fearfully prevalent. Such scenes as that at the door of Lot, in Sodom, are not unfrequent, and strong bodies of the police patrol the streets at night for the protection of families. It is a universal custom of the country to carry a lantern when obliged to be out after night-fall. These fiends of lust often dash the lanterns of the unwary that they may secure their victims in the darkness, so that, unless with extraordinary precaution, it is extremely unsafe for females or boys to go into the streets after sunset.

You may be ready to ask, Why should Angora be so much worse than other cities of Turkey? The answer will readily suggest itself when you reflect that this place has for many years been the chief seat of the Papacy in Asia Minor. "The Beast," "the Man of Sin," "the mystery of iniquity," "that Wicked" "whose coming is after the working of Satan," may be justly credited with this far more exceeding excess of abominations. I asked a Turk which of the non Mussulman sects of Angora he considered the worst. He replied, "The Greeks are bad enough, but the Romanists are far worse," and then went on to relate how the latter were particularly addicted to the gross vices to which I have just referred.

MISCELLANEOUS.

EVANGELICAL ALLIANCE 1867.—The fifth General Assembly of Evangelical Christians from all parts of the world will meet in Amsterdam, Holland, on the 18th, and remain in session until the 28th of August, 1867.

The Committee for the organization of the General Conferences in Holland most cordially invite Christians of all denominations to this great meeting.

CONVOCAION AT ROME.—That the Papacy at home is in great straits, cannot be denied. He who once gave law to the civ-

ilized world, and set his foot on the necks of kings, is no longer feared. He who claims to be the great vice-gerent of CHRIST and the successor of St. PETER, and of two hundred and fifty-seven Pontiffs, has no confidence in the people of Italy, is poor and friendless at home, a suppliant for alms, and trembling in view of the mighty upheavals taking place all around him. In view of his extremity, to obtain counsel, and to give if possible a momentary lustre to his feeble reign, the Pope seized upon the 29th of June, the day which Roman Catholicism honors as the Anniversary of the

artyrdom of St. PETER and St. PAUL, for a convocation of the most distinguished dignitaries of the Church in the old imperial city. Eighteen hundred years have passed away, since, according to Romish tradition, the great Apostles had sealed their testimony with their blood. The celebration of this event could be made a gorgeous demonstration, and at the same time the collected wisdom of the Church could be brought to bear upon the present extremity of Romanism in Italy, while gifts from all lands could be made to flow into the treasury of St. PETER, which has of late years been so sadly depleted. * *

Preparations were made on the largest scale. A single order was given for thirty-eight thousand pounds, nearly twenty tons of wax, to be burnt in the form of candles. Old St. Peter's was to be illuminated with more than one hundred thousand candles. *

The call was heard, and prelates, priests, and laymen of distinction from the United States, from every country in Europe, from South America, Africa, Asia, and the islands of the oceans, have hastened to Rome. Over four hundred Catholic prelates, crowded into the renowned city, while sight seers, "children of a larger growth," of all kindreds, nations, tribes, and creeds, have flocked thither also. No doubt a goodly number of Americans are there, enraptured with the gorgeous pageantry of a system red with the blood of their fathers, and which ever has been, and is now, the enemy of civil and religious liberty.

In the meantime the question arises, How is this viewed by the people of Italy? Are they deceived so as to suppose this adds to their national greatness? Do they sing pæans in praise of those who seek to throttle the liberty already attained, or to put far in the distance the boon of republican government so greatly desired? By no means. The falsehoods of ages are beginning to be exploded. The great mass of the people look on with ill concealed feelings of displeasure. The telegraph informs us that the "feeling prevailing just now in Italy against the Catholic clergy, is very bitter. On Monday, June 24th, the

festival of St. JOHN, patron Saint of Florence, the people refused to join ecclesiastics in its observance, for the reason that the priests refused to celebrate the national festival of free Italy two weeks previous." The people believe with JOSEPH MAZZINI, that "all contact with Papacy is contact with death, carrying the taints of its corruption over rising Italy, and educating her masses in falsehood." *Pres. Banner.*

The writer goes on to state that we must not suppose all defection from Rome as a change to Evangelical Protestantism. He attributes it chiefly to a desire for a constitutional government.

He also shows the efforts put forth by the Waldensian church for the Evangelization of Italy.

[We take the following from our daily papers in reference to the Convocation at Rome.]

THE feature of the cable news this morning is the graphic and interesting special report from the HERALD's correspondent at Rome of the proceedings at the consistory on Thursday last, the great gathering of prelates in the Eternal City, the presentation to the Pope of the princely gifts from the United States, and all the sayings and doings of his Holiness. The substantial sum of two hundred thousand dollars in gold coin was handed over to the Pope by the American clergy, through Bishop Wood, of Philadelphia, together with a beautiful silver model of the yacht Henrietta, the victor in the ocean yacht race, large enough to contain gold pieces to the amount of fifty thousand dollars. Pio Nino, we are told, was in excellent spirits, and while he was examining the model of the Henrietta and her solid cargo exclaimed, with a gracious smile, "It is not a steamer!" * *

Our special telegrams yesterday from different European centres were full of interest. From one of them it appears that in Rome preparations were being made on a splendid and gigantic scale for the approaching festival of Saturday and the services and ceremonies of Sunday. Already upwards of four hundred Catholic prelates

—bishops and archbishops—from all the ends of the earth, with many thousands of priests, in obedience to the call of the Holy Father, have assembled in the ancient and honored seat of Catholic Christendom. Rome is literally crowded with strangers, lay and clerical, from all parts of the world, and still the multitude increases.

We can see no reason, indeed, why they should not, ere they separate, resolve themselves into a council, if that be necessary, and dispose finally of some of those outstanding questions which are becoming more and more a source of weakness and annoyance.

There is, for example, that vexed question of the temporal power—a question which is keeping Italy and the See of Rome at variance, and will continue to do so until it is settled. Why cannot this matter be set at rest at once? If there is any fearfulness on the part either of the Holy Father himself or of his immediate advisers to trust themselves to the voluntary principle, there are prelates from England, from Ireland and from the United States, who are able to give them the benefit of their experience.

Much good, too, might be done by a return to a greater simplicity of doctrine and worship. *Herald.*

MAGNIFICENT AND IMPOSING CEREMONIES AT ROME.—Rome, June 29. The religious ceremonies in celebration of the eighteen hundredth centenary of St. Peter's martyrdom, and in reverence of St. Paul and the canonization of twenty-five Dutch, French and Spanish martyrs, who died in Japan, as saints, was one of the most gorgeous religious ceremonies witnessed.

The observance was commenced with a general illumination of the City of Rome. Saint Peter's shone like a great church on fire.

At 7 o'clock this morning there was a grand procession of prelates, priests, monks and soldiers from the Vatican to Saint Peter's. His Holiness the Pope was carried on the throne. There was an immense crowd assembled in the interior of the church before his arrival. St. Peter's was

most magnificently decorated with cloths of gold, silver, tapestries, paintings, and two hundred thousand yards of crimson silk. The building was lighted with many millions of wax candles. There were one hundred thousand people inside its walls, including the ex-King of Naples, the Foreign Minister, five hundred Cardinals, Archbishops, and Bishops, and many thousands of clergymen, priests, friars and monks. There were even nuns and soldiers from almost every country in the world, and the assembled multitude made up a brilliant congregation. —*World.*

(From the Christian Advocate)

BY CHARLES C. NORTH.

THE colored orphan asylum is already a success. Its singular history should be known. In the winter of 1866 Louise de Mortie, of New York, came to New Orleans to care for the colored orphans. To assist her, Protestants and Catholics united and organized an Orphan's Home Society. Six months thereafter the Catholics attempted to gain exclusive control of the institution, demanding that the matron should teach the Catholic catechism. Applying to Dr. Newman for counsel, he advised her to resist the attempt. The Catholics, offended, withdrew, and the treasurer, one of their number, held on to funds, an inconsiderate sum however. But while the Catholics held the bag, the Protestants retained the children. Thus matters stood, when M. de Boissiere, of Bordeaux, France, came to New Orleans, with the benevolent intent of founding an orphan asylum. Finding Dr. Newman and his friends in the advance of him, he had the good sense to co-operate with them. Although a Roman Catholic, he is enlightened, and hates the Jesuits with cordiality. After surveying the situation, he resolved to sustain the Protestants, and then made the generous offer of \$10,000, if the managers would raise \$20,000 additional by the 1st of January following. The managers at once saw that the institution, to succeed, should be placed under the auspices of some leading denomination, and urged upon Dr. Newman, representing the M. E. Church,

acceptance of the trust. He accepted and with his associates obtained a charter from the legislature, with a proviso that should remain under the auspices of the Mississippi Mission Conference of the M. Church. Dr. Newman, representing the society, proceeded to raise the \$20,000, a great riot now occurred. It was for a moment doubtful whether this or any other benevolent enterprise under northern sanction would succeed. But as the military bill approached completion despair gave way to hope, and the enterprise was saved. It was, however, clear that the end of January would be too soon to raise

the \$20,000, so M. de Boissiere was written to for farther indulgence of time. He granted an extension until April 1, 1867. On March 31 the \$20,000 was deposited in the Bank of America, New Orleans, which secured the \$10,000 of the generous Frenchman. The trustees were about deciding on a location for the asylum while the writer was there. About eighty orphans are now lodged in the Marine hospital, a mile or two out of the city, and hundreds of others are awaiting the completion of the new building. The successful establishment of this asylum is not the least fruit of our mission work.

Receipts

IN BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF JUNE, 1867, TO THE 1ST OF JULY, 1867.

NEW HAMPSHIRE.		Winsted. 1st Cong. Church.....		15 50
Stmoreland. Mrs. A. Noyes.....	1 00	Waterbury. 2nd Cong. Church, a balance.....	5 00	
y. Mrs. S. W. Jones.....	5 00	Glastenburg. 1st ".....	80 83	
th Merrimack. Dan'l Sawyer \$2, A friend to the cause \$2.....	4 00	South Windsor. A friend.....	1 00	
mouth. Maj. J. Pulsifer, 4th payment for L. M.....	5 00	New Haven. North Ch. to make Rev. E. L. Clark L. M.....	72 52	
y. Monthly Concert.....	9 20	Vernon. 1st Cong. Church.....	29 85	
		Stratford. Col. C. Loomis, U. S. A.....	5 00	
VERMONT.		NEW YORK.		
leton. J. Perkins.....	5 00	Poughkeepsie. Mrs. M. J. Meyers.....	25 00	
cham. Of which \$30 for L. M. of James R. Kinnerson.....	70 00	New York. Mercer St. Church, balance.....	5 00	
wbury. Cong. Church and Soc'y, of which \$5 each from E. P. Keyes and Edward Hale.....	47 00	" Richard Wait.....	1 00	
atford. Cong. Church and Soc'y.....	30 30	" 4th Av. Free. Church, Rev. Dr. Crosby.....	208 33	
MASSACHUSETTS.		Poughkeepsie. 2nd Ref. D. Church by Wm. Adriance, Tr.....	37 25	
ston. Individuals for the Spanish Mission.....	116 00	New York. Wm. Lambert for L. M. of Mrs. Lambert.....	10 00	
herst. Faculty and Students Amherst College to constitute Geo. H. Tilton a L. D., and Prof. W. L. Montague a L. M.....	127 30	" C. C. North, make himself a L. M.....	30 00	
wley. Cong. Church, Rev. R. D. Miller.....	12 00	" Mrs. J. Arnold L. M. in part.....	10 00	
nafield. Orthodox Cong. Church.....	32 60	" Charles Taylor L. M.....	30 00	
eraine. Cong. Church and Soc'y.....	8 73	" Wm. F. Lee, to make Miss Adelia P. Althouse a L. M.....	30 00	
burn Falls. G. W. Merrick.....	3 50	Harlem. E. H. Brown.....	10 00	
lpole. Orthodox Cong. Church and Society.....	14 22	New York. Bible Soc'y, part of appropriation for the distribution of Scriptures in Italy by Rev. Wm. Clark.....	1,000 00	
rehester. F. Fuller.....	5 00	Kinderhook. Ref. D. Church, by Wm. H. Rainey, Tr.....	91 00	
ston. Shawmut Church and Society.....	425 60	New York. Church of the Covenant, M. M. Backus, Tr.....	250 70	
dgewater. Lewis S. Hopkins.....	50 00	Meridian. Pres. Church add for L. M. of Rev. H. B. Sherrill.....	2 00	
bby. 2nd Parish.....	7 38	Watertown. Stone St. Church, to complete L. M. for Rev. Geo. D. Baker.....	2 00	
anton. Trin. Cong. Church and Soc'y.....	73 28	Canandaigua. By a friend.....	1 00	
" Winslow Church and Soc'y.....	23 47	Cayuga. Pres. Church to make Rev. H. H. Allen L. M. in part.....	21 50	
reland. Cong. Church and Society.....	7 75	Scottsville. Pres. Ch. \$2 to complete the L. M. of Mrs. E. H. Miller, & \$25 70 on L. M. of Freeman Edson, M. D.....	27 70	
RHODE ISLAND.				
wtucket. J. A. Adams.....	1 00			
vidence. Beneficent Church and Soc'y.....	142 00			
CONNECTICUT.				
atford. Col. G. Loomis, U. S. A.....	5 00			
th Greenwich. Cong. Church in part S. Savage.....	14 50			

Westfield. Pres. Church.....48 00	Indianapolis. 4th Pres. Ch. Monthly Concert.....4 00
Brookport. Pres. Church, Rev. H. W. Brown \$20, and Mrs. M. J. B. \$10, to make Mrs. M. J. Brown L M; Two Sisters on L M for H. R. \$15; also \$30 to make Geo B. White-side I. M; and \$21.15 on L M of Henry W. Gardner.....96 15	ONTO
Malone. M. E. C. on L M of Rev. Sam'l Call.....4 65	Youngtown. W. J. Edwards.....10 00
" Cong. Church.....83 81	Cleveland. A. S. Hardy in full of L M.....10 00
Cherry Valley. Pres. Church.....35 00	Strongsville. 1st Cong. Ch. in part L M.....7 00
NEW JERSEY.	Columbus. Mrs. Judge Bates.....5 00
New Durham. Rev. W. V. B. Mabon.....10 00	Marietta. 1st Cong. Ch., Col. Mills & wife \$15, D. P. Bosworth \$10, Messrs. Clinco, Skinner & Gates \$5 ea., G. R. Rosetter \$4; Messrs. Foscher, Nye, Shipman, Andrews, Putnam, Follette, Mrs. Shipman, Woodbridge & Irving \$3 ea.; Phillips, Tenny, Weeks & Fay \$2 ea.; Mrs. Slack \$1 50; Mrs. Dabele \$1 25, Messrs. Rosetter, Hart, Wells, Kella, Thomas, Stanley, Lenard, Hildreth, Bundy, McLaren, Mrs. Hart, Whittlesey, Graves, Goddard, \$1 ea.; Mrs. Westgate and Gilman 50c ea.; Mr. Toothaker 25c; Frank Rosetter 10c.....97
Elizabeth. 2nd Pres. Church, which makes Keene Pruden, J. Howard, Sweetzer & Ogden Mangle L Ms.....95 00	" 4th Pres. Ch., Messrs. Ballantine and Flocum \$5 ea.; Mrs. Maxwell \$3, Mrs. Tenny \$2, Currier, Porter, Coulter, Tinkham, Edgerton, Mrs. Porterfield \$1 ea.; Kella, Mrs. Shaw, Hetrick 50c ea.; Stone, Preston, and Mrs. Orr 25c ea.....23
Allentown. Additional.....50	" Baptist Church, F. E. Pierce Prot. Epis. Ch., Messrs. Wells & Buell \$5 ea.; J. Hall \$3; C. B. Hall \$2; Conley, Mathews, Anderson, Wells, \$1 ea.; Mr. Jenny 50c.....14
Cream Ridge. Pres. Ch. add. which makes Rev. B. H. Witherow L M.....3 00	Harmar. Cong. Church, D. Putnam \$25; Miss Hart \$2; Mr. Lord \$1; Others \$5 75.....33
Bloomfield. Pres. Church.....125 08	Cincinnati. J. F. Warren & Co. \$25; Messrs. White, Wynne & Co., Morrison & Co., Mrs. J. W. Gaff \$20 ea.; J. B. Davey \$15; Talbot & Co., Betta, Grosvenor, Equitable Ins. Co., Crawford, Groesbeck, Gray, Mrs. Matlack, Mrs. L. E. Fay in full of her L M \$10 each.....210
PENNSYLVANIA.	" Messrs. Evans & Lindsey \$6; Swormstedt, Fox & Co., Rowland, Harbough, Newton, Foulds, Van Deuson, DeCamp, Kilbreath, Gallagher, DeCamp, Noyes, Hamsey, De'amp & Mrs. McLaren, Ruffin, Wunder, Beresford & Miss Campbell \$5 ea.....101
Philadelphia. 11th Bapt. Ch. for L M of Rev. K. S. Tharin.....30 37	" Messrs. Isham & Hardy, Mrs. Rankin, Hart & Hooker \$3 ea.; Cist, Spinning & Bros., Magill, Mrs. Plummer, Carpenter, Prector \$2 ea.; Mrs. Schultz \$1 50; May, Woodside, Moore, Taft & Cook, Mrs. Shackelford, Kimball & Smith \$1 each.....34
Frankford. U. Pres. Church, Rev. J. Price in part.....18 00	Austenburg. Mrs. S. M. Strong L M by a friend.....34
" Baptist Church, Rev. J. P. Conleton in part.....21 30	MICHIGAN.
Uniontown. J. W. Baer for Christian Lit. for Spanish Amer. Republics.....5 00	Detroit. Fort St. Pres. Church, Cha's Root \$5; Cash \$11.....14
Philadelphia. 1st Ref. Pres. Church.....32 44	" Scotch Pres. Church.....14
" Rev. Albert Barnes \$5, Gilbert Coombs \$5, Youth's Miss'y Soc'y of Cedar St. Pres. Sabbath-school.....20 00	" 1st Pres. Ch., add. J. W. Farrell.....24
Redstone Presbytery. Harmonly Sabbath-school.....1 20	" Cash.....1
Alleghany Presbytery. Sewickly Pres Ch.....21 09	Clinton. Union Cong. Ch. in full of L M for Rev. H. Elmer.....14
Huntingdon. W. H. Woods \$5, Others \$16.....21 00	IOWA.
Altoona. 1st Ev. Luth. Church.....14 35	Davenport. Ref. Church, J. N. Rogers, Geo. E. Wood \$5 ea.; Switz, Green \$1 each.....14
" Church of the U. B. in Christ.....27 60	" O. S. Pres. Church.....14
Lewistown. Messrs. Woods, Benedict, Woods \$5 ea., Others \$4.....19 00	" U. Pres. Church.....14
Mechanicsburg. Mrs. Lusk.....3 00	
Butler. M. E. Church.....5 00	
" U. Pres. Ch. for Mr. Moorehead and to make Rev. John Galley L M.....30 00	
West Philadelphia. Miss Anita Provost for Mexico, and to make herself a L M.....30 00	
MARYLAND.	
Baltimore. Washington St. Meth. P. Ch. Rev. J. Shreeve, in part.....14 40	
" Jefferson St. Meth. Epia. Ch. Rev. W. Downs, in part.....22 50	
" Mrs. B. Thomas \$2, Mrs. J. Barrier \$5, B. Partlett \$2, J. W. Stewart \$1, Mrs. Norris 25c, J. Curlett \$1, Mrs. W. F. Carey \$1, Dr. Geo. Andrews \$5.....17 25	
" Monument St. M. E. Church.....3 50	
" Broadway M. Prot. Church.....3 60	
" L. Frederick.....40	
" Jefferson St. M. E. Ch., Rev. W. Downs, in part.....22 50	
KENTUCKY.	
Louisville. Gen'l Johnston \$20, Messrs. Brown, Muir, Carpenter & Co. \$5 ea., W. Needham \$3.....38 00	
ILLINOIS.	
Chicago. A. G. Downs for L M.....10 00	
Rock Island. O. S. Pres Church.....9 20	
Knoxville. O. S. Pres. Ch. add Horace Bailey.....5 00	
Galesburg. 1st Church of Christ.....29 65	
INDIANA.	
Evansville. Walnut St. Pres. Ch. Sabbath-school for Sabbath-school Library.....25 00	

THE

CHRISTIAN WORLD.

L. XIX.

SEPTEMBER, 1867.

No. 9.

A BRIEF SKETCH OF THE

AMERICAN AND FOREIGN CHRISTIAN UNION.

THERE are ninety millions of Protestants in the world. Among these many millions of people a great deal has been done within the half century, to make known the Gospel, by the distribution of Sacred Scriptures and other religious publications, as well as by the voice of the living teacher.

Within the same period much has been attempted, and with good success, to introduce the Gospel into Mohammedan and Heathen countries. For the prosecution of this great work many missionary societies and boards have been organized. But between the Protestant world and the world lying outside of Christendom, there are two hundred millions of Roman Catholics, and seventy millions of adherents of the Oriental Churches. These two hundred and seventy millions of people, so far as relates to their corrupt doctrines and superstitious practices, stand, in the eyes of all true Protestants, much on the same level; for all have adopted, substantially, the same grievous and dangerous errors, and by consequence, have departed, almost in an equal degree, from the true Gospel.

To spread the blessed Gospel in this great middle field there was no missionary society in existence in this land that had this work as its special object, until the AMERICAN AND FOREIGN CHRISTIAN UNION was formed. Romanists in Protestant countries have been incidentally reached by the Protestant Missions in those countries; and Armenians, Greeks, Nestorians and other adherents of the Oriental Churches have been reached by missions in Mohammedan countries. This is admitted. It is admitted, too, that the Bible and Tract societies have done much among the two hundred and seventy millions of souls of which we are speaking. But what we affirm is, that no society having for its principal, much less its special and exclusive

object, the work of imparting the Gospel by missionaries to this large and important portion of the human race—compared with which the political and social influence of the entire Mohammedan and Heathen races is in these days utterly insignificant,—existed before the formation of the American and Foreign Christian Union.

But let us see how the American and Foreign Christian Union came into existence, and trace in the briefest terms possible its history ; for in doing so we shall see how wonderfully the Saviour has gone before us and beckoned to us to follow whither He led the way.

France, a land where three millions of Protestants have suffered death or exile, received the boon of a partial religious toleration by an edict of Louis XVI, in 1786, and full religious liberty, by Constitution, in 1791. That blessing she lost during the "Reign of Terror," but recovered it from the hands of Napoleon I. in 1801. She lost it again in a great degree during the Restoration (1814-30), but regained it when Louis Philippe came to the throne. It was then that the little band of evangelical Protestants in Paris began their efforts, to aid which a committee or small association was formed in New-York, sometimes called the "French Board," and sometimes the "Evangelical Association," which existed five years. This "Association" gave place to the Foreign Evangelical Society, which existed ten years. And this was succeeded by the American and Foreign Christian Union, into which were merged the "American Protestant Society," and the "Philo-Italian Society" or "Christian Alliance." These organizations were essentially the same, though under different names.

From this humble beginning the movement has steadily advanced, expanding as means and opportunities were offered, until it has reached its present dimensions.

The Society has ever felt a deep interest in France, from the conviction that the spread of the Gospel in that great and powerful country must exert a happy influence upon the nations of Europe, and even the entire civilized world. For many years we aided as far as we could the work of Christ in that country, through the Evangelical Society of Paris, the Central Evangelical Society, the Church of Lyons, and the Evangelical Society of Geneva. Our work in Italy and South America has grown so largely on our hands during the last two or three years, that we have not been able to make the grants we formerly did to these noble institutions.

At times the Society aided the work independently of all these societies, having at one period, and for years, a Swiss American Committee at Geneva for that purpose.

The same year in which we began to help the good work in France, *Madame Feller* and *Mr. Russey* came over from Switzerland to begin

the work of missions among the French population of Lower Canada. For years the Society aided the Grande Ligne Mission and afterwards the French Canadian Missionary Society. In the year 1836 we began to help the good work in Belgium, and have almost every year since continued to do so. Great has been the progress of the Gospel in that kingdom of four millions and a half of people, who are more generally and thoroughly Roman Catholic than any other nation in the world. Soon afterwards we began to do something for Hayti, where from first to last we have had three missionaries.

It will be seen from this, that the earliest endeavors of the Society to reach the Papal world were directed to the more than forty millions of the French-speaking portion of the Latin race; for until recently we could do but little among the Italian portion, and that little was done through the Waldensian Synod, or through the press. For the Spanish portion of the same race, the Society employed the Rev. R. Monsalvatge, a converted Spaniard, first at Oran, (in Africa), then in Texas, then in New Grenada, and now in Carthagena, South America. It is to his pen that the Spanish race is indebted for the translation into their language of the first two volumes of the History of the Reformation, and several valuable books and tracts.

The Society also helped to sustain for several years the Rev. Dr. Trumbull, at Valparaiso, in Chili. It is mainly through his efforts that Chili now enjoys toleration. Within the last five years, four more missionaries have been sent out by the Society: the Rev. Mr. Gilbert, to Santiago; Rev. Mr. McKim, to Lima, Peru; and the Rev. Messrs. Merwin and Sayre, to Chili. Messrs. Gilbert and McKim are now able to make known the truths of the Gospel to the natives of Chili and Peru in their own language. The younger brethren are hard at work acquiring the Spanish. In the meantime, they assist Mr. Trumbull.

For the Portuguese, the Society did what it could by assisting a thousand converts from Romanism, who were exiled from Madeira, to reach their present homes in Illinois, and by sustaining the Rev. J. C. Flecher, and afterwards the Rev. Mr. Collins, at Rio de Janeiro. The Rev. Mr. Compton and wife were also sent to the same city, which is the capital of Brazil.

From an early day this Society began to take an interest in Ireland. By grants to one of the missionary societies in that island, and by employing for several years the Rev. Alexander King to hold missionary meetings in all parts of it, and by aiding the missions of the Rev. Dr. Heather, and the body to which he belongs, the Society has done what it could in a part of the Papal world that sustains most intimate relations to our country.

About the same time the Society began to aid the work of resuscitating evangelical religion in Sweden, where it sustained an excellent missionary, Rev. Carl O. Rosenius, nearly twenty-five years, and at some periods two others. Probably in no country have the efforts of the Society been crowned with a greater blessing than in Sweden. In that country, as well as in all the rest of Northern Europe, the Society did much through the labors of Dr. Baird, to promote the Temperance Cause. The History of the Temperance Societies which he wrote, has been published in the French, Dutch, German, Swedish, Danish, Finnish, and Russian languages.

A little later, the Society turned its attention to the Russian empire, and occasionally aided the work of the Lord both in Russia Proper and in Poland, as it had the means. Four times Dr. Baird visited that country for this purpose; the last time (in 1857) to bring the subject of publishing the Scriptures in the modern Russ (the vernacular language of fifty millions of people,) to the attention of the emperor and his government. This he was enabled to do. There is reason to believe that the effort was not made in vain.

In addition to these direct efforts of the Society to promote the kingdom of Christ among the people of the foreign countries which have been named, it ought to be stated that it repeatedly aided, in former years, the American Chapel in Havre, to which the Rev. Dr. Sawtell so acceptably ministered; for two years it sustained an American Chapel at Marseilles; during more than ten years it sustained an American Chapel at Rome; and aided by the liberality of American Christians in Paris, and at no little expense, it erected and has sustained a chapel in that city, in which the Gospel has been faithfully preached to hundreds of our countrymen. It ought to be further stated, that whilst the Society has been the instrument of making the churches and people in this country better acquainted with the religious state and wants of Europe and other countries in the Christian world, it has done much to make the people of Europe and other countries, among which we may even name Australia, better acquainted with the religious economy and institutions of our own land.*

ITALY.

With the exception of the miserable little Pope-ridden province of Rome, Italy is now one; with one king, one government, and a united people. The progress that she is making towards enlightenment and free rule, borders on the wonderful. The Society has felt that it has here a field unsurpassed in the compass of missions. God has graciously

* Particularly through the pages of "*Religion in America*," which has been published in England, France, Germany, and Sweden.

put it into the hearts of many of the young men to work for the evangelization of their countrymen. They are willing to labor for a small sum, barely sufficient to clothe and feed themselves. Under the superintendence of Messrs. Clark and Moorehead, nearly eighty are thus employed. We earnestly appeal to the churches of our land to give us the means to quadruple this force. Italy must exert a powerful influence upon the nations of Europe, yes, and upon the world; and we have often been assured that no laborers are so welcomed as are those of the American and Foreign Christian Union.

GREECE.

Interesting as is the condition of Italy, that of Greece is scarcely less so. Rev. Messrs. Kalopothakes and Constantine, and Mr. Sakellarius, with their wives, are our standard-bearers. The Cretan struggle has opened the eyes of the people, and many are the inquirers after truth. Of the great success given to the Sabbath-school movement in Athens, we have, from time to time, rendered account. Our brethren plead for a much larger supply of books and tracts. As native Greeks, they are abundantly qualified to prepare material, and as soon as funds are furnished, they can send these silent preachers throughout the whole land.

DEPUTATIONS.

Since this Society commenced its existence in its embryo state in 1834, there have come to these United States no less than fifteen deputations from Evangelical Protestant Churches and Societies in France, Belgium, Italy, Ireland, Scotland, Sweden and Russia, to solicit and receive aid (in some cases a large amount,) for important enterprises connected with the upbuilding of Christ's kingdom. No less than nine of these deputations came either under the auspices of this Society, or in intimate connection with it.

Thus far we have given a sketch of the Society's efforts in foreign lands; let us now turn to its operations in the

HOME FIELD.

By uniting with the American Protestant Society in 1849, the Society took on its hands a large *domestic* work. Before that epoch, the Foreign Evangelical Society employed a French Missionary in New Orleans, and another in New-York, preaching to the French-speaking people in these great commercial emporiums. Since that event, the American and Foreign Christian Union, during a period of twelve years, sustained missionaries and missionary agents of various classes, in almost all the important cities and large towns in which there was any considerable Roman Catholic population, and in nearly all the States of our Union. Many of these laborers addressed themselves to the Irish Romanists, who are more numerous than those of all the

other nationalities among us combined. All such missionaries were instructed to avoid forming new or separate churches, but to persuade and induce those whom they succeeded in interesting in the Gospel (by private visits, by lectures and sermons in halls, school-houses, private-houses, by Bible-classes, by Sunday and week-day schools, by mission and industrial schools,) to hear the word of God in the churches of an evangelical character in their respective neighborhoods. In this way the good effect of their labors, although real and important, was not always palpable to the eye of man. Very many of the missionaries of various classes have been Germans, several have been French and Italians; whilst the Society has also had Spaniards, Portuguese, and Poles in its service.

The Society published several valuable books and tracts for Romanists, hymn-books, catechisms, etc. It also imported from Europe, in foreign languages, especially French and Italian, such others as have been needed, and which have not been published by the American Tract Society—to which Society, as well as the American Bible Society, the Board of the American and Foreign Christian Union have been greatly indebted for their never-failing readiness to comply with their requests for books.

By the spoken word and the printed page, the glorious Gospel was imparted to many thousands, we may say to many tens of thousands of Romanists in our country, during these twelve years, by missionaries and missionary-teachers of the Society. Twenty-five churches at least, mostly German, were organized, and some of them are now large and flourishing. Several thousand souls—but how many God only knows—were, we have reason to believe, brought to the saving knowledge of the Gospel. More than 30,000 children and youth have been gathered into Sunday-schools, Mission, Industrial and Week-day Schools, through the efforts of the Society's laborers.

In addition to all the other influences of the Society, it is proper to say, that it has advocated in the pages of its Magazine, by the discourses of its Secretaries and agents, as well as in the public meetings which it has held for that purpose, the great principles of Religious Liberty. In proof of this we might cite the great meetings in behalf of the Madias, the right of American Protestants to Christian sepulture in Papal lands, the persecution of Dissenters, both Romanists and Protestants, in Sweden, as well as its efforts on the Church Property Question, which was so much agitated in this country a few years ago.

THE GREATNESS AND IMPORTANCE OF THE FIELD.

The Papal church comprises two hundred millions of the human race, embracing some of the most powerful countries, (such as France, Austria, Italy, Spain, and Brazil,) in the world. The statistics of *that Church* we give on the authority of the Pope himself, who ought

know how many Roman Catholics there are in the world, for he is their Supreme Bishop and Pontiff. The Oriental Churches comprise, beyond dispute, seventy millions, of which the Greek Church in Russia, Turkey, Hungary and Greece, embrace all of sixty-five millions if not more. How important it is that these countries and all others where the errors and corruptions of apostate churches prevail, should receive the precious Gospel of the Saviour and the Apostles ! O, if there was only as much true Christianity in Ireland as in Scotland ; in France, in Spain, in Italy, in Austria, and in Russia, as in Great Britain ; as much in Lower Canada as in Upper ; and as much in Mexico, Central America, and South America, as in these United States ; what an amazing influence it would exert to hasten the coming of the kingdom of the Lord !

Christianity, nominal Christianity, Christianity as contradistinguished from other *religions*, is professed by three hundred and sixty millions of people ; that is, by more than one-quarter, if not one-third part of mankind, and this part, whatever it may be, possesses four of the six continents and many islands, and is fast invading the remainder of the continental and insular world. Christendom, directly and indirectly, governs the Mohammedan and Heathen world. It possesses the wealth, the commerce, the military power, the science, the literature, of the world. The steamship, the railroad, the electric telegraph belong to Christendom. How important then the regeneration of Christendom !

PROVIDENTIAL INDICATIONS.—At the close of the American Revolution, the only Roman Catholic countries which were open to evangelistic effort on the part of Protestants were Ireland and Canada. But how wonderfully the great “Breaker” has been going before His people ! France is now open, so is Belgium, so is Italy with the exception of a fragment of the Pope’s temporal kingdom ; Greece is open ; the Oriental Churches in Turkey and Prussia are accessible ; Spain, if not Portugal, will probably be open before long, if we may judge from certain movements there ; religious liberty is advancing in Austria ; and perhaps even Russia will soon enjoy this great blessing. In our hemisphere, Brazil, the best governed country in South America, with its eight millions of inhabitants, is almost as open to the Gospel as we could desire. Chili is open. New Grenada is open, and there is more hope of Peru and Mexico than ever before. Ought we not to be in earnest to enter where the door is open ?

WHAT IS TO BE DONE.—The first thing to be done in all Papal lands that become open is to send the colporteur with the Bible in his knapsack. The distribution of the Bible will prepare the way for the evangelist and the ordained minister, accompanied by the pious school

master and Sunday-school teacher. This is the simple and beautiful process by which the Gospel is gaining a foothold in hundreds of places in France, Belgium, Ireland, Canada and Italy.

THE PREPARATION.—There is a preparation for the reception of the Gospel in this field which does not exist among the Mohammedan and Heathen. The Romanists and other votaries of a corrupt Christianity have a heart and conscience; they have some knowledge of the Truth. There is a foundation, therefore, on which to build. Many of the more serious people are in a state of mind which is very favorable to the reception of the "truth as it is in Jesus," when it is presented with clearness and in love. We could give striking facts to prove this, not only in the case of individuals, but of entire communities, if space would permit. Many instances have come under the observation of our missionaries.

THE SUCCESS IN THIS FIELD.—In France, where in 1835 there were only eighty faithful Protestant ministers of the Gospel, there are now over five hundred ministers and evangelists who preach Christ and Him crucified; more than two hundred colporteurs who are selling the Bible and good books; a large staff of pious school-teachers, and evangelical churches and chapels are springing up in all the large cities and towns. In Belgium there was, in 1835, one evangelical French Protestant preacher in Brussels; in 1865 the Evangelical Synod of Belgium embraced 15 pastors, 5 evangelists, 10 colporteurs, 16 school-teachers, and over 40 churches and chapels. In Italy little churches are springing up here and there all over the land. In Ireland the progress of the truth among the Roman Catholic population, during the last ten or fifteen years, has been wonderful, and the number of Protestant missionaries of all classes is large. In Mexico the people are crying out for the Gospel. In Canada, where in 1835 two missionaries (Madam Feller and Mr. Russey) from Switzerland, commenced their evangelistic efforts, there are now nearly one hundred missionaries laboring among the French population, two or three large seminaries for young men and young women, many schools for children, and several thousands of Romanists have embraced the Gospel. Nor has success been wanting to well-directed efforts in our own country, as the labors of the missionaries of this Society, of the Methodist Episcopal Church, and of some other Churches, demonstrate.

THE ECONOMY OF THIS WORK.—Such is the preparation in this field, that one dollar goes further than three, if not five, in uncivilized countries. Civilization is not religion, but it wonderfully prepares the way for the spread of the Gospel, and civilized people have the means to give the Gospel to others when they have received it themselves. *The converts from Romanism in France, Belgium, Ireland, Canada*

are doing much, and giving much, to impart the Gospel to their fellow-countrymen.

THE APOSTOLIC EXAMPLE.—When our blessed Lord was about to ascend to Heaven, He sent forth His apostles to “*preach the Gospel to every creature.*” And where did they preach it? The whole world was before them. Guided by His Spirit and Providence, they went forth. Some preached it in their native land, “*beginning at Jerusalem.*” Others went into the surrounding countries. And it is remarkable that they carried the Gospel, in the course of a few years, into the most civilized countries of that day. They preached the Gospel in Syria, in Asia Minor, in Macedonia, in Greece, in Egypt, in Italy. They planted the standard of the Cross in every great city and centre of wealth, and commerce, and science in those countries, and Christianity spread abroad, and at the end of three centuries it had reached the remotest boundaries of the Roman Empire, with its 120,000,000 of inhabitants. The Apostles began at the centre of the civilized world, and worked towards the circumference. They set us an example which ought to be followed.

REFLECTED INFLUENCES OF THIS WORK.—The regeneration of Christendom will hasten the conversion of the Mohammedan and Heathen nations. The progress of true Christianity in Ireland, Germany, France, Italy and Spain, must have a blessed influence on these United States, and also upon this entire hemisphere, as well as upon the unevangelized nations that lie outside of Christendom.

WHAT THIS SOCIETY NOW AIMS AT.—Whilst the Board cannot be indifferent to the work of saving the millions of Romanists in our own country, yet in view of the fact that our domestic missionary societies and boards are doing so much more to reach the Roman Catholic population than they formerly did, they feel at liberty to direct their efforts to a far greater degree than ever before to the foreign field, which is now so extensive, and where help is so much needed. To Italy, the head and heart of the Papacy, they purpose to give much attention; they have sent the Rev. Messrs. Clark and Moorehead to superintend their operations in that important country, and they are doing a great work. In France, which is its right hand, they would gladly give more help than in former years to the noble band of Christians who are laboring to build up Christ's kingdom in that great empire with its 37,000,000 of people. From Belgium they should not turn away. The day is not distant, probably, when Russia and Spain will be fields for the Society's labors too, as Austria is now. Brazil, New Granada, Chili, Uruguay, Central America, Mexico,* and Canada are open to our efforts; some of them are now as open as we could wish. To New

* Our readers have seen what Miss Rankin has done, and is doing in Mexico.

Granada, Central America, and Mexico, we would send six or eight missionaries without delay, if we had the means.

Here are some of the most important missionary fields in the world, demanding at once the prayers and efforts of God's people. To these fields He is calling their attention in the loudest and clearest manner. The Saviour is saying to His church, "Behold I have set before thee an open door!" Christian brethren and friends, do we not hear His voice? Do we not see His hand? Look at Italy, never for twelve centuries has that land been so open to the true Gospel. There are *twenty-two millions of people* there to whom we may carry the Bible. Shall we not do it? A few years ago a priest stood at the door of the custom-house in that land—where is the seat and center of a church that claims to be The Church, the only Church of Christ, but denies the Word of God to the people—to see that the Bible did not pass! Now, the Sacred Scriptures may be sold in the streets of Naples, of Venice, of Palermo, of Florence, of Bologna, of Milan, of Genoa, and of Turin, in every great city in fact, save Rome. Shall we not seize the moment? Man may not "shut the door," but the Saviour can. Let His people beware, lest by their unbelief and want of zeal and liberality they provoke Him to shut it. The late excellent Dr. Archibald Alexander, of Princeton, used to say: "Wherever the door is open we ought to make haste to cause the truth to enter, even if it be only by a single copy of the Bible, or a tract; for we know not how soon it may be shut." The Board earnestly desire to increase the number of evangelists, colporteurs, and Bible-readers at work in Italy, and that too immediately. They will have them if the churches will give the means. France, South America, Mexico, and other countries in this great field, demand our help. Shall we not give it? Is there not great safety as well as blessing in doing good?

We prepared the foregoing, chiefly from the writings of Dr. Baird, at the request of friends who are anxious to have a sketch of what the Society has done and is endeavoring to do in lands that are nominally Christian. May God put it into the hearts of His people to take hold of this work and do it more thoroughly than ever before!

HABIT.—That tree which you see yonder, when very young was bent down to the earth and embedded there; but it shot up again, and now you see it forever deformed. The sun may shine, the rain and dew may fall, but the tree will never be straight. So it is with bad habits, when once fixed—they are hard things to root out.

A DRUNKARD'S HOME.—What sort of a home drunkenness makes: "Houses without windows; gardens without fences; fields without tillage; barns without roofs; children without clothing, principles, morals or manners." So Dr. Franklin says—"As a man drinks, he generally grows reckless: the more drams, the fewer scruples."

MOTHER, LIVING YET.

o grand immortal sphere
 l this world of broken ties,
 e wants that mock us here,
 y the tears from weeping eyes?
 nter melts in endless spring,
 nmer dreams in deathless flowers,
 e may hear the dear ones sing
 ved us in this world of ours?
 l lo! my cheeks are wet
 ears for one I cannot see,—
 r, art thou living yet,
 st thou still remember me?

kisses o'er me thrill,
 nseen angel of my life;
 r hymns around me trill,
 ertone to care and strife;
 r eyes upon me shine
 a being glorified;
 thine, and thou art mine,
 orget that thou hast died.
 ose each vain regret
 ns of a life to be;
 er, art thou living yet,
 st thou still remember me?

The springtimes bloom, the summers fade,
 The winters blow along my way;
 But over every light and shade
 Thy mem'ry lives by night and day:
 It soothes to sleep my wildest pain,
 Like some sweet song that cannot die,
 And, like the murmur of the main,
 Grows deeper when the storm is nigh.
 I know the brightest stars that set
 Return to bless the yearning sea;
 But, mother, art thou living yet,
 And dost thou still remember me?

I sometimes think thy soul comes back
 From o'er the dark and silent stream,
 Where last we watched thy shining track
 To those green hills of which we dream;
 Thy loving arms around me twine,
 My cheeks bloom younger in thy breath,
 Till thou art mine, and I am thine,
 Without a thought of pain or death.
 And yet, at times mine eyes are wet
 With tears for her I cannot see;
 O! mother, art thou living yet,
 And dost thou still remember me?

SUNDAY-SCHOOL DEPARTMENT.

Following letter from Mr. French, plainly what a Sabbath-school can do in great Missionary work, that we have the liberty of giving it to our readers. We, with Mr. French, that all the required might be raised most easily. What a relief it will be when we shall have to plead, and plead, and in, until churches and people be-ried. Will not every Sabbath-schooler whose notice this letter comes, be similar to that now in operation at the Central Congregational Church in Brooklyn?

BROOKLYN, July 22d, 1867.
 BRO. SCUDDER:—Your note, containing the letter of Mrs. Kalopothakes, was received, and according to request, I send you.
 A few months ago, Rev. Dr. King spent a week with us, preached to our people,

and told us much of the missionary work in Greece. About two years ago, a Missionary Association was organized in connection with our Sabbath-school, whose purpose was to cultivate the missionary spirit in the children, and lead them to every honorable sacrifice, or earning, in behalf of causes of benevolence. Monthly meetings were held, at which the accumulations of the month were laid upon the desk, the class contributing the largest amount being the "Banner Class," and being presented with a beautiful silk banner, with the class name embroidered upon it.

Three dollars constituted any one a Life member of the Association.

During the first year the offerings of the children, with the life memberships, amounted to \$1,250. This amount has been disbursed in sums from \$25 to \$50, in every direction, upon home and foreign fields; the

only return we have asked, being a letter of acknowledgment, and an account of the missionary work.

This Association is still in most successful and delightful operation. The amount, this year, will fall scarcely behind that of the first.

We were so much interested in Dr. King's account of the work in Greece, that we promptly voted \$50 to Mr. Kalopothakes. Allow me to say that my own opinion is that the Sabbath-school, as an agency for the support of missions, has been sadly underrated. Our school numbers 450 pupils. Suppose every school in the City of Brooklyn alone, were to adopt a similar system; it requires but a moment's calculation to show that a pro-rata contribution would afford to the cause of missions a sum equal to *half* of what all the churches of America give to the American Board. An astonishing statement, truly, but not more amazing than true! Multiply this by all the Sabbath-schools of the land, and the cry for *money* would cease forever! We claim no credit for originality or extraordinary grace, but only the faithful trial of a very easy and practical plan. Very truly yours,

J. CLEMENT FRENCH,
Pastor Central Cong. Church.

P. S. Should you wish any further details, I will gladly give them.

ATHENS, GREECE, June 6th, 1867.

TO THE SABBATH-SCHOOL of }
REV. DR. FRENCH, } Brooklyn.

MY DEAR YOUNG FRIENDS :—We were happy to receive from you, some time since, a present of \$50 for our missionary work here, and I thought you would be further interested to hear about our Sunday-school and the various plans we have for benefiting this people.

I suppose none of you ever saw Greece, but no doubt some of you will when you are older, as almost every one who comes to Europe and the Holy Land, visits Athens, and the intercourse and friendship between Greece and America is daily getting stronger. The Greeks like the Americans very much, and are like them in many respects; they have the same enterprising

spirit and energy of character; they are wide awake to everything new, and there is the same universal desire for education; no matter how poor the person is, they had rather be scholars than anything else. They are, too, exceedingly democratic, and perhaps, may yet have a Republic like the United States!

Nature here is very beautiful. The city of Athens is surrounded by mountains on all sides but one, and that is open to the sea. Its famous Olive groves stretch off in one direction, and everywhere the eye turns there is some ruin of ancient art, which far exceeds, in beauty, all modern architecture. The climate, too, is very fine, or at least is so to me; many think it too hot in summer, but the evenings and nights are delicious, which is more than one can say of New York in summer.

Last year we went to the Peloponnesus, to a town in Laconia, my husband's native place, feeling for the first time an actual need of change of air; and there we commenced a work about which I may tell you at some future time; but which opened to us a second missionary field, and made us anxious, as far as God shall open the way, to spend all our summers there, in order to continue the work.

It was not till our return here last Fall, that our present Sunday-school commenced, for before that, although I had made many attempts, there was too much fear of a Protestant or proselytizing influence to make the parents willing to allow their children, except a very few, to come to us for instruction. Lately, however, they seem to have lost this fear; and for three months, the numbers increased every Sabbath until we had nearly 200. We taught them to sing translations into Greek of your own Sunday-school hymns, such as "Come to Jesus, now," "Sweet hour of Prayer," etc., etc.; then we had a general exercise of reading a portion of the New Testament, on which questions were asked and the children answered simultaneously; then we divided them into classes, for there are four female, and two or three male teachers in the school, besides myself. So each class had its lesson according to its capacity, a large

part of them composing an infant class to be taught orally. In this way you see we had quite an American Sunday-school, and beside, we had collected together all the little books that had ever been translated into Greek, and gave them out every Sabbath; a rather curious, and not to your eyes a very attractive library, but the Greek children were delighted, for they have scarcely any children's books in their language, and are very fond of reading.

The school was getting so popular, that at last it attracted attention; and one or two ignorant fanatics tried to create a disturbance, and overthrow it. The house was watched, and a crowd of rude men and boys attempted to annoy all who came in—but the police interfered and dispersed them, and these instigators, after having through the press appealed in vain to the Synod and the Government to prevent us from carrying it on,—finding that no notice was taken, at last had to give up the matter and leave us alone. They succeeded, however, so far as, for some weeks, to frighten away the children from us; but now we are going on again quietly, and steadily increasing in numbers as before. We are very anxious now to have a Child's paper printed in Greek, not only for the benefit of our own, and a similar school by Mr. and Mrs. Constantine, but for the benefit of the children and people throughout Greece. Such a paper, well conducted, will attract and please all; and we must have it cheap enough to be within the reach of all.

I want you to take an interest in this matter, as a few Sabbath-schools in America have already begun to do, and send us help to start it and carry it on. The "Star of the East," though it is intended to be a family paper, does not take the place of this; that is for men and women rather, and treats of religious, moral and even political topics in a way to interest the thinking part of the community. But this will be expressly for the younger portion, like your "Child's Papers" at home,—with stories and pictures, and little hymns; for almost everything will be translated from English.

If you can help us, we will send you a specimen of the first number. I find I have

no room, without wearying you, to tell you about the Cretans, who have taken refuge here and for whom all our energies are just now employed—for they need to be clothed and fed, as well as having their moral and spiritual wants attended to. Dr. Howe, of Boston, is here, and we are forming an industrial committee to furnish employment to these people that they may not eat the bread of idleness. So America will have something characteristic by which to distinguish her benevolence, for no other nation has helped in this way.

I will promise to write you as often as I hear from you, and hope I shall be able to tell you of many things to interest you.

My husband and children,—three little girls,—send you their love with mine.

Yours very truly,

M. H. KALOPOTHAKES.

SABBATH-SCHOOL CAUSE.

It is a source of high gratification to the friends of Sabbath-schools, to observe the very general interest which they are eliciting throughout our own and other lands. Conventions, State and County, have been held during the past spring and present summer in very many of our States. Subjects of deep import, relating thereto, have been discussed, and new views as to modes of teaching, and as to the conduct of Sabbath-schools, have been educed. Who are proper persons for teachers? What is the best position for Bible and Infant classes? What are the best helps in imparting instruction? these and other themes have excited and interested the crowds who have thronged these gatherings of the friends of Sabbath-schools.

The various denominations have also been inspired with a new interest in this subject, and at most, if not all, of their annual convocations the same themes, with others of not less importance, have claimed their attention. Even the Universalists in Ohio, at their annual convention, held in May last, gave an *entire day* to this subject. Thirty-four schools were reported in operation in the State, with three hundred and sixty-two officers, and two thousand one hundred and sixty-seven teachers and

scholars; beside one hundred and fifty-four connected with Bible classes. Their various associations in the State were recommended to hold Sunday-school meetings to increase the interest. A Sunday-school department was ordered to be opened in their paper, "The Star in the West," and the friends of Sunday-schools requested to contribute thereto.

It is hoped, most certainly, that these convocations, and these new and interesting discussions may give a great impetus to this important and blessed co-operative work of evangelism; and the children be more generally and thoroughly "taught of the Lord."

W. D. B.

A PEEP INTO THE HOMES OF THE CHILDREN AMONG WHOM OUR WORK IS EXPENDED.

IMAGINE one of the crowded, dingy and dirty sections of any one of our great cities, especially those sections in which concentrate our emigrant population—Irish, German, Spanish, Portuguese, Italian, etc. Every tenth dwelling is a drinking saloon, if not, a gambling hell. The buildings of this section are mostly tenement houses, in each of which a score or more of families reside.

They are huddled together more like cattle than human beings. Their sallow complexions, their pale faces, their general appearance, indicate the effect of this confinement.

But in this very section of the city are found the greatest number of little ones. Juveniles, like waifs, thrown upon the sea of life, without life-boat, pilot, chart, or friend. They are such as Victor Hugo aptly describes "with the laughter of youth upon their lips, but with their hearts absolutely dark and empty," whose scanty clothing are the rags which charity has wrung from the hands of strangers; some with fathers and mothers, but who had better be without them, for the father never thinks of them, and the mother does not live with them. Children who never feel so happy as when on the street, the pavement of which is not so hard for their heads as the mother's heart; who have been thrown out into *life with a cuff and a kick*; whose whole

lives consist in coming and going, singing the street songs, pitching and tossing, scraping the gutters, stealing now and then, to-night with no shelter, to-day with no food or fire, and no one to love and caress them, or be loved in return.

Others of them, early sent out through the streets of the city with the command to beg, or sell fruit, or matches, or pick up rags or waste paper, if not to steal, are glad to get away from their damp and unwholesome homes out into the sunlight, where kindly faces may be looked upon by them.

If on any morning, the station houses of the city are visited, crowds of these little ones may be seen, who having no homes which have any attraction, but rather repulsion to them, seek nightly shelter, there amid the profanity and vice of older night-walkers, adults, whom the police have picked up during its dark hours.

Now it is in such homes and among such uncared for little ones, that our domestic work takes our missionaries. It is no trifling matter, it is of no minor importance to the well-being and order of city social life, that such children should be sought out, invited and gathered into well-ordered and pleasant Industrial and Sabbath-schools, even if they meet there but *occasionally*, to witness the order of the school, to hear the Bible read and explained, to listen and soon learn to bear a part in the songs of praise, and to rise or kneel and listen to the prayer that goes up to the Great Hearer of prayer for a blessing upon the children.

It is no little affair, when these little homeless and neglected ones are thus convened, to tenderly greet and carefully care for them—when cleansed, to impress that sweet token of affection which children love so much, upon the never before kissed cheek of the weird looking child; when prepared to teach them the common industrial arts of life, and to impress upon them that though their young lives have been so bitter, they may have a bright future, and may be of some consequence yet in this, to them, hitherto dark world.

It is something grand, worthy an angel's mission to start these little neglected, un-stored dark minds, upon the high way of

thought, and to watch the development thereof in the new ideas they gain of themselves, their origin, nature, destiny, etc. O! how often is it our pleasure, in these juvenile efforts, to see the delightful dawn of intellect and hope, where, before, all was untutored and despair. How often has the "God bless you," or "Holy mother bless you," paid a thousand fold for all the unpleasantness of the work and all the toil of the effort!

And then, when the school is over, and the delighted ones hurry away, those who have homes and mothers to them, and those who have neither, (and O how many such our work develops, and God pity the poor things!) to talk with and by themselves, of the new scenes and their yet only *dawning* hopes of the future, how their wretchedness disappears as waves, and they and their parents rejoice in the change which has begun in their children and their homes. And how speedily the father and the mother, the guardian or friend, rejoicing in what the little ones are learning, seek also to be bettered themselves, and to this end invite the teacher and the missionary to their abodes, where labor can be expended and results of good achieved for Christ and humanity.

More anon. W. D. R.

ILLUSTRATIONS

OF THE POWER AND INFLUENCE OF THE
MISSIONARIES AMONG THE CHILDREN.

ONE of the most effective of our Western missionaries, feeling the weight of the souls of the children in his numerous schools pressing upon his heart, resolved to ask the teachers, who were co-operating with him in his blessed work, to set apart one hour each day, when they would unitedly press at the throne of divine grace, the salvation of the children of their schools. He did so, at a session of one of the schools, and the hour of six p. m., was designated for the purpose. The children were also asked to engage in the exercise, without much expectation that any of them would do so.

A few days after, as the missionary was engaged in his out door-work, he met one of his little ones, a member of the school—little Carrie W——, only nine years of age,

who running, said to him, "Do you remember six o'clock? That's why I am getting well."

She had been quite sick, and her health was improving, and to prayer the little one attributed her convalescence. During her sickness, our excellent missionary, Bro. S., often saw, and as often prayed with and for her. Sometimes she would *send* for him for this purpose. On one occasion, during her illness, when she could not leave her bed of herself, some quick eye at the window discovered the person of our brother S., far down the street. The little sufferer begged to be taken to the window that she might see him, so fully was her confidence given to him; and at that window she lingered until the form of the missionary was no longer perceptible in the distance.

Blessed work this. One that pays. And blessed are they who toil therein. Aye, and blessed they too who, as they cannot labor thus in person, help this Society to send those who can and will. The Lord increase their number indefinitely.

W. D. R.

A CHILD HUNTING UP JESUS.

IN one of the Sabbath-schools connected with the American and Foreign Christian Union in the West, there was a little German girl, only eight years of age, who became greatly interested in the school, and more in the story of the Babe of Bethlehem and his wonderful life and cruel death.—When told that Jesus died *for her*, to win her love, she desired much to show her Saviour how much she loved him.

When told that she must go to Him by prayer and sorrow for sin, and faith in Him, she seemed to catch the idea, and at once hurried off by herself to find the Saviour. She found Him, as do all who seek Him, even the little ones. When recounting to the missionary the fact, she did it in these expressive words: "I hunted up Jesus and I found Him."

To her brother, one year older than herself, she went, saying as she threw her little arms around his neck, "Brudder, I've hunted up Jesus and I've found Him. You hunt Him, won't you?" The brother responded,

O, I'm too young to go to Jesus." "No you ain't, brudder. You're not so young as I, and I've hunted Jesus, and I've found Him too."

Precious little worker for Christ! may He bless thy labors and give thee that brother as a gem in the crown that shall be thine in heaven. And, dear readers of this

magazine, and friends of the American and Foreign Christian Union, shall not your faith in this department of our labors be stimulated by such an incident as the above? Is not *one* such trophy of divine grace worth the labors of a life time—worth the expenditure of the receipts of our Society for the year?

R.

THE FOREIGN FIELD.

PERU.

LIMA, June 25, 1867.

MR. SCUDDER—Dear Sir: The time for writing to the Society has arrived, and my letter starts as a matter of course. The great event of the month, and one that will influence society more than any that has occurred for a long time, is the death of Gen. Ramon Castilla. He has been engaged in active political life during the whole existence of the republic, and has controlled to a great extent the destinies of Peru and Bolivia. He was truly a great general, and an active politician, and had many warm friends and enthusiastic admirers, both in the army and in civil life. But neither his private character nor his public life is above suspicion. He has been more or less engaged in all the revolutions which have afflicted this country; while some of them have been excited and carried forward by his friends for his personal benefit, or to gratify his ambition. Generals are usually very expensive to society, and severe upon their friends, and this one was no exception to the rule. He has cost Peru millions of money; besides keeping the public mind excited with wars, revolutions, and insurrections.

I do not know that we shall now be free from these scourges; but it is certain, humanly speaking, that we should not have been while he lived. Indeed he was leading an army from the South at the very time of his death. Although he had reached the advanced age of eighty-two years, his final summons found him in the saddle, and surrounded by the fierce soldiers of Arequipa. With him died the revolution that lived *upon his name*.

It is possible, and certainly very desirable, that a new order of things should be inaugurated here; such an order as can be based only upon a firm government, and supported by the industry, intelligence, and thrift of the people. Many natives acknowledge that such a change would be very desirable; but do not see how such a radical revolution can be effected. They often say "would that it were so," and yet they will not adopt the only way to reach that result. The great remedy remains untried.

There are some, however, who know the value of the fountain opened in the house of David, and they direct others to its healing stream. In my next, I hope to tell you of our Spanish Bible Class. No more at present from yours truly, A. J. McKIM.

CHILE.

SANTIAGO DE CHILE, May, 1867.

REV. JOSEPH SCUDDER, Sec. of }
the Am. & For. Ch. Union. }

DEAR BROTHER:—At last *I am free entirely from the English work. I now have a little Chilean congregation of some twenty-five men.*

Although sent to a Catholic country to labor in behalf of Catholics, I have really spent the first six years among English Protestants. Although I cannot think the course which has been followed is, in my case, an unwise one, taking all things into account, yet I fully concur in the views of the Society: henceforth to confine its missionaries almost exclusively to the Spanish work. I read my resignation of the pastorate over the English congregation, March 9th. It is probable that the English Protestants will soon be supplied by a young

man recently from Manchester, England, a Mr. Martin, of whom I wrote you. It is very Providential that the English work could be dropped just as the Chilian work was calling for more attention.

ROOM FOR CHILIAN SERVICE.

This room, or private chapel, is in my house. I have recently fitted it up neatly, by ceiling, painting, papering and putting in gas. It has a fitting desk or pulpit, raised six inches from the floor. A single row of benches, eight in number, face the desk. Behind these benches is a screen as the door opens to the street. The room is somewhat out of proportion, being 36 by 10. While the room will answer for some months, yet it is small, and we shall, I hope, require something larger. I am in hopes that the churches of Vermont, our native State, may send us funds to build a church. If I remember rightly, I asked them for \$2,500.

CHILIAN CONGREGATION.

Upon the bench next to the desk sit Mrs. G., Mrs. Wetherby, a Chilian lady, and a Swiss servant-girl. Mrs. W. is the only Chilian that I know who is a professed Protestant. The Swiss girl came out to Chili in Feb. with a Russian princess, who lives in Santiago and is married to the son of Admiral Bloneo. It appears that the girl had been told that there were French Protestant churches in Santiago, but finding none, she next sought for an English missionary. After wandering around four hours, she found my house; and was delighted to know that a Spanish service was held Sunday evenings. She has the appearance of being a real Christian.

On the next bench usually sits my Spanish teacher, who is a Protestant German—and a University student. Mr. Wood, a professor of English; he is a Chilian, and is quite an intelligent Protestant, as he lived five years with his uncle, Rev. J. J. Jones, of New York. And Mr. Wetherby, an American colporteur. On the third seat, that rather corpulent man, dark complexion, open face and keen eye, is Mr. Larzarte, a jeweller; he has now studied the Bible with me two years. He has read, I believe, all the Spanish Protestant books

which we have. He is reading now for the second time, "Milner's History of the Church." His argumentative powers are superior, he is sound in the faith, and is gifted in language; he is the oracle of the class among the Chilians. I wish to have him preach, but do not see any present prospect of this; he has a wife and three children, and is about 30 years old. At an expense of \$300 he could, in my opinion, be fitted to preach—who knows but the Lord will open the heart of some rich person to furnish the money necessary? That man with a fine head, who wears spectacles, is blind; on political grounds he was banished several years to Peru; he is a very intelligent man, and were it not for his blindness he might to-day be a member of Congress. The little dark fellow by his side, with an enthusiastic eye, is a cabinet maker, a Peruvian by birth; he sometimes reads our books till one o'clock in the morning. Those two finely dressed young men are University students. The other men, plainly, but decently dressed, and who give such good attention, are tailors, or artizans of some class. Those boys standing in the corner, are there partly from curiosity, and those women who have just stepped into the door, and who are peeping through the screen, are listening partly in earnest and partly in sport.

HOW THE MEETING IS CONDUCTED.

Very much like a Bible class. We are now examining John vii., in course. Three weeks ago, a University student asked this question, "Did Christ say I am God?" This question, of course, led to the examination of three classes of texts: 1st, those where God, through His prophets, called the coming Messiah, God. 2nd. Passages in the New Testament, where Christ said, or allowed to be said of Him what amounted to the same thing. 3rd. Where the Apostle Paul affirms the same.

Last Sunday, this question was asked: "Did Christ have brothers?" I first said to them in reply, "Let us first interrogate the Bible." Then I referred to all the places in the New Testament where the brothers of Christ are spoken of—while I told them that I believed that Christ had brothers,

i. e. that Mary had other children. I acknowledged that this could not be proved absolutely, but I added that the Catholics could not prove to the contrary. I allowed that it was possible that Joseph may have had children by a former wife, but that a fair and critical examination of the Word would not allow the supposition that cousins were meant by the word brothers. After meeting, a young man whom I had never seen before, remained behind to borrow a Testament until the next day. I told him that he might keep it until next Sabbath. "No," said he, "very likely I shall not come again, if you attempt to handle such a subject as you have to-night. It is the height of presumption for you to presume to decide against the views which wise men have held for more than a thousand years."

He evidently felt somewhat as a strong orthodox deacon would, if he should find himself listening to a discourse against the divinity of Christ. To the mind of a Catholic the supposed perpetual virginity of Mary is a fundamental doctrine.

A week ago, a finely dressed young man remained behind after all had gone, or rather he went out and then came back, and we talked one hour and a-half, although the class had before been detained the same time. We talked about almost all the controverted points. I asked him, "Is the Virgin Mary here?" "No," he replied, "she is in heaven." It was a moment before he replied, he evidently had never thought of that before. I then said: "Can she hear your voice, does she know your thoughts?" Of course he was obliged to say yes. It was then easy to show him that to do this, there must be one or more divine attributes. As he was thoughtful, I lent him a Noches.

Last Sabbath a Medical student remained behind, who expressed himself freely as convinced of the errors of the Catholic church. I open the exercise with prayer, and close with prayer. The following are the prayers I used March the 17th. I published them to allay prejudice, and to extend the notice of our meetings. Only 200 were printed which cost three dollars.

[Note. As the prayers are in Spanish we omit them.]—Ed.

They are very simple prayers, but they had the desired effect. I am very anxious to strike off some little thing every month, at least, but you know I have no money allowed for such a purpose. Will you not send me for the mission in Santiago a little hand printing press? In that case I could manage to do my own printing: I would hire a boy to set the type, and I could do the press work. Please consider the request carefully, and if the Society should send me one at once it would prove, I am sure, a great blessing. For shame, prejudice, ignorance and fanaticism, keep many away, who, nevertheless, would read something that was thrown into their path.

Sometimes one in reading this little prayer, exclaims, "Why, the Protestants believe in the Trinity!" Here, then, is a point gained. "Here a little, and there a little." The idea some have of the Protestants is terrific: it is just now reported about town that Protestants steal little children and eat them. I would not have you form too favorable opinions of the work here. The priests are stirring up the people to oppose the work. We who meet together are a weak and despised few, but I feel encouraged. I think the Society should, as soon as possible, grant say \$12 per month for printing, on the ground, and \$50 per month for a native helper. Yours very truly,

N. P. GILBERT.

VALPARAISO, June 10th, 1867.

DEAR BRO. SCUDDER—About three weeks ago, on entering the church one Sabbath morning, I was called aside to see a priest, who wished to attend our service. He was dressed in his clerical robes, with gown and cassock, and appeared to be an intelligent and agreeable man. We gave him a seat near the pulpit, and though he could understand little or nothing of the sermon and prayers, he expressed himself as gratified with the singing, in which all joined, and seemed struck with our orderly and intelligent worship.

After morning service, he accompanied us to Dr. Trumbull's house, and we held

some conversation in Spanish, assisted by an interpreter. He informed us that he was from the South of Chili—from a place called Chillan, that he had written a letter to Dr. T., to which he had received an answer; and that one object of his visiting Valparaiso at this time was to meet with that gentleman, in whom he seemed to place much confidence. On being introduced to my wife, he said, "But we cannot marry." "Why not?" I asked. "Yes," replied he, with a shrug of the shoulders, "why not?" In answer to one of my questions, he stated that he had urged his flock to read the Scriptures, referring them to the words of Christ, "Ye do err, not knowing the Scriptures." For this, he had received a reprimand from his bishop.

Our conversation then turned upon the authority of Protestant ministers. "Whence do you derive your mission?" was his question. "The Reformers cut themselves off from the Apostolic line, you are in their line, and not that of the Apostles." He was not satisfied with my answer; and the same question was renewed the next evening, when he met by appointment with Rev. Mr. Gardiner, a missionary of the South American Society, (British,) now stationed at Lota, Chili. Mr. G. speaks Spanish fluently, and was able to meet the objections of our padre, and enlighten him on many points of the Protestant faith. He took tea with us that evening, played a little upon the piano, and sang part of the service of the Mass. Having asked one of the ladies if she had ever confessed, and received a reply in the negative. "No!" said he, in a joking way. "Well, then, confess to me here, and now, and you shall have many days' indulgence. But assuredly, I do not like to have the women confess to me."

Since this conversation, we have met him several times, and he has attended our church every Sabbath, being present at both services. He commenced taking lessons in English, under the instruction of Senor Ybanez, our Spanish teacher: through the latter, who is a Chilian Protestant, I have been able to learn something more about the priest.

It seems that he has become convinced

of the folly of many observances and traditions of the Roman Catholic Church, does not attempt to defend the confessional, and confesses himself in doubt as to the efficacy of "prayers for the dead." He thinks that the enforced celibacy of the clergy, is unreasonable, unscriptural and leads to disastrous results. He wishes to marry a young lady, a Catholic, to whom he finds himself "not indifferent." In the presence of Senor Ybanez, he has recommended to professed Catholics, a careful study of the Bible; but has, at the same time, expressed doubt as to the inspiration of the Apocryphal books. On several occasions he has visited our Book Depository, where seeing the Spanish publications, he has asked, "Why do you not send more of these into the interior? they would do much good."

With all this liberality and freedom, however, he clings with much pertinacity to the authority of the Roman Church and the Apostolic succession. This week he left for Bolivia, where he intends to remain until Dr. T.'s return from England. Meanwhile, he assures us he will give himself assiduously to the study of the Holy Scriptures, and desires our earnest and continual prayers that he may know "the whole truth."

We have every reason to believe that this man is sincere. He has thus far acted very boldly in coming regularly, in clerical dress, to a Protestant church. Such a thing has never been witnessed in this city before, and if the fact becomes known to the bishop, the padre will be disciplined, and perhaps, imprisoned. The true conversion of such a man would undoubtedly be followed here, in a few years, by a state of things among the clergy, similar to what has recently been witnessed in Mexico and Italy. For, by his own statement, there are many in this country who hold like sentiments with himself.

The Spirit of God to whom he now looks for guidance, can give him light; and we hope that your prayers will be united with ours, that this Chilino priest may be brought into the liberty wherewith Christ hath made us free.

Truly Yours,
A. M. MERWIN.

ITALY.

SARZANA, ITALY, July 12th, 1867.

REV. MR. SCUDDER, My Dear Brother—
I know of no means by which to give you an idea of how the thinking-men in Italy regard the Roman Catholic Church, and the ecclesiastical wealth question, than to lay before you and the readers of the "Christian World," a letter addressed by one of the clearest-minded of Italian statesmen, to his electors. It is from the able pen of Dr. Charles Cattaneo, member of Parliament, for the first Electoral District of Milan. He is engaged in writing a series of letters to his constituents on the questions which at present agitate Italy, and this is the seventh : W. G. MOOREHEAD.

"HONORED AND DEAR FRIENDS :—In attributing the origin of their vast possessions to the inordinate cupidity and ambition of the higher clergy, and their relations to the plunders of Charlemagne and Ruggero, I neglected to call your attention to the frequent confiscations which the Holy Inquisition, during the long period of four centuries devised and executed in Italy. But feel compelled to return to this subject, inasmuch as among the new idols, now being deified at Rome,* Don Pedro de Arbues, inquisitor, one of those who invented the atrocious formula, '*let him be burnt with fire until he is dead, (igne comburatur sic quod moriatur.)*' occupies a most conspicuous place.

"By resuscitating these sad and shameful reminiscences, does the Church intend to give new and young Italy a maternal warning? It is late, too late for *that*. The world, both in its political and moral aspect, is being radically transformed. The Electric Telegraph is a truth in which all believe, even the Roman theologians, however discordant among themselves. The sovereign authority of public opinion will soon render vain the terrors of the scaffold and the dungeon in the hands of kings and Pontiffs. Ere long, neither to the inquisitor,

nor to the hangman, nor to the cannibal, will there remain a name or a place on the face of the whole earth. Electors, let this be Italy's answer to the menace of the Papacy.

"Great and blessed transformations indeed, has this age of liberty and progress brought to humanity. In our day millions of negroes have been forever redeemed from the infamous state of slavery to which they were brutally consigned, three hundred years ago, by Castilian Roman Catholicism, which instituted a slave-market for Africans in America, as '*a first step towards the faith.*' But more than this has beneficent age brought us: a living, notorious light; never revealed among us, (Italians,) before; now dispels old and haggard superstitions, ghostly stories, amulets, astrologies, visions, magic arts, enchantments, and Papal maledictions.* We fear them, we heed them no more. The witches, too, have disappeared with the inquisitor, who imprisoned,

* It is remarkable to what extent the superstitious practices here alluded to, once prevailed in Italy; nor have they, by any means, entirely disappeared. You are aware, no doubt, that *lotteries*, as well as salt and tobacco, are government monopolies both in the kingdom of Italy, and in the Pontifical States. The lower classes, very many of the priests, and a large portion of the more educated Italians, "take tickets" for the "draw." The selection of the number is made in reference to a *dream*, in which figures, or persons, or things, occur: to the number of stairs one falls down; to the number of gashes the knife of the assassin has made in his victim; to the number of "Hail Marys," or "Pater Nosters" said at a given time; to the beads in the Rosary; to the cawing of crows, or rooks; to the number of confessions heard of a morning, etc., etc. In Rome, as in the East, the Evil Eye is fully believed in, and feared; and to counteract its blighting influence, the long, smooth horn of the Buffalo is put up over the shop-door, or store. How does all this remind one of the pagan auguries of the "flights of birds," omens, dreams, witches, divinations, etc.!

* The letter was written a few days previous to the late canonization of Saints, and the celebration of the eighteenth century of poor Peter's martyrdom at Rome.

interrogated and condemned them to be burnt *alive*.

"In this irresistible renovation of the mental and moral life of the men of every class, of every tongue and color, and faith; in this great work of mercy; what is the part that Mother Church assumes? The Mother Church, instead of adopting as her own, that increasing of the human family, loses time and respect, and majesty, by calling from the tomb the spectre of an inquisitor! Pius IX., once the hope of an unhappy people, once hailed as the first ray of a new and coming light, now mingles his name with that of an inquisitorial man-slayer, whose relics are still blood-stained and contaminated by contact with torn and mangled bodies, his victims. In the presence of such aberrations, such follies, should young Italy abase herself, and bow down before these new idols?

"Is the clergy the Church? *Ecclesia* literally signifies *evocation, convocation*. In the republics of Greece, it was the popular assembly of the citizens *evoked*, (gathered,) from their houses and fields, and *convoked* in the public place, or square. The *Ecclesia* comprised also the magistrates. This name, applied to the various religious associations, embraces, therefore, their respective clergy. The clergy as its name (*κληρος*) indicates, is the part: the *ecclesia* is the whole. But the Church is a part of the Nation, hence, the State, by natural right as well as by the irresistible force of things, and by the compact of the Constitution, can and must comprise other systems of worship which are not Roman Catholic, (Art. 1, Constitution.)

"Electors, we are not compelled to become theologians in order to discuss this question. Vast possessions have become a matter of controversy between the State and Church, and between the Church and her prelates. Let us confine ourselves strictly to the legal side of the question, consulting at the same time, as a document in evidence, the Gospel; for the Gospel is the recognized basis of all the Christian Churches. Well, I ask, was there really instituted by the Gospel a supreme power of the Clergy over the *Ecclesia* of the faithful?

"No! According to the Gospel, Christ said, 'and whosoever will be chief among you, let him be your servant;' (erit vester servus.) Matt. xx. 27. Did the Gospel delegate to any member of the Clergy an authority even merely paternal?

"No! Christ said, 'and call no man your *father* upon the *earth*; (patrem nolite vocare vobis super terram;) for *one* is your *Father* who is in *heaven*," Matt. xxiii. 9. Did the Vangel institute the authority of a master?

"No! Christ said, 'call no man your *Master*, and ye all are *brethren*;' and a little further on: 'for *one* is your *Master*, even Christ.' (Nec vocamini magistri; quia magister vester unus est Christus.) Matt. xxiii. 8, 10. Did the Gospel establish the absolute duty of the assembling of believers together under the presidency of some member of the Clergy?

"No! Christ said, 'for wheresoever *two* or *three* are gathered in my name, there am I in the midst of them.' Matt. xviii. 20. Was it ordered in the Gospel that these '*two* or *three*' should assemble in any place specially designated for worship and prayer?

"No! Christ said, 'enter into thy closet, (intra in cubiculum tuum,) and close thy door, (clauso ostio,) and pray to thy Father, etc.' (ora patrem tuum.) Matt. vi. 6. Did the Gospel command believers to repeat long rosaries of prayers, as did once the Egyptians and the Indians?

"No! Christ taught only one prayer, and that, remarkable for its brevity, the prayer Our Father—'and when ye pray, say not as the Gentiles do, etc.' (orantes autem nolite loqui sicut ethnici;) but pray ye thus, (sic ergo vos orabitur: Pater noster.) Matt. vi. 6. Beyond the invocation of the Heavenly Father, did the Gospel recognize any other intercession, (as Saints, Angels, etc.) which might afterward become a source of gain to the Clergy?

"No! Let an example suffice for proof: Matt. xii. 46-49. Did the Gospel concede to Peter, alone, the power of binding and loosing on earth and in heaven?

"No! Whatever the Saviour conceded to Peter, Matt. xvi. 19, was also granted to the other disciples. 'At the same time

came the *disciples*, to Jesus, etc., Verily I say unto you, whatsoever ye shall bind, etc., ' (amen dico vobis, quaecumque alligaveritis super terram, etc., et quaecumque solveritis super terram, etc.) Matt. xviii. 18.

"Was there a supreme and infallible authority therefore conferred upon Peter? It is true that at the close of the Fourth Gospel, Christ, after having asked Peter if he loved Him, gives him a kind of farewell salutation: 'Feed my sheep,' (*pasce oves meas.*) But it is equally true that in that same chapter, where He had given him power to bind and to loose, He reproves him with being earthly-minded and *ignorant of divine things*. 'Get thee behind me Satan; thou art an offence unto me; for thou savorest not of the things that be of God, but those that be of men;' (*Vade post me, Satana; scandalum es mihi, quia non sapis ea quae Dei sunt, sed ea quae hominum.*) Matt. xvi. 23.

"Did Christ give to His disciples, as such, the power to amass and possess wealth? No! On the contrary, they were forbidden so to do in those poetic words: 'Behold the fowls of the air, etc.' (*respicite volatilia coeli.*) vi. 26: and He adds an express precept: 'Freely have ye received; freely give. Provide neither gold, nor silver, nor brass in your purses;' (*nolite possidere aurum neque argentum, etc.*) — Matt. x. 8, 9.

"Electors, as the wealth which is to-day held by the Clergy, and is so unequally and unfraternally distributed among them, is the negation of the Gospel, so the Gospel, both in the texts above cited, and in its general texture and spirit, was and is not only the negation of the Jewish priesthood, but is the negation of every priesthood. But if we wish to consider rulers in the Church as a worldly necessity, equal with the necessity of rulers in the State, let us descend from the Evangelic ideal to the Apostolic acts.

"With the first discord between Jewish converts and Greek ones, (*murmur Graecorum.*) arose the necessity of electing seven Greeks to the office of *deacons*, (i. e. *cursors*, or *ministers*.) and this constituted the first *defection from the Gospel*; this instituted

the ordination of a worldly priesthood. Acts, vi. 1, 5, 6. *

"It is very remarkable that in these latter documents in evidence, (i. e. the Acts and the Epistles,) no mention is ever made of any journey that Peter was to make or did make to Rome! The Church of Italy was the daughter of Paul; and to the mind of Paul, the *infallible Peter* was *reprehensible*, (*in faciem ei resistiti, quia reprehensibilis erat*; Ad Galat. ii. 2.)

"Electors, if this worldly Church has fallen so low as to be utterly incapable of lifting itself up to the sublime ideal of the Gospel, it may, at least, be raised to the Apostolic ideal of *election*.

"It belonged not to the Minister, Baron Ricosoli, to prescribe to Italy her ecclesiastical rulers, or say who should possess the vast incomes of her prebendaries, or who should become the inappellable judges of her Clergy; the *ecclesia*, in its widest sense, is the only legitimate authority that can dispose of these questions.

"The Episcopal question is about to assume in Europe a hitherto unforeseen importance. In the old sophism of *Churches*, and in the new sophism of *races*, lies hidden Europe's greatest danger: three Races, three Empires, three Churches: the Latin Empire, the Slavonic Empire, the Tenthicogothic Empire: the Catholic Church, the Greek Orthodox Church, and the Reformed Church. Through the right of a kindred origin and race, and through the open favor of the Catholic Church, the French Empire aspires to the possession of Italy and Spain; the Russian Empire to Bohemia and the Adriatic; Prussia to Austria, Holland, Denmark and Sweden.

* I would state that I believe the author of this letter, condemns the act of the Apostles in the election of the seven deacons, simply because *that served*, and still serves as the foundation of the so-called seven holy orders, (*ordines sacri*.) in the Roman Catholic Church, and is the basis of her Hebraico-pagan priesthood. But the Deaconate, instituted by the Apostles under the immediate guidance of the Holy Ghost, had not the least affinity with *priesthood*, as every moderately instructed Christian well knows.

—Let us strive to save liberty, honoring our tongue, and carrying back the Church of Italy to the Apostolic principle of election.

"Thus, let Italy reply to the ghost of a resurrected Inquisitor; thus, let her Church be made partaker of the free assembly of the human family.

"Dear and Honored Electors, I offer you a respectful salutation.

June 26th, 1867. "CARLO CATTANEO."

EXTRACTS FROM
MADELENA'S REPORTS.

BUSINESS called me to visit a family that I had never seen, living in B.... street. After a short conversation about our affairs one of the women remarked: "We hear nothing more about the Evangelicals these days; do they exist still?" I answered her that they still lived, and were increasing in numbers, and that their congregations were larger than formerly; but, said I, there is no longer so much excitement and talk about them in the city, because the first opposition and uproar has died away. The Gospel is no longer a new thing, its witnesses are scattered everywhere, and many believe in its truth who have not the courage to receive it and practice it. They asked me if I were one of them, and wished me to explain to them exactly what our faith is. I told them in few words, that we believe in one God, and one Mediator, Jesus Christ our Saviour; that He died to redeem the world from sin and its consequences, and that now, whoever believes in Him, may have eternal life. "And what about confession and purgatory?" We confess our sins to God, who alone can give us absolution through the merits of Jesus Christ, his Son, whose blood is sufficient to cleanse from all sin, and we believe in no other purgatory. The conversation continued in this manner a long time, and they made no opposition. Before I left they bought a New Testament and invited me to call again.

Visited a widow, a Catholic with whom I was formerly acquainted. Just as I entered she was preparing to place a little lamp, which she had lighted, before an

image of the Madonna—I said: "My dear lady, what are you doing?" "We are now in the midst of the nine days' prayers," said she, "which precede the Virgin Mary's birth-day, and I wish to show my devotion to her, so that she may be pleased to grant me some favors; my health is feeble and I hope she will help me, and I cannot have the boldness to pray to her unless I make some sacrifices for her." I said: "Do you feel quite sure that she can help you? Do you think she has so much authority in heaven as to be able to answer prayer? Or if she could see what is done on earth, do you suppose she would be pleased to see so many images made to represent her, and worshipped like idols?" She was much surprised, and remained silent a moment, as though she feared the ruin of her hopes; she then said: "Do you not believe so? I do this because I have been taught to, and all good Catholics do the same; but to tell the truth, I have never thought of examining the subject, because I never doubted. What reason have you to doubt?" "I not only doubt," I replied, "but I reject all these practices because I do not find them according to the Word of God; and I think you will also be convinced, if you will read the Gospel for yourself, that these customs are only the corruptions which have come in from time to time, by the designs of wicked men to favor their personal interests." She assured me she was deeply interested, and thanked me for having spoken to her so freely, and promised to read and consider the subject.

Visited a poor widow with whom I have conversed often. She begins to understand something of the truth, and often has discussions with her neighbors. On one of these occasions, she was presented with some arguments which she could not answer, and she desired me to accompany her to the house of that person. I found her conversing with some friends who were present, and though she received me politely, her face had a stern and decided expression which showed her to be a true champion of the Roman Church. The first question was: "What do the Evangelicals believe about the sacrifice of Christ?" I replied we believe neither

more nor less than what the Gospel teaches, that man was created innocent, but having transgressed the commandment, he became a sinner and exposed to the penalty; that God not being able to compromise His justice and greatness, gave His well beloved Son, that by means of His sacrifice, man might be redeemed and saved by believing Him who said, "He that believeth in me hath everlasting life." She said that was all very well, but that the mass was necessary as a renewal of that sacrifice. I read a few verses from the 10th of Hebrews, and asked her if it was probable, that if God was not pleased with the sacrifices of the Hebrews, which He had himself ordained, would He accept those which the priests now offer? and if according to St. Paul, the sacrifice made by Christ saves fully and was made once for all, what is the use of the renewal every day? She replied, "I admit that Christ cancels the sin that we inherit from Adam; but that which we commit daily, we must expiate ourselves." I read several passages to prove that the blood of Christ cleanses from all sin, and that all who believe in Him are pardoned for His sake. Finally, I said, "My dear lady, let us not deceive ourselves by these distorted interpretations of others, but let us think and read for ourselves, and we shall see how perfect is the way of salvation by Jesus Christ; how that He, being just was sacrificed for the unjust; He, the holy and immaculate Lamb of God, died for us, poor, miserable sinners; and now, we may believe not only that He died, but that He was raised again, and now sits at the right hand of His Father as our advocate, and it is He that justifies us, and ever prays and intercedes for us." She bought a Testament, and said she would study it.

Visited a woman who has a Testament, and reads it. She requested me to explain to her the 51st Psalm, which I did as well as I could. While we were conversing, there came in three women, her neighbors, who sat down and listened a while, till one of them, turning to the woman of the house told her not to listen to me because I was a Protestant, and her soul would be lost if *she believed me, that the true religion was*

in the Roman Church, and there was no salvation out of it; "to be sure," *she said*, "there are some priests who do not lead good lives, but we ought not to look at them from that side, but rather respect them on account of their office and give to them that obedience and love which is due." I replied, "Truly, we ought to love them as our neighbors, and strive to do them good, and respect them when they are upright; but we should also warn them when their conduct is scandalous, and we should abolish those rights called religions, which are only the inventions of wicked men, who make merchandize of souls, those souls for whom Christ died and shed His precious blood." I added much more in words that may seem severe, but the character of the interruption justified me, I thought,—and the poor woman whom I was visiting, assured me she was pleased to see their arrogance checked, and she begged me to continue my visits.

PARIS.

A SUNDAY-SCHOOL IN PARIS.

MESSRS. EDITORS :—On the second Sunday of June, the American chapel in the Rue de Berri was witness to the complete success of another American institution in Paris. In that chapel there has been established a Sabbath-school, and its first concert was celebrated last Sunday.

The exercises were commenced by singing "O come to the Sunday-school with me," which was sung admirably under the leadership of Mr. Mellon, U. S. Commissioner from Alabama to the Exposition. The pastor, Dr. Eldridge, then read a portion of Scripture, and made a prayer, after which the children sang "Gather them in."

The superintendent, E. H. Pendleton of Cincinnati, made a very interesting and pleasant speech, in the course of which he gave a short sketch of the origin and increase of the school. It was started last December by Mrs. Eldridge, wife of the pastor, and Miss Morse, daughter of Prof. Morse of telegraph celebrity. The latter formed a class of the only three pupils who were present, and by her care and efforts has now increased the numbers in her class to twenty.

Rev. Mr. Kittridge, who passed through Paris last December on his way to Palestine, lent a very efficient help. He raised funds enough to purchase a fine melodeon and present it to the school. He was also instrumental in getting up a Christmas festival for the children. On Jan. 6th he took his departure, and the present Superintendent was called on to fill his place. The record of attendance was as follows:

Jan. 6.	Pupils present, 17.	Teachers, 5.
Feb. 3.	" 41.	" 8.
March 3.	" 53.	" 6.
April 7.	" 63.	" 11.
May.	" 73.	" 10.

The Superintendent then continued: "I must say that I have never seen, even in our own loved country, the land of Sunday-schools, more apparent interest taken both by teachers and scholars, or more regularity in attendance. The children have done nobly, acting as missionaries, for as scholars left for other cities they brought in enough to take their places, so that the school has steadily increased. In the beginning everything was wanted, Bibles, library, and question books, and there was no money. The latter was soon supplied, and for a time English Bibles could not be had in Paris. Singing books, such as were wanted, could not be had short of the United States, whence we received the books we are using to-day, and which have only been in the hands of the scholars four Sabbaths. Books for the library could only be had in small quantities, and scarcely fast enough to keep up with the growth of the school. We are yet without question books. Arrangements have been made for papers, which we are in hopes will soon come to hand.

"We ought to come to-day with grateful hearts to our Heavenly Father, whose watchful care has been over us, giving us health and strength, and enabling so large a number of us to meet together for so many Sabbaths and enjoy such precious privileges, and while we may not yet have seen any fruit, or may never see it, should we not feel encouraged when we remember what we labor for, when we think of the worth of the soul; who is the Master; and

that He is able to make the feeblest word spoken in faith and love the means of salvation? Let us labor on, knowing that the Word of the Lord shall not return to Him void." Many other interesting and encouraging things were said by Mr. Pendleton.

The children then sang "Hail, Hail, this Happy Day." After which a very pleasant speech was made by the Rev. Mr. Atwood of Massachusetts. He was followed by the "Sunday-school Recruit's Song," and that by our genial Brother Hart of New York. Dr. Eldridge then made a few pleasant remarks while a collection was being taken up, and the concert was ended by singing "Marching Along."

It was a capital meeting, and left a first rate impression, many remarking as they went out, that "It was by far the most home-like afternoon they had spent since leaving America." Too much praise cannot be given Dr. Eldridge, for during his first year's pastorate he has not only raised twelve thousand dollars in gold to redeem the American Chapel from debt, but has also been the means of starting a flourishing Sunday-school in Paris, so that not only the grown people, but even the children who leave the United States to visit Europe, may have some of the same saving influences thrown around them in this city which they have been accustomed to enjoy at home. Messrs. Pendleton and Mellen, the efficient instruments in the pastor's hands, are both thorough-going mission Sunday-school men, although they are better known in the West than in New York. Hoping that this notice may be the means of calling the attention of the American traveling community to the fact that there is not only an American Chapel in Paris, but a first class Sunday-school, I remain, yours, etc.

J. D. R.

—Evangelist.

MEXICO.

NEW YORK, Aug. 5th, 1867.

REV. MR. SCUDDER,—Dear Sir: I am happy in informing you of the success which has attended my efforts in behalf of Mexico, in Hartford, Conn. A meeting of the

ladies of the different churches was held, in which the facts of the Spiritual demands of Mexico were presented. A deep interest was manifested, and a society was organized of ladies, who pledged themselves to raise \$1,000, annually, for the support of two native colporteurs.

Encouraged by the Christian energy of Hartford ladies, I went to New Haven, and met a most cordial reception in that city also. A meeting similar to the one in Hartford was held, and the ladies came up nobly to the work. An effort will be made to raise the funds necessary to support two more Mexican colporteurs. Surely the Lord is moving the hearts of Christian women in behalf of that long-neglected

country, and may we not hope that the time to favor Zion has indeed come?

I obtained among the gentlemen of Hartford \$750, for the Protestant Chapel in Monterey. I trust the Lord's people will feel it a privilege to aid in erecting the first church in Mexico in which the pure Gospel may be publicly preached. Recent events in Mexico are favorable to the dissemination of Protestant Christianity. A letter from the Bible Society's Agent, Mr. Westrup, informs me that the cause of truth is very favorably progressing under present circumstances, and that the prospects for the future of Mexico were never more encouraging.

Very truly yours,

MELINDA RANKIN.

MISSIONARY INTELLIGENCE.

[MISSIONS OF THE AMERICAN BOARD.] TURKEY.

Dr. WEST, of Eastern Turkey, after speaking of the many operations performed, gives the following account of the difficulties under which a missionary physician labors :

"In looking over my experience, I can see some things which tend to discourage one in my profession in carrying on his work here, annoying and at the same time amusing. One thing is this: The oriental has been so accustomed, from time immemorial, to resort in sickness to prayers, incantations, and charms, that he expects the physician to work, as it were, miracles, and to remove long-standing, chronic diseases, by two or three draughts of his magic potations; and when he does not see this accomplished at once, he infers that the medicine is of no use and immediately resorts to something else. As a result we see the people frequently changing their medical adviser, sometimes half a dozen times a week, besides resorting to every new devise they hear of, be it nostrum or witchery, and then, in the end, declare that they have tried every thing to no effect, whereas they have faithfully tried nothing. This I see more in those parts where medical science has been least known. This is not surprising, and like many other errors, must be patiently lived down.

"Another discouragement is the stupidity of the people about understanding and

following directions. I have often known this to occur: Taking for granted that if a small dose is of service a large one will be much more so, they take several doses together, so as to get well at once,—pretty much like the Golden Egg fable, and with a like result. For example: I recollect, when I first came to Sivas, giving a patient a bottle of cod-liver oil, which was to last him some time, and seeing him march in gravely the next day, stating that he had taken up all the medicine, and received no benefit; a more harmless experiment than some others that have fallen under my notice. Some seven or eight years ago, attending a man in Sivas, sick with inflammation of the lungs, I had ordered my apothecary to prepare some cooling powders, and a paper of mustard, to be applied in the form of poultice to the chest. Next day, on my visit to my patient, instead of finding him in a perspiration and his fever cooled down, as I had hoped, I found him parched with burning fever. On examining into the reason, what was my dismay to find that he had taken up pretty much all the mustard prepared for the poultice! The man who came for the medicines having, through negligence, left the powders in my shop, had concluded that the mustard was to be divided up and given every hour; and thus, adding fuel to the flames, he came pretty near burning up the patient. I will mention one more case in illustration of their blunders. About seven and a half years ago, I was attending an Armenian in Sivas

for chronic dysentery, and was giving him powerful astringents. One day, on going to see him, I found his servant quite sick, and inquiring into the cause, I learned that the day before, being sent to my office for the astringent powders his employer was taking, the man himself, quite out of sorts from constipation, concluded that he must need medicine too, and reasoning that the remedy was in his own hands, swallowed some of the powders, making out quite the reverse of a homeopathic dose,—although following one homeopathic principle,—and with anything but a gratifying result.

“Another discouragement we meet with is the failure of the people to carry out directions as to diet and regimen, both under medical and surgical treatment, and thus spoiling our most careful efforts for their recovery.”

ESKI-SAGRA.—PERSECUTION.

“THE parents and other relatives of one of our assistant-teachers have made strenuous efforts to force her back into the old paths, but she has steadfastly held on her way. Two others of the most interesting pupils have for two years past been leading a very trying kind of life. One of them left the school more than a year since, but the other continues to attend, and is the best scholar in the school. They both possess more than ordinary intelligence and amiability of character. It is now more than two years since they heartily devoted themselves to Christ, and from that time to the present their devotion to Him has never seemed to waver. Their step-mother is a strong-willed and ambitious woman, who cannot bear the disgrace which she fears will attach to the family in case they continue to renounce the faith of their fathers, and she persists in her efforts to drive them back into the fold which they have left. The younger sister was taken a few days since into a room where many of her relatives and a priest were assembled, for the purpose of extorting from her a renunciation of her faith, and of compelling her, as it were, to make the sign of the cross. She was told that she would either have to give up or die; that they would give her no peace so long as she persisted in her present course. But the Lord sustained her. They resorted to entreaty, and besought her merely to make the outward sign, telling her that she need not in her heart believe in it. But their seductions were as unavailing as their threats. It is more than a year since she left the school, and though, during this time, her closet, her Bible, and the conversation of her sister have been her only means of grace,

it is evident that in the midst of this distracting and wearing domestic persecution, a Christian character of unusual loveliness is being developed. She is as frail as a lily, but the strength of the Lord rests upon her.

SMYRNA.

Mr. VanLennep, after speaking of the discouragements hitherto experienced in establishing schools among the Armenians, says:

“Last October we opened a school for the benefit of ragged children. Having no other place, we made use of the chapel for the purpose. We began with three children, and they have steadily increased, the school growing in favor with friend and foe. It soon reached the number of 80, and as it has become inconveniently large for one teacher, we have been obliged to reject applications which would have swelled to the number of 130. We now propose to apply for the means to support an additional teacher. The popularity of the school is such that there was quite a movement among the children of the national schools, both boys and girls, rich and poor, to come to us. Foreseeing that jealousy would be excited, giving rise to opposition, and perhaps to the closing of the school, we made it a rule that children should not be admitted from other schools without pay; and we thus in great measure prevented their admission, and averted the impending storm.

OPPOSITION.—“It could not, however, be expected that our success would long allow Satan to remain quiet. The Armenians usually become devout about Easter time, and they show it by intolerance and persecution; and so it occurred with us. The names of the scholars were written down, and the children were called before the priests and threatened. Articles were published in the paper, lamenting the advances of Armenians toward Protestantism. The parents were told that in case they did not send their children to the national schools they would be turned out of the khans, and omitted in the gratuitous distribution of rice and flour at Easter; and some of the children were even dragged by force to the Armenian school. We had, fortunately, already given notice of an Easter vacation, and thus the storm blew off.”

WHAT A MISSIONARY FINDS TO DO IN TURKEY.—“To improve the golden opportunities for preaching the Gospel; provide suitable shepherds for these little flocks; to supply the demand for Bibles, tracts, and ‘*Avelepers*,’ to collect inventories and revise them, make remittances to helpers and teach them how to keep accounts; to hunt

up, rent and repair houses for them, and for schools and public worship; to train the congregations into habits of voluntary charity, (the people have always been accustomed to yield only to force); to solemnize all the marriages, near and far; to draw the young into our schools; to maintain friendly offices with the civil magistrates for the sake of our often-oppressed people; to care for the sick; and withal to keep but an imperfect oversight over the church and congregation in Marsovan itself; these, and many other like duties, cares and responsibilities, unceasing as the flow of a river, are as exhausting as they are blessed."

MR. LABAREE'S DEPARTMENT, it is said, "embraces 17 villages, some of them quite large, and 16 helpers. He also has charge of the Armenian work, both in Oroomiah and Salmas," and of the "Mohammedan department." He states in his report to the mission: "I have attended four communion services, in which five persons were received to fellowship, viz., four in Sherabad and one in Vazerova. Seventeen persons, in different villages in my district, are candidates for admission to communion." Mr. Perkins adds: "Since this report was submitted, 15 persons have been propounded for admission to the church in Supergan, and others, as fruits of the recent revival there, remain to be examined. Thus there are 37 hopeful conversions reported in Mr. Labaree's district, for the last part of the year under review. In the small village of Vazerova, one of those above named as blessed with a revival the past winter, between 30 and 40 dollars have just been subscribed for the support of the Gospel,—as truly from the *depths of poverty*, on the part of believers there, as was the case with the Christians of Macedonia in the days of Paul."

MR. COAN writes: "The Papists have been very active the past winter and spring. Their tactics have been to scent out worthless, base persons in the villages, who had a feud to settle, or a debt to repudiate, or a quarrel to raise, and by proffered aid with the authorities,—who are always susceptible to bribes,—and large promises (never to be fulfilled) of material assistance, and by an immense amount of boasting, to bring them over to the confessional, to curse Nestorians, and call Mary the mother of God. The new convert is not slow to make use of his newly acquired protection, and gets up a quarrel, in which, backed by the Frenchmen, he usually comes off victorious."

"In one of the Nestorian villages they have thus obtained a footing, and driven the evangelical party from the church, to which the old party freely admitted them. They claim that if the evangelicals are admitted to the old church, the papists must be also, with all their abominable pictures, &c., and the new agent bribed by these unprincipled men, decides in their favor, notwithstanding the old priest protests and claims the right of choosing his own friends, and saying whom he will receive into his own house."

CIVIL AFFAIRS.—OPPRESSION.—"I am sorry not to be able to report an improved civil condition of the Nestorians. Oppressions were never more rank. The Agent sent here by the Government, to protect the Christian subjects of his Majesty, has been able to do next to nothing for their relief. His Excellency, Mr. Alison, of the British embassy, has been, and is now, doing all he can to bring about some amelioration of their condition; but the masters bribe the authorities, and thus nullify all efforts in behalf of the poor people."

CHINA.

A CALL FROM JEWS.—At Peking a very interesting incident has recently occurred. Three Jews from Kai Fêng Fu, the capital of the province of Ho Nan, came to Peking, desiring instruction in the Hebrew for their children. It is now about fifty years since their last priest died; and since his death they have had no one among them able to read their Scriptures. As a result, all their rites and ceremonies, including the rite of circumcision, are quite lost or forgotten. Their synagogue is destroyed, and they are fast fading away as a distinct race.

OMYLOM.

BATTICOTTA. CHOLERA.—"You will have heard from others of the ravages of cholera. It was a dreadful scourge. It came suddenly into our Christian village early in October, and within a few days six of our Christian community were swept away; all relatives living in adjacent houses,—four of them children of the same parents,—in one case three deaths occurring the same day. This caused a kind of panic. Our schools were broken up; the teachers, who could do so, removed to their native villages; our religious meetings were consequently but thinly attended, and our work was seriously interrupted. Day after day the dead were carried past for burial, silently, unattended except by those who bore the corpse, and perhaps another to aid in dig-

the grave. The father or brother who one day for medicine for others, in all health and strength, would not unfrequently himself be carried by for burial the next morning,—so suddenly did the pestilence do its fearful work. There was no mourning, such as is common at other times, except that, occasionally, a piercing wail of some bereaved mother or wife would break the stillness of the night, when it came to some house near us. It was a strange relief one morning to hear the wail of mourning women, and see a body carried by with the accustomed attendance of drum-beaters and others,—a sight and sound at other times so mournful and sad. It seemed like one victim wrested from the grasp of the destroyer for death in its natural form.

NATIVE PASTOR.—Mr. Howland gives intelligence of great interest to all who watch the progress of the missionary work towards the establishment of Christian churches on a stable basis. The church at Battista is the first of those organized by this mission, to settle a native pastor undertaking to provide wholly for his support. It is a very important and a very promising step in advance.

[WESLEYAN MISSIONS.]

SOUTH AFRICA.

REV. T. KIRKLY writes:—"A Chief that had visited only a week or two ago, told me that he believed less than ever in the power of witchcraft, and he knew that God was the Great Chief, and that disease and death were His messengers; and yet he is bound down by the very power of superstition, and has in former years so often sought to bring charges against the men of his tribe, that he has lost their confidence, and is now left by them a wretched old man, to be scared by night, and haunted every day, with fears of terrific retribution. He complained that his son was afflicted. I requested that I might see him, and told the Chief, if he would send to the Mission-house, he could have some medicine. He told me he would, without delay, do so; but this he failed to do, and I heard the next day that he had sent for a witch-

doctor, to find out the *Umtagati* who had bewitched his son.

While writing about this Chief, I am reminded of a terrible event which shows the power of that prince of evil who works in the hearts of the children of disobedience. The event took place in one of the kraals of the tribe of this Chief. At this kraal a murder was committed not three miles from where I now write,—a murder which is too horrible to relate in detail, and for which *seven Kaffirs are now under sentence of death*. It was brought about by a witch-doctor, who tried to deceive both parties, the murderers and the murdered one, and then to run away with the gain of his devilish cunning. Happily, he was caught, and is now about to undergo the extreme penalty of the law.

At the place of the murder we have had preaching for nearly six months within a stone's throw of the kraal; and on this very spot some have been awakened. This shows that the light and the darkness are conflicting, and that Satan fights some of his most decisive battles under the shadow of the cross. Notwithstanding this terrible event, we continue to preach every Sabbath to an increasing and attentive congregation.

PROSPERITY AND INCREASE.—Another writes, I send you a short letter to inform you of the progress of the good work of conversion in this Circuit. Since my last communication to you, we have admitted to full church-fellowship, by public baptism and by public recognition, one hundred and sixty-five persons. The services connected with these baptisms and recognitions were of the most solemn and profitable character. The chapel was filled by an attentive and well-behaved congregation of natives, among whom also were some of our European friends, who had attended to show their sympathy with our native work, and to rejoice in this glorious accession of the heathen to the church of the living God. The greater number of those baptised were young men and young women, who, in the days of their strength and vigor, have thus given their hearts to Christ; but there were also men of hoary heads, and children of younger years, present before the Lord to acknowledge Him as their God.

MISCELLANEOUS.

We call the attention of our readers to the letter of Miss Rankin. Her efforts in the half of Mexico are untiring; and shall they not be warmly seconded by all who

believe the time has now come to do a great work for Christ in that poor, distracted land? Mr. Gulick hopes soon to leave for the city of Mexico.

AMERICAN CHAPEL IN PARIS.—The great number of Americans now in Paris, to see the Exposition, and the number of our countrymen constantly going abroad, render more than ever important the place for religious worship in the French capital, established a few years ago by the wise forethought and liberality of American Christians. In our recent visit to Paris, we were glad to see that it is so efficiently sustained. The congregation is large, and comprises a great deal of the best American society, of families of wealth and intelligence. We recognized many familiar faces, such as Prof. Morse, John Munroe, the banker, and his partner, Mr. Richards, and Mr. J. W. Tucker; Mr. George D. Phelps of New York, and Mr. Dunham of Chicago. The pastor, Rev. Dr. Eldridge, has exerted himself very actively to build up the interest of the congregation. It is mainly by his personal exertions that a debt of 60,000 francs (or twelve thousand dollars in gold) has been paid off. We rejoice in these tokens of life and vigor in this truly American church. Persons whose friends are going abroad, cannot do them a greater kindness than to direct them the very first Sunday that they spend in Paris, to go to the American Chapel in the Rue de Berri, and to *introduce themselves* to the pastor, who from his position, is the representative and friend of all Americans who are strangers in the French capital. We trust that Dr. Eldridge may long continue in a sphere in which he is so useful;

and that his church may flourish more and more, standing, as it does, as an excellent representative of American Protestantism. —*N. Y. Evangelist.*

BAPTIST.—The Work in Sweden makes encouraging progress. In Stockholm conversions occur every week. Meetings are attended both in old and new places, and new churches are organized. In South Sweden a remarkable revival is going on, and hundreds are said to be among its fruits. At a place where four believers hired a small room for preaching less than two years ago, the first congregation numbered eight; but the attendance increased, souls were converted, in seven months a church of twenty-one members was organized which soon increased to forty, and the work continues to make progress. In North Sweden much prejudice prevails against the Baptists, but the labors of missionary brethren are attended by precious fruit.

METHODISM in France and Switzerland is on the increase. The increase includes five local preachers, 208 members, eight Sunday-schools, fifty-three teachers, 434 scholars, and about 600 hearers, the whole average of persons attending the ministry 10,000. This encouraging progress is due to revivals which have broken out in most of the circuits. The sixteenth Conference of the Methodist Church in the two countries was recently held in Lausanne.

Receipts

IN BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF JULY, 1867, TO THE 1ST OF AUG., 1867.

MAINE.		
Lewistown.	T. B. Coburn for L. M.	80 00
"	Beth May, for L. M.	80 00
"	A. D. Lockwood, for L. M.	30 00
Auburn.	S. Pritchard, for L. M.	80 00
"	L. S. Cobb.	5 00
Augusta.	S. Deering, W. F. Haslett, J. E. Nason, T. B. Perkins, L. T. Brooks, C. H. Mulligan, John M. Arthur, D. Pike, M. G. Brooks, John Dorr, Dr. H. M. Harlow, L. N. Lealand, B. M. Cushman, \$5 each; E. V. N., \$10.	75 00
"	1st Cong. Church.	23 00
Gardner.	Union of Churches.	20 00
Milltown.	Sarah D. Stickney for the Spanish Mission.	2 00
Hallowell.	A Friend.	2 00
"	S. Page, S. Stickney, Hon. Ch's Dummer, Mrs. Ch's Dummer, Miss Cleaves, \$10 each, Tho's Leigh, Andrew Masters, \$5 each, Col'n in Cong. Ch. \$25 to make Rev. O. G. McCully & Dea. Gilman, L. M.	85 00
Winthrop.	Miss Joanna Wood.	5 00
"	Cong. Church.	3 50
Bangor.	1st Church, Mrs. E. L. Crosby, \$10, S. Pierson, M. Schaurif, E. Hunt, T. C. Crosby, \$5 ea., Others, \$1.	37 00

Bangor.	Hammond St. Ch., N. Noyes, Ch's Hayward, S. D. Thurston, J. S. Perkins, Mrs. M. Mills, Mrs. E. Coe, Dr. S. U. Coe, Mrs. Ch's Sandford, S. H. Dale, W. S. Baker, \$5 ea.; Collection, \$55.....	105 00
Portland.	T. B. Hayes, J. S. Brooks, L. L. Dana, W. W. Brown, T. A. Western, I. T. Dana, S. N. Beale, C. E. Barrett, T. M. Brown, Eben Steele, Mrs. Neal Dow, A. Conant, Wm. Ryan, Mrs. C. A. Lord, Mrs. S. P. Storer, W. Davis, Ch's W. Cahoon, D. W. Clarke, E. Chapman, E. A. Norton, H. G. Libby, \$5 ea.; Mrs. H. J. Little, J. D. Brown, \$10 ea.; Mr. & Mrs. W. Oxnard, \$8; Others, \$21.....	154 00
	Union Meeting in High St. Church.....	40 44
Biddeford.	Mrs. Jeremiah Hobson.....	5 00
Kennebunk.	Cong. Ch. to make Rev. Walter E. Darling, L. M.....	35 00
Kennebunk Port.	Cong. Church.....	10 00
Bethel.	1st Cong. Ch., to make Dea. Oliver F. Brooks, L. M.....	30 00
	2nd Cong. Church to make Rev. David Garland, L. M.....	30 00
NEW HAMPSHIRE.		
Nashua.	Rev. B. F. Parsons.....	1 00
Haverhill.	Cong. Ch. and Soc.....	27 00
Oxford.	" " ".....	13 35
Gilesum.	" " ".....	9 00
VERMONT.		
Brattleboro.	Mrs. A. VanDorn \$10, Miss Mary E. VanDorn \$5, for Bibles in Mexico; A. Van Dorn \$5, for Sabbath-school in Italy.....	20 00
	Cong. Sabbath-school for Miss Rankin.....	11 00
	Cong. Church, to make O. F. Thompson, L. D.....	136 85
West Brattleboro.	Cong. Church.....	27 43
Westminster.	A Friend.....	10 00
Bradford.	Cong. Church and Soc'y.....	25 20
MASSACHUSETTS.		
West Dennis.	Mrs. Seth Collins, part of L. M. for Rev. H. M. Stone.....	5 00
Hadley.	Russell Ch. Gen'l Benev. Soc'y, which makes Eliazar Porter a L. M.....	31 00
So. Hadley Falls.	1st Cong. Church, Rev. R. Knight.....	60 00
Agawam.	Cong. Church.....	11 00
So. Deerfield.	" " ".....	21 55
Northampton.	Florence Church, to make Rev. E. G. Cobb and Mrs. E. M. B. Cobb, L. M.....	60 00
	J. H. Lyman, for Protestant Chapel in Mexico.....	20 00
Newburyport.	Mrs. Z. Banister, for Protestant Chapel in Mexico.....	10 00
Salem.	Miss Driver, for Protestant Chapel in Mexico.....	3 00
So. Hadley.	Young Ladies of Mt Holyoke Female Seminary for Bible Reader in Mexico.....	6 00
E. Hampton.	S. Williston, for Miss Rankin's Building Fund.....	100 00
Boston.	A Friend.....	4 00
West Newbury.	Cong. Church and Soc.....	50 14
Boston.	Members of Central Church.....	12 00
Beverly.	Washington St. Ch. and Soc.....	12 85
Clinton.	A Friend.....	2 00
Worcester.	A Friend in the Union Ch.....	20 00
Sudbury.	Cong. Church and Soc.....	23 25
Natick.	Cong. Church and Soc.....	45 50
Dorchester.	2nd Church Sabbath-school Class, to be used in this country.....	1 55
Tewksbury.	Nehemiah Manning for L. M.....	30 00
West Newton.	Additional.....	1 00
Newburyport.	Estate of Lydia Coombs by C. H. Coffin, Ex., less Gov. Tax.....	940 00
Northboro.	Evan. Cong. Church and Soc.....	18 00
West Medway.	Cong. Church for L. M. of Rev. Stephen Knowlton.....	36 52
Andover.	Free Christ'n Church and Soc'y.....	12 00
West Brookfield.	Cong. Church and Soc. for L. M. of John M. Fales.....	30 00
Brookfield.	Cong. Church and Soc'y.....	76 00
West Boylston.	Cong. Church and Soc'y part of L. M. for Rev. J. H. Fitts.....	12 10
RHODE ISLAND.		
Providence.	A Friend for a Bible Reader in Mr. Moorehead's field, Italy.....	130 00
	Richmond St. Cong. Church.....	59 51
CONNECTICUT.		
Stamford.	Mrs. Seymour Hoyt.....	2 00
Winsted.	A Friend.....	1 00
Bridgeport.	T. C. Perry.....	30 00
Talcottville.	Cong. Church, John G. Perrin and Trumbull Tracy, L. Ms.....	61 60
Glastenbury.	Cong. Church, a balance.....	20 00
Simaburg.	Cong. Ch., to make Rev. N. A. Prince, L. M.....	34 30
Milford.	Plymouth Church, in part.....	42 00
South Windsor.	F. Elsworth \$5; in trust for One who sleeps \$10.....	15 00
Hartford.	For a Protestant Chapel in Monterey, Mexico, Alfred (Smith) \$100, Calvin Day \$100, John Beach, A. Day, George Bissell, C. C. Lyman, Cash, \$25 each; Cash, S. Bourn, E. Fessenden, Friends, \$10 each; Miss H. Hart, H. S. Porter, John G. Mir, W. W. Welch, \$5 each; Mrs. Hungerford, \$3; Mr. Owen \$10; Others \$8.....	406 00
Stratford.	Col. G. Loomis U. S. A.....	5 00
NEW YORK.		
New York.	3d Av. Mission Sabbath-school for Library for Sabbath-school in Italy.....	25 00
	John Rohner.....	100 00
	Ref'd Dutch Ch. Washington Square.....	97 20
Port Richmond.	Ref. D. Church, Quarterly Coll'n.....	18 58
Hyde Park.	Ref. D. Church, to make Rev. Henry Dater, L. M.....	24 00
Salem.	United Pres. Church.....	62 35
Niagara Falls.	A. H. Porter, L. M.....	30 00
Cambridge.	Pres. Church.....	21 00
	United Pres. Church.....	25 40
	John Candlish, Jos. H. McClennan, James Harper, James Thompson, \$5 each.....	20 00
Colla.	United Pres. Church.....	10 86
Middletown.	A Lady Friend.....	5 00
New York.	11th Pres. Ch., R. P. Lu Gar, Tr.....	124 28
	Collegiate R. D. Ch., by Calvin E. Knox, Tr.....	164 94
	O. M. Bogart, to constitute Mrs. O. M. B. a L. M.....	30 00
Montgomery.	1st Pres. Ch., Rev. Jos. McNulty.....	24 00
Ithaca.	Pres. Church, which makes Ch's F. Blood and Uri Clark, L. Ms.....	65 85
Albany.	M. F. S.....	5 00
New York.	Mrs. Jas. G. Moffet, to constitute herself a L. M.....	30 00
Harlem.	Ref. D. Ch. \$20; Mrs. S. W. Anderson \$8; Mrs. J. Lowry \$5.....	80 00
New York.	Mrs. M. S. Smith.....	1 00
Yorkville.	J. H. Browning.....	5 00
New York.	Woman's Union Missionary Soc'y for education of three Mexican girls in Miss Rankin's school in Monterey, Cal.....	20 00

Brooklyn. Clinton Av. Cong. Ch. Rev. Dr. Budington.....	141 75	Aurora. Wife \$100; Henry Phelps \$3; Mrs. Magill, \$3; Dr. J. B. McDowell \$1.....	107 0
New York. Welch Cong. Ch., in part of L M for Rev. Evan Grif- fith.....	13 51	INDIANA.	
" 15th St. M. E. Church.....	25 50	Green Castle. 1st Pres. Sabbath-school.....	3 5
Phelps. "Widow's Mite" for the 1st Protes- tant Church in Mexico.....	5 00	Morning Sun. Hopewell U. Pres. Church, for Mr Moorehead's work in Italy.....	25 0
Carthage. Pres. Ch. Rev. E. Woodward Brown.....	3 00	Cincinnati. Messrs. Broadwell, Burn, Marsh & Co., Anderson, \$25 each; Glenn & Sons \$20; Farren, Davis, \$15 ea.; Col- lins, Hale, \$10 each.....	170 0
LeRoy. Pres. Ch. which constitutes Miles A. Ladd, & Jared E. Wilcox L. M.....	82 01	" Powell, White, Faria, Foster, Phillips, Fore, Stewart, Da- via, Mrs. Skirra, Hicks, \$6 each; Leslie, Avery, Crane, Easton, Dodge, Miss Plum- mer, \$3 each; Leavitt, Tait, Miller, Hoover, Armel, Mrs. Marsh, Guild, Potter, Gray, Dane, Walton, Butler, Gove, Carrick, \$2 each; Mrs. Roth \$1 50.....	97 50
" Cong. Church.....	3 83	" Moore, McArthur, Folger, Bradley, Buylar, Barrett, Walter, Woods, Clark, \$1 each; Powell, Browneller, Kimball & Co., Mrs. Cole, Bond, \$50. each; J. C. Cul- bertson, Sen. 20c., Miss Mitchell \$1.....	13 75
Brookport. Pres. Church, add.....	3 00	" Marshall, Price, Bonaele, Ro- gers, Austen, Whetstone, Huntington, Mitchell, Mur- ray, Wells, Brodstreet, Se- bastian, Irwin, Fouts, Mrs. Riley, Looker, Rosa, Bishop, Fox, Yeatman, Cheeseman, Fay, Souder, Bernard, Schilleto, Bice, Patterson, Frazier \$1.....	23 00
Huron. " ".....	14 45	" For German Festival & Sew- ing-schools, S. S. Flaher, \$5; Miss A. S. \$4; Dr. Pulte \$2; Mr. Ritchie, Mrs. Lock- ridge, \$50. each; Mr. Stow- bridge 50c.; Mrs. Beck, Radt, Crowback, 25c. each; Mrs. Keck, 20c.; Mrs. J. Webb, 65c.....	13 25
Wolcottville. " ".....	11 45	" For English Festival and Sewing-schools.—L. P. \$2; Mr. Hull \$5; Through Miss Powell \$7 75; Dr. Musy \$3; Mr. Chamberlain, Mrs. Potter \$2 each; Mrs. K. Purlier \$2; A Friend \$1; Mr. Ritchie, 65c.; Rosa, Powers, Mrs. Fugh, 50c. ea.; T. B. Timman 14c.; Others, Cakes, Raisins, &c.....	45 50
NEW JERSEY.		" For the Poor of Mission— Messrs. Tomlinson, Storer, Methodist Book Concern \$5 each, McCowens, Al- len, Morell, \$1 each; Wm. McCowens, 80c.....	13 25
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T H E

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IS THE POPE ABOUT TO DECREE HIS OWN
PERSONAL AND POLITICAL INFALLIBILITY?

AYE to be sure! and why should not he? The poor old man has had a bad time with some of his "faithful children," who aspire to be men. The progress of liberty and the growth of nationality have been giving his holiness much trouble; and he now desires and ought to have—REPOSE.

Good Catholics have been taking up with the heresy of "a free church in a free State."

Pious souls among the home-children of the Church, who have never been among strangers to have their faith corrupted, and who know very well how often, and how solemnly, the Pope has cursed all who attempt to curtail his temporal dominion, are, nevertheless, promoting the separation of Church and State, and the re-arrangement of ecclesiastical revenues in Italy.

Without adopting any Protestant notions on this subject,—though of course they know something of American institutions, and English public opinion,—they proceed as though the whole plan had grown out of their own Catholic piety, and as if they thought the clergy could pray as well without having so much property to take care of; or the people could fear God without being brought to the altar by the police.

At this rate they may possibly turn a new leaf, after celebrating the 8th centenary of the Pontificate, and conclude that "servus servorum dei," might be just as appropriately called "Holy Father" if he ceased to wield the sword, and become "no more of a king or a kaiser" than president Johnson, or—Saint Peter!

If left to itself, the world may not soon arrive at "the end of controversy" in this thing. Prognostics seem to point the other way. People and parliaments are likely to move on. Nations, even they of old-fashioned Europe, begin to prefer "go-a-head" to go to bed, in re-

ilgio-political affairs ; and the great heretical engine of a free press mightily aids that other and greater heresy of liberty of conscience, and the pestiferous modern frenzy of popular education and popular rights.

Bad times and a hard case for the authority of the Pope !

But " When things are at the worst they mend," saith the proverb.

Desperate diseases require vigorous remedies ; and as the papal authority has lately had a prodigious exaltation in the spiritual dominion, why should it not be consistent with itself and boldly claim and exercise supremacy over the nations and their rulers, as vicergerent of God ?

The exigencies of the case require nothing short of the Pope's personal Infallibility ; and recent occurrences indicate that this doctrine, about which there has been and is considerable difference of opinion, ought to be defined, decreed and established, as an integral and indispensable article of the Roman Catholic faith.

The moment is propitious ; and no time should be lost.

The recent gathering of eminent divines from all parts of Christendom to " the head of cities," ought to tell something to the world.

The splendid success which the supreme pontiff has so lately and so easily achieved in spiritual things, may reasonably encourage him to adopt a bold and decisive policy in secular affairs.

THE PROPER SEQUEL TO THE DECISION OF " THE IMMACULATE CONCEPTION," WOULD BE A FINAL DECREE, AFFIRMING THE PERSONAL INFALLIBILITY OF THE POPE.

The latter is indeed plainly implied in the former ; and all thoughtful and candid persons must have discovered the logical connection.

But the multitudes, the doubters, the disputers, the careless and unbelieving, require things to be made plain.

The doctrine assumed, though not expressed, in the decision on the immaculate conception, must now be formally uttered, for the peace of the Church and the good government of the world.

This great subject has not been sufficiently studied in America ; but it is now occupying many minds throughout all parts of Europe, and it will, doubtless, receive due attention on this side the Atlantic before very long.

We shall briefly indicate the argument and its issues.

It is sufficiently well known that until the 8th day of December, A. D. 1854, (*New Style*,) the dogma of " the immaculate conception of the blessed Virgin " was not a necessary part, "*de fide*," of the Roman Catholic religion.

Until then, it had been a doubtful " pious opinion," held by many, doubted by many ; denied by many ! but binding, as an article of the Catholic faith, upon none.

No general council had ever decreed or approved it. Several Roman Catholic authorities, including some Popes, had condemned it. Pope Alexander the 7th severely reproved those who maintained a controversy about it, and forbade the accusation of heresy *on either side* of this disputed question.

THE DOGMA IS NOW BINDING ON THE UNIVERSAL CHURCH.

It is the present Pope's addition to the Roman Catholic faith.

A recent writer in the "Catholic Opinion," (English paper,) rebukes the calumnies of Protestants on this subject, and records the process by which "the definition" was arrived at. He says: "In 1840 the holy Father Pius the 9th issued an Encyclical letter to the universal Church, to which 602 bishops replied. Of these, four expressed objections to the doctrine being dogmatically defined. Fifty-four others, while satisfied that it was definable, were not satisfied that its definition would be seasonable then; but *all the 602 bishops declared their willingness to abide by the decision of the holy see.*"

Exactly so! The dogma had not hitherto been decided. The Pope *did not know, but he wished to know*, whether it might be decided. The bishops did not know, and some of them did not wish; but they knew what the Pope wished; and they replied to gratify his wishes. So they very good-naturedly said in effect:

"You decide,
We abide!"

How charmingly simple and accommodating! What a cheap and easy way of manufacturing infallibility; and settling and finishing the Catholic faith! The writer above quoted naively remarks that, "even had the fifty-eight bishops (who objected) actually disbelieved the doctrine, there would still have been on the other side 544 who did believe in it, which most people would consider a very satisfactory majority!"

When the Pope has to put the unity of the faith to the vote, it would be cruel to deny him the comfort of a good working majority. It was, doubtless, a smooth and solid basis on which to rest an infallible decree; especially as the bishops who approved it, also obtained or alleged the assent and consent of the people.

But still, the decision was the Pope's. By the definition of the holy Father all doubts and contradictions are set at rest. Before that definition there was no formal heresy in denying the doctrine, and he who denied might, nevertheless, be a good Catholic. But whoever denies or disbelieves "the immaculate conception" after the Pope's decree, is a formal and dogmatic heretic. Of course it will be understood that the writer above quoted, was more or less Protestantized in his logic and method of proof, as Roman Catholics always are, however unconsciously, by acquaintance with general literature and public opinion.

In his anxiety to convince heretics, he becomes heretically tainted as is evident in his English view of "the other side," and in his parliamentary notion of finality, by "a satisfactory majority."

If this exposition of the matter were followed out, it might prove the people to be the source of infallible authority, and the real authors of the new dogma of the Catholic faith. So dangerous a notion is not to be countenanced for a moment, whatever the facts may seem to say.

The one living, speaking, infallible authority of the Pope has been, in this instance, the true and only end of controversy.

The eminent Dr. Pusey, as leader of the Anglicans, affords remarkable testimony in this connection. In his famous "Eirenicon," written for the purpose of promoting the reconciliation of English Protestants to the Roman Church, he is compelled to admit the importance of the definition of the immaculate conception, as requiring and affirming the Pope's infallibility. In addition to what is urged by the Roman Catholic writer above quoted, Dr Pusey remarks, that "it was not imperative on the bishops to answer, and many took refuge in silence!"

These dumb oracles clearly left their speaking, by proxy, to the Pope. Silence gives consent—sometimes. We do not know the opinions, or doubts, or wishes of these princes of the Church; but we may guess. Pontifical authority is paternal and indulgent. It did not call them out of their modest retreat. It decided for them, and without them; and if they were silent because of unbelief, they must now maintain silence whether they believe or not.

The great Anglican frankly appreciates the "great change" thus made "both in the constitution of the Roman Church, and in the principles upon which it declares any matter to be 'de fide.'"—"The personal infallibility of the Pope by himself, comes out in the strongest way, despite the terrible denial of the faith by Liberius, and the formal error of Honorius, with the anathema of the sixth general council." * * "The bishops did not meet in council, either to address the Pope or to consider his Encyclical. The Pope asked the opinion of each bishop individually. The bishops answered as sons who had but a delegated authority to an infallible head. What advice could any individual give to one who, as all believed, was to give an inspired decision, to reject which was, as they held, to reject God?"

"The full weight of the papal authority was given beforehand, to the conclusion to which Pius the 9th wished to bring the bishops in the Roman communion. Each was but a unit which could scarcely put forth itself, and which certainly could not assert itself in the presence of infallibility."

This devout and earnest pleader for union with Rome seems scarcely able to believe what he records. But why not? Even the most vulgar and sceptical can believe in success. Is not the Pope's the winning ticket? Has not the modest pontiff evidently and harmlessly succeeded? Who disputes his decision, or murmurs against "the definition" now?

All opposition is silenced. All doubters and disbelievers, from St. Augustine to Bossuet, from Pope Alexander the Seventh to the fathers of the Council of Trent, nay, from St. Peter to the late archbishop of Paris, are ignored. Pope Pius the 9th could have as easily decided that Liberius and Honorius had never been popes, or had never existed.

He has settled what is, has been, and shall be the Catholic faith. He has made the history, solved the mystery, and established the dogma of "the immaculate conception," by his final ipse dixit; and there are none that peep incredulously, or mutter dissent, throughout the wide extent of Roman Catholic Christendom!

Surely, in view of the splendid success of the Holy Father, Dr. Pusey must renounce his scruples, unless he can be content to be a formal heretic.

But our concern now is with the sequel, and practical completion of this wonderful thesis.

Should not the Pope faithfully exercise the power which he possesses for the peace of the Church, and the benefit of mankind? Is not an infallible decision required regarding the temporal and political affairs of the papacy? Can any one doubt the Pope's competency to decide? Certainly none but formal heretics can cherish such a doubt. No one who honestly accepts the awful fiat which defines the Catholic faith and increases the glory of the "mother of God," can question the ability and right of the same authority to mark a boundary-line in political geography, or settle a question of finance.

It is utterly absurd to suppose that any one who submits his soul to an infallible guide, can at the same time resist that infallibility, or refuse its behests, if it touches a question of temporal interest, political allegiance, or social morals.

To recognise divine authority in the greater concerns of our being, and reject it in relation to inferior things, would be a contradiction the most palpable and preposterous. And as in the complicated affairs of modern society, wherever Christianity is professed, secular and spiritual interests are perpetually coming into mutual relations, sometimes even into contact and antagonism; it is manifestly important to have their varied and delicate claims subject to a satisfactory decision and final authority.

When they become interwoven with the national life, or when the

one infringes upon the other, is it not obvious that the spiritual should prevail, and that the supreme authority, from whose decision there is no appeal, must be that which is invested with infallibility ?

Whoever honestly bows to the decision of "the immaculate conception," must gladly accept a similar decision on affairs of Church and State. And will not the Pope acknowledge the wonderful expression of fidelity lately given by the prelates and the people of the universal Church ? Is it not wise to encourage and reward this implicit submission to the holy see ?

If the worshipers of Mary, who bow to the decisions of the Czar, can claim the honor of inventing some of the Virgin's most splendid titles, the Western nations have fairly outdone them in their alacrity to adopt the pontiff's decree in her supreme honor. Will they not long to hail the Pope as king of kings and arbiter among the nations ?

While ABDUL AZIZ KHAN, who carries his water-bottles through the countries whither he goes blandly annexes, by authority of the prophet, the lands of the Teuton and the Frank, in which he condescends to travel, and holds the allegiance of the 150 millions of the Arabic-speaking elite of the Oriental world,—at the same time that a company of marines could overthrow his empire on the Bosphorus,—shall not the head of Christendom, the successor of the Cæzars, exercise supreme control over the nations of the holy Roman empire, whose millions are fit only to obey superiors, and whose proper and only political dignity is to recognize the divine right of kings in allegiance to the holy see ?

Half measures and compromises suggested by timid expediency, or worldly prudence, must yield to the assertion of absolute will.

Whatever the emperor of the French, the king of Italy, the September convention, the nations of Europe, and the civilization of this age may demand, the papal supremacy must boldly maintain its claims above them all, and upon them all, and despite of them all, as being necessarily unyielding and despotic because DIVINE !

If the questions now agitating the nations of Christendom, concerning peace and war, administration and allegiance, education and liberty, nationality and brotherhood, are to have a speedy and final settlement, the Pope must assert his own prerogative as God's vice-gerent, and supreme ruler of the nations, and become as infallible in politics, as he has lately been in matters of faith.

How important to arrest the progress of confiscation, rebellion and heresy, in Italy ;—to blot out the memory of Gallican liberties, and to settle all dogmatic questions in France ;—to adjust the relations of Catholics to the various forms and conditions of civil government in *Germany, Austria, Belgium, Russia and Britain* ; and to speak the

infallible word of peace to the whole Catholic world. On this continent some delicate work is to be performed, North and South. But when Europe is put right, America may be readily disposed of.

We may let our neighbors take care of themselves, when the Pope takes care of them. Here the claims of the *parvenu* would not be entitled to much consideration.

An heretical and unrecognised democracy being consigned to the Salt Lake, or another lake, the supreme pontiff would only have to resume the "donations" benignantly made to Catholic kings by certain of his infallible predecessors, who did not know the geography of the country, or the value of their gifts.

The ground being thus cleared, it would be an obvious necessity and a simple duty to exercise infallibility over a restored paradise of North American Indians.

By all means, Pius the Ninth should complete the platform of papal government, and forthwith decree and execute his own infallibility.

The sooner the better for Christianity and mankind.

THE INFLUENCE OF IMMIGRATION

TO THIS COUNTRY UPON THE CONVERSION OF THE WORLD.*

THE true philosophy of history is that which ends in God ; which sees in the shifting panorama of human affairs evidence of His controlling hand and progress toward His great ends. The natural as well as the supernatural, the capricious as truly as the well-ordered events, have significance in His plan. What more capricious, yet what more influential, than many family and national immigrations ?

The Greek heard with wonder the story that the island Delos floated over the sea until anchored by Apollo. But it is a more imposing sight to see a nation cut loose from its moorings, roam for awhile, and then cast anchor in an unknown land. Yet it once seemed as if all the world was becoming migratory. How, during the earlier centuries of the Christian era, did wave succeed wave, rolling Westward. Goths, Vandals, Franks and Huns poured over Europe, sweeping away imperial Rome with her pomp and refinement, yet bringing themselves under the influence of Christianity.

But the days of national emigration seem nearly over. The volcano in central Asia, whose eruptions sent forth streams of living men, like desolating lava, has become extinct. The Alarics, the Attilas,

* Address delivered by the Rev. Henry Samuel Barnum, under appointment as missionary of the A. B. C. F. M., to Turkey.

the Genghis Kahns, and the Timourlanes belong only to the past. Ours is the age of individual and family migration, and as the former movements seemed to proceed mostly from one centre, so the present converge to one centre. Homes are forsaken all over the civilized world, but the new home sought is, in nearly every case, our own land.

And so, doubtless, will it continue to be for many years to come. In extent, our country is equal to about four-fifths of all Europe. If settled with the same density as France, it would accommodate 540,000,000 of people ; if as densely as the British Isles, its population would be 675,000,000, or more than one-half the human race.

Nor is size the only attraction. In the far West we have broken open the vaults of solid masonry, where Nature had so long hidden most of her precious metals from her avaricious children. With this the vegetable wealth of our country is commensurate. Thousands of square miles of rich but untilled land, temptingly invite the spade and plough of the husbandman. And more than all, the laws of the nation placing the new-comer, in a few years, on a full equality with the oldest citizen, making him a citizen, yet allowing him to retain the religion and habits of his fatherland ; cause the subjects of governments less free, to look longingly to us.

The result of immigration to their religion, it does not become any man to predict with confidence ; but there are certain considerations which justify great hopefulness.

Attachments to false religions are largely local. Heathen deities are associated with certain rivers and mountains ; mythology is interwoven with natural history. So the removal of the Asiatic races to Europe made their conversion easier. Popery, it is true, is more cosmopolitan, but even here, immigration must tend to weaken attachment. The Irish Catholic is naturally a bigot, for at home he is in a measure oppressed, because of his faith. He must contribute to the support of an established church, which is not the one of his choice. Besides his hatred for the English makes him cling affectionately to all that distinguishes them. And still more is his bigotry owing to his ignorance, which may be considered local in this sense, that it is a fact which will be overcome by his expatriation. His posterity will receive, in the home of his adoption, the education which he lacked, and papacy will find few *warm* adherents among the intelligent classes in this day of its decline.

This suggests as a second hopeful consideration, that the battle with Catholicism on the one side, and Rationalism on the other, has already been mainly fought out. These are the two formidable foes to a pure faith which immigration brings into our land, and both are losing their strength in the world at large. With the history of the

Catholic church fully known, with the record of its ambition, its corruption, and its inquisition before us, it would not be much short of a miracle if it should regain its old supremacy. And the reaction against Rationalism, that most dangerous form of infidelity which calls itself Christian, has already begun in its native Germany. Its chance of success can never be greater. Of its advocates an English writer says : "Beginning at Kant, and ending at Hegel, was a succession of philosophers whose superiors the world never saw. * * * In concentration, abstraction, grasp, and force, these men were singly of the mightiest. But they were linked ; they made a chain ; each took up the task dropped by the one before him and forwarded the work." But that work was a failure, and mentally distracted Germany, which is swinging slowly but surely back to the evangelical faith of Luther and Melancthon.

A third hopeful consideration is furnished by our free institutions. A pure Christianity naturally allies itself with religious liberty. It cannot, like Mohammedanism, be propagated by the sword, but must be accepted by the individual, and that voluntarily. The laws most favorable to its growth, are those which put on an equal footing all creeds which do not favor immorality. Let foreigners bring their false religions, by tolerating we shall best overcome them. "The faith once delivered to the saints" must become supreme by its own intrinsic superiority, protected only by Him who delivered it. That glory He will not give to another ; no conquering Constantine, no pontifical Hildebrand, shall claim the honor of giving a pure Gospel the ascendancy. Here, then, is just the field for its triumph. The government will not kill it by a fatal alliance.

Our past history furnishes a further encouragement. An overruling Providence shut out from this land the blighting influence of Spanish possession, that He might throw it open, as a broader Canaan, to His chosen seed. English Puritans, French Huguenots, and Dutch Protestants, the three choicest bodies of men on the globe, were among its earlier settlers. The nucleus about which later accessions were to congregate, the heart from which the life-blood was to flow to other parts of the ever-growing body, was sound. And this first element has ever been dominant. Not that a majority have been Christians in the truest sense, but evangelical sentiments have been popular. General respect for the Bible and belief in its teachings ; with a jealous distrust of all that would undermine its authority, are facts so well known that no public man who would retain his popularity, no author who would be read with approval dares avowedly ignore them.

On the ground of such considerations we hope that their heterogeneous elements shall be permeated by the leaven of the Gospel ;—that

the many millions who are thus to become Americans, shall form one Christian whole.

But this is not all. Our country is, by these very accessions, firmly bound to the nations of the old world. Parents remain in the fatherland and their children come to us ; an ocean rolls between brothers who grew up in the same household and are united by all the associations of childhood. And these kindred ties are the wires on which influences shall be transmitted. The blows struck here shall re-echo all over the world. England is the home of Englishmen only, and a change may take place in the phaze of her religious life without much affecting the rest of the world. But a gracious influence which permeates to all classes of our own society must go farther. If we can puritanize the emigrant, we shall by that means help to prepare Christian communities abroad who shall send other Mayflowers to our shores.

This influence will go in part with the thousands of letters which are sent every year ; but many will return in person to carry it with them. They came in quest of wealth, and found that goodly pearl, worth more than all the mountains of the new world would be, if they were solid gold. Carrying this in their hearts, they go to their relatives and countrymen, not to persuade them to emigrate to America, but to seek a better country, that is an heavenly.

Much in this way is already being done. The American Baptists have planted churches in Germany, Sweden, France and Russia, numbering 20,000 communicants, and employing 200 laborers. These successful missions were started by Europeans converted in this country. The American Methodists are zealously engaged in the same work. And how much may we hope to do in this way when we remember the thousands of Chinese on our Pacific coast, the millions of Africans in our Southern States, and the ceaseless tide that rolls in upon us from Europe's crowded empires !

Such a view of the subject encourages us to *work* hopefully, but not to a hopeful indolence. The great opportunity of the American church is also its great hazard. If faithful, the fact of immigration gives it a potency by which it may become the chief human agency in subduing the world to its King. But if it lacks the Spiritual vitality by which it shall assimilate these foreign elements, it must give way before them, and infidelity and formalism may yet contend for the supremacy over its grave.

HABIT.—That tree which you see yonder, when very young was bent down to the earth and imbedded there ; but it shot up again, and now you see it forever deformed. The sun may shine, the rain and dew may fall, but the tree will never be straight. So it is with bad habits, *when once fixed*—they are hard things to root out.

THE AGED BELIEVER
AT THE GATE OF HEAVEN.

I'm kneeling at the threshold, weary, faint
and sore;
Waiting for the dawning, for the opening
of the door;
Waiting till the Master shall bid me rise
and come
To the glory of His presence; to the glad-
ness of His home.

A weary path I've traveled, 'mid darkness,
storm and strife;
Bearing many a burden, struggling for my
life;
But now the morn is breaking, my toil will
soon be o'er,
I'm kneeling at the threshold, my hand is
on the door.

Methinks I hear the voices of the blessed
as they stand,
Singing in the sunshine of the sinless land;
O! would that I were with them, amid
their shining throng,
Mingling in their worship, joining in their
song.

The friends that started with me, have
entered long ago;
One by one they left me struggling with
the foe;
Their pilgrimage was shorter, their tri-
umphs sooner won;
How lovingly they'll hail me when my toil
is done!

With them the blessed angels that know no
grief nor sin,
I see them by the portals, prepared to let
me in.
O Lord, I wait Thy pleasure, Thy time and
way are best;
But I am wasted, worn and weary, O
Father, bid me rest.

MY SAVIOUR.

I am not skilled to understand
What God hath willed, what God hath
planned;
I only know at His right hand
Stands One who is my Saviour.

I take God at His word and deed;
"Christ died to save me," this I read;
And in my heart I find a need
Of Him to be my Saviour.

And had there been in all this wide,
Sad world, no other soul beside,
But only mine, yet He has died
That He might be its Saviour:

One wounded spirit, sore oppressed,
One wearied soul that found no rest
Until it found it on the breast
Of Him that was its Saviour.

Then had He left His Father's throne,
The joy untold, the love unknown,
And for that soul had given His own,
That He might be its Saviour.

And oh, that He fulfilled may see
The travail of His soul in me,
And with His work contented be,
As I with my dear Saviour.

Yes, living, dying, let me bring
My strength, my solace from this spring—
That He who lives to be my King,
Once died to be my Saviour.

—
"Go, ye messengers of God!
Like the beams of morning fly;
Take the wonder-working rod—
Wave the banner-cross on high.
Where the golden gates of day
Open on the palmy east,
High the bleeding cross display,
Spread the Gospel's richest feast."

A GOOD REPLY.—When Philip Henry was about to be married, the friends of the lady objected that although he was a gentleman, and a scholar, and an excellent preacher, he was quite a stranger, and they did not know where he came from. "True," replied the lady, "but I know where he is going, and would like to go with him."

SUNDAY-SCHOOL DEPARTMENT.

INCIDENTS

SHOWING THE HAPPY EFFECTS OF THE SABBATH-SCHOOL WORK OF THE SOCIETY AMONG THE CHILDREN OF THE FOREIGN POPULATION OF THIS COUNTRY.

In one of the Sabbath-schools connected with one of the missions of this Society, in a Western city, and in a class taught by the earnest and devoted wife of the missionary in charge of the mission, there were two sisters—Maggie and Mollie, the daughters of an Irish laborer, who was a member of the Romish church. Both the girls were well behaved in school, and quite attentive to all the instructions imparted therein. Great hope was indulged by their teacher that the little seed sown in their minds and hearts, would spring up and bear great and good fruit, to the honor of God, and the benefit of themselves and their parents.

One day, however, Maggie came by herself. The teacher kindly inquired of the sister, "Is Mollie sick?"

"O no," Maggie replied, "sister made her first communion to-day, and the priest—he told her she musn't go no more to the Protestant Sunday-school after communion in the church, for it was *mortal sin* to do so, so she ain't coming no more." And then she added, "I have not been confirmed in the church yet, and I haven't made my first communion in the church yet; and when they tried to have me stay away, I told them that I should ask you first." And looking up with intense earnestness into the face of her teacher, she inquired—"And Mrs. S—, do you think it a mortal sin for me to come to the mission Sabbath-school, and be in your class?"

With some simple explanation, the teacher told her it was no sin to go where good instruction was given, and where little children were only taught to pray and sing, to love God, and their parents and brothers and sisters. Where they were taught not to swear, or lie, or steal, or break God's holy Sabbath. That the Sabbath-school was to teach children all this, and to love

Jesus, too, as well as to try to keep them from sin.

The little thing seemed to appreciate what was said, and looking up into her teacher's face said, with all the enthusiasm of child-nature, "I told them I wanted to be good a great deal more when I went to mission Sunday-school."

The school closed for that day, and the next Sabbath, bright and beautiful, rolled in upon the city of L—. The hour for Sabbath-school came too; the scholars filled as usual the benches, but no little Maggie came to occupy her accustomed seat in the class of the missionary's wife. Anxious to know what detained her, the other girls were inquired of if they knew why Maggie was not at school?

One little girl said, "O, they whipped her so hard, is why she don't come."

"Whipped her!" exclaimed the teacher, "Who whipped little Maggie?"

"Why, the Sisters, ma'am. I go to school to the Sisters, where Maggie does, and I was there when they whipped her for coming to your school. And O, ma'am, they whipped her so hard, we all cried!"

Dear children who read this affecting incident, and who are blessed with free Sabbath-school instruction; whose attendance thereupon is interdicted by no parent, or minister, who never fear a whipping because of such attendance, *pity* the thousands of poor deluded Roman Catholic children who are studiously kept from your Christian Sabbath-schools; are forbidden to read God's Bible and Testament, as well as to sing your beautiful Sabbath-school songs. Ask yourselves the question, is not the "American and Foreign Christian Union" right in undertaking to establish Sabbath and Industrial schools for such children? and is it not your duty, and will you not make it your pleasure, to help the Society in this, its Sabbath-school department of missionary effort?

W. D. R.

THE sum of Christian morality is—give and forgive, bear and forbear.

ROMISH OPPOSITION TO OUR SABBATH-SCHOOL
WORK, FURTHER ILLUSTRATED.

IN one of the cities in the Great West, where this Society has sustained a mission for more than a decade of years, great difficulty was encountered in obtaining a suitable room for the inauguration of a Sabbath-school for the children of Roman Catholics, resident therein. At last, the resident missionary,—himself a converted Romanist,—said to the writer, "Bro. R. there's a woman down by the river, on — street, in a capital location for a school, who resides in the second story of a lodging house, whom, if you would see, I think we might obtain her room for a school.

Of course we went. The missionary introduced me to the woman. She was a real specimen of a raw, unlettered Irish woman. I met her in the blandest manner I could command, told her my business, described the character of the school, etc., etc. She turned from me in apparent disgust, and my appeal was written a failure.

Turning to the missionary, I said to him, "Mc., speak to her in Irish, and tell her what you want." No sooner intimated than done. And in a twinkling, the woman had my companion by the hand, one of hers enclosed in his, and the other arm about his neck. And there they talked, like mother and son, till I had to break the interview, duty calling me elsewhere. And what was the result? The next day, having obtained some rude benches, and had them conveyed to the door of this woman's dwelling, and it being found that the stairway was too narrow for the admission thereof, this Roman Catholic woman took out the window, threw off her bed, loosened the bed-cord, and, standing in the window, she drew up the benches that the school might be held the coming day in her room.

For some weeks the school was held with her. It grew, and the little Irish children were delighted. The Sabbath-school papers and cards of merit, were both advertisements for the school, and incentives to attendance thereupon. It was making an impression and doing good, in opening the eyes of the parents to the blessedness of

knowledge and their right to its attainment and enjoyment.

This, the priesthood of that city could not brook. An opposition school, at the same hour and in the same house, was opened by them. It, however, proved a failure. The children would enter the Sabbath-school of our Society. Failing in this, the Sisters of Charity were employed to bring pictures, rosaries, beads, etc., etc., with the hope of seducing the children from the school. A few were taken with these trinkets, but the majority refused them.

Failing thus in this second effort, the priests and nuns were sent, to force compliance with priestly orders, and by whips and threats, to compel the children to vacate the school, and remain at home. And as the passer by would stop and inquire why such crowds of little ones lined the street, and were afraid to go up the stairway to the Sabbath-school, he dropped a tear of sympathy and pity, and passed on his way amazed and sad.

Time has passed; and now in that city, "The American and Foreign Christian Union" has five such Sabbath-schools, and two weekly Industrial schools, in which have been enrolled fifteen hundred children and youth, and a devoted and earnest missionary, with his equally faithful companion find daily work for hands, intellect, and heart, "doing with their might what their hands find to do," in the peculiar effort of this Society.

But, O Rome! when will thy deluded children have their eyes open to the enormities of thy system, and seek to escape therefrom? O, Christian reader! when shall the church awake to her duty toward the millions of her followers among us? O, children! Can you do too much to educate, enlighten, relieve, and save such as these, who are ignorant, blind and miserable, even in this land of knowledge, and light, and happiness? Then

"Go! gather them in from the tenement house,

And the merchant's stately palace;
From the world's dark strife, and the heavenly life,

Let them drink from the golden chalice.

'Tis the Master's work! there is none so low,

But His loving hand may reach them,
And there's none so sunken in want and woe,

But will joy to help and teach them.

Go, bring them in, there is room to spare;
Here are food, and shelter and pity;
And we'll not shut the door

'Gainst one of Christ's poor,

'Though you bring every child in our cities."

W. D. R.

WHAT CAN CHILDREN DO TO HELP THE
WORK OF THIS SOCIETY AMONG THE PAPAL
CHILDREN OF THE COUNTRY.

HARLAN P——, is the son of an elder in a Presbyterian church, in the state of Ohio. The writer visits that church annually in behalf of the "American and Foreign Christian Union." From the time of his first visit to the present, Harley, (as he was called for short,) has ever evinced a deep interest in the work of the Society among the Roman Catholic children of the country. I have known him by the half-hour, to sit and listen to the narration of incidents drawn from the life-condition and character of this portion of our population. He has a warm and sympathetic nature; he has been trained by benevolent and Christian parents, who daily lay by in store for the needy, as God prospers them; and whose name prompts him to deeds of benevolence and usefulness. At one of my earliest visits to his father's house, his young heart was prompted to do something to aid the effort of this Society. He pondered the subject. What could he, a mere boy, do? His hands were not strong enough to do hard manual labor; he was not old enough to seek a clerkship, by the salary of which, he might accomplish the desire of his heart. What could he do? My young readers have, doubtless, often read or heard the Scotch line, "Where there's a will, there's a way." This truth was illustrated in the conduct of my little friend.

He went to his father saying, "Father, I want to help Mr. R.'s cause." "That's

right, my son," said the pleased father. "And what do you want to do?"

"Well, father," replied Harley, "I want you to give me a chicken."

"Agreed," said the father, "but what will you do with the chicken?"

"Why, father, I'll have it lay eggs, and then I'll have it hatch out some little chicks, and then I'll sell the chickens, and all the money I get I'll give to Mr. R."

"Well planned," said the delighted father, "and now, son, go to the fowl-yard and pick out the likeliest hen you see, and make it your *missionary chicken*. And all she raises between this and the time Mr. R. returns to us, you shall sell, and the receipts shall be for the work of the "American and Foreign Christian Union."

Glad, the little fellow went on his way. With a well-filled purse, filled by the noble church of that neighborhood, the representative of the Society, went his also.

A year rolled onward, and again the writer was at the house of Harley's parents, welcomed as only Christian households know how to receive the self-denying laborer in the missionary vineyard of the Master. But none met him more cordially than little Harley; and before the sun went down below the horizon that night, the avails of his missionary chicken were in the Lord's treasury.

And now, another year was to be begun, and it was settled that a goose should be the missionary offering, and all the little goslings that the year should produce, should be Mr. R.'s, for the cause he pleaded. And at the end of the year, as the writer again visited the church, Harley had his offering in waiting for the service of the Master.

And so has it been year by year, since. And though Harley is no longer a child, but a young man bearing the full name of his well-known namesake, he forgets not "to do good, and to communicate," is a member of the church of Christ, and the loved and respected of a large circle of relatives and friends.

What Harlan P——, could do, why may not every reader of our Sabbath-school department do? and should they, what an

addition to the resources of the Society would be witnessed, and what an increase of good would be done! Children, try it, try it!

W. D. R.

WHAT CAN A LITTLE CHILD DO?

WHAT can a little child like me

To honor Jesus do?

I think I would a Christian be,—

A *faithful* Christian too.

Then tell me how to honor God,—

To shine as doth the star,

Which sends its charming beams abroad,

To bless the night from far.

I cannot preach His holy word,

Nor alms abundant give,

That heathen souls may know the Lord

Who died that they might live.

No oil have I for Jesus' head,

No perfumes rare and sweet,

No box, of alabaster made,
To break above His feet.

What can a little child, then, do
To honor Jesus' name?—

He can believe the Gospel true,
And own his guilt with shame.

He can believe in Calvary,—
That Jesus died and rose;—
And still to *Truth* obedient be,
Whoever may oppose.

The little Tract, the Gospel seed,
His hands may scatter wide,
And this shall tell how Christ did bleed,
And why for us He died.

Then lifting little hands to pray,
Where none but God can see,
The little child will find the way
How he can useful be.

[Selected.]

THE FOREIGN FIELD.

ITALY.

A VISIT TO THE SCHOOL OF REV. WM. CLARK
AT MILAN, ITALY.

REV. MR. SCUDDER, My Dear Brother,—
Impeded through various reasons from writing to you sooner regarding the school which the Rev. Mr. Clark, your worthy representative in Northern Italy, has established for the training of young men who feel called on to devote themselves to the great work of evangelizing their countrymen; I trust a few thoughts, though quite late, will not be unacceptable. I had the pleasure and real satisfaction of being present at the usual periodical examination held about the middle of May. Fourteen young men, the youngest of whom I should judge, was not less than eighteen or twenty years of age, were examined by their respective professors in those studies which, for some time past, they had been pursuing. Four or five days were occupied in the examination, but I could only remain two,—Friday and Saturday,—and for Bible study on Monday morning. The ultimate results

of this school, and its bearing and influence on Italian evangelization, will fully, I am satisfied, justify the very favorable impressions I formed of its thoroughness and efficiency in qualifying the students for their responsible mission in Italy.

But before proceeding to give you an account of the examination, allow me to say a word of the school-room. Located far away from the noisy and busy centres of the city—simple and unostentatious in the extreme—bearly large enough to accommodate professors and students, it had all the evidence of being what it really is, a *mission school* for the training of young men for preaching and teaching. But with his limited means, Mr. Clark cannot at present think of procuring a more suitable place. However, this after all is of little moment. Far greater are my hopes of seeing devoted, earnest, young men come forth from that little room to do battle with all sorts of wickedness, than if they had been fitted for their work amid wealth and luxuries. They will meet with difficulties enough, will have

to combat with hardships of all kinds and colors ere they have been five years in the field, and perhaps it is well that they be war-worn and hardened from the beginning.

The examination of Friday was confined to Ecclesiastical history—from the first to the eighth century. This, as it will be at once perceived, is one of the most important periods which the history of the Christian church embraces: the state of the world on the appearance of Christianity; the planting of the first churches; the love, zeal and faithfulness, even unto death, of the primitive disciples; the consequent rapid spread of the Gospel; the so-called conversion of the emperor Constantine, and the union of Church and State which followed; the subsequent corruption of Christianity through that union, for “the touch of the State has never failed to contaminate the Church;” hence the gradual introduction and growth of that fearful system which, after the fall of the Roman Empire, cropped out fully into what is now called Roman Catholicism. Certainly, this was a vast field, a most important theme in which to bring out their knowledge of Church history. And well did they acquit themselves. They had mastered their subject; and step by step did they trace the origin and final development of Roman thirst for dominion, Roman supremacy, and Roman paganism baptized with the name of Christianity. Their professor in this department, a very fine Latin scholar, had spared no pains in his researches for light on this most interesting epoch of the Church’s history, availing himself of the advantages of the Ambrosian and other splendid libraries in which Milan abounds; and he had unsparingly bestowed the wealth of his ecclesiastical studies on his scholars, and not in vain.

On the following day the students were examined in the Latin language, History, and Geography. Though but a short time had been devoted to the study of Latin, yet, as Italians, speaking a tongue which is *daughter* to the Latin, they had acquired quite a respectable knowledge of it. I was *particularly gratified* to see that in profane history, instead of studying and reciting

the divers conflicts of nations for political and military supremacy, the downfall of empires and republics, and the birth and progress of others, they had evidently given much attention to the origin and transmigration of the tribes and peoples, going as far back as it is safe to follow profane history, even to the second cradling, (if I may use the expression,) of the human family in Noah and his children.

Each morning the class meets for the study of the Scriptures. It is a systematic study of the Word, but widely differing from the course usually pursued in our Theological schools at home. The exercise was opened with prayer by one of the students, then the chapter in the course of study, (it was the fifth of John’s Gospel, the morning I was present,) was read by the students and their teacher, each reading a verse. Then followed lively questions, and unrestrained conversation on the portion read. The discussion was doctrinal and practical, a study of God’s dispensational works and ways, and was indeed solemn. In short, it was characteristic; no dry theology, no metaphysical disquisitions, no psychological speculations. It was simply a searching for what the Lord saith, for light, and life, and truth; some of the thoughts on the portion of Scripture under consideration, were new and striking. I would remark that all Italian Christians firmly believe in the direct teaching of the Holy Ghost, according to the Saviour’s promise, (John xiv., xv., xvi.,) and there is no doubt left in the minds of those who are familiar with their meetings, that they are indeed “taught of God.” I cannot refrain from giving a very brief synopsis of the study of the morning I met with the class. Though it is nearly three months since, the impression made on my mind at the time is still fresh. The subject was the pool of Bethesda, and the healing of the sick man who lay by its side. “Bethesda, (signifying ‘house of pity, or mourning,’) beautifully symbolizes the condition of the Jewish people; their attachment to outward signs and ceremonies, and God’s thoughts of pity and mercy toward them. Though they had gone astray from God, though they had rejected Him again

and again, yet He left them not without a witness of His love and faithfulness to fulfill His promises respecting the Deliverer. From their deliverance from bondage until the coming of the promised Redeemer, God's presence among them was testified to by miracles, prophets, and holy men, and by the Ark of the Covenant. This pool of Bethesda was His last and lingering witness. All others had ceased. It stood a pledge that God *would* visit His people, that the Healer *would* come. And by the side of that pool Jesus walked. A great multitude of sick and suffering ones were gathered there, waiting for the movement of the waters. But instead of believing in and waiting for the Healer that pool typified, they were all intent in gazing in the water; and Jesus walked *alone*. No one looked towards Him, or asked of Him the healing they so anxiously sought. Thus is it among men now. They are all engrossed with ceremonies, and rites, and ordinances—they foolishly follow every phantom that promises them life and healing. The shrine of this or that Virgin; this or that altar; this or that saint; this priest, or that monk; are eagerly sought after; and Jesus walks *alone*; is forgotten or hidden in the rabble crowd of saints, and angels, and madonnas. Notwithstanding, even now, He addresses with words of healing and life those whom He will, as He did at the pool of Bethesda." But let this suffice; I am only sorry that I cannot put it into English with the force and pathos in which it was spoken. To me the thoughts brought out in the study of that portion of God's word, were touchingly beautiful.

Such is a brief sketch of the examination exercises of this most promising school. From what I was able to learn, three or four of the students will speedily be fitted for active usefulness in this most needy field. Really converted, and deeply impressed with the solemn responsibility of their future work, as I believe they all are, I cannot but feel that we are warranted in confidently expecting *great and good fruits* from Mr. Clark's school. The importance of training evangelists and teachers, such as these, for Italian evangelization, cannot be

over estimated. All the available force is now in the field; and yet the sad want of devoted and faithful men is daily painfully felt. These students are all Italians and Christians; and rest assured, dear brother, that if Italy is to be evangelized, it must be done through a *native* agency.

Oh, that American Christians were awake to the importance of this work of Mr. Clark! God forbid that, through want of means, this school, our great hope, the instrument under God for carrying the Gospel into every nook and corner of the Italian Peninsula, should be crippled in its efficiency, or be compelled to suspend entirely its operations. I am ever yours, in the Gospel,

W. G. MOOREHEAD.

CARRARA, ITALY, Aug. 10th, 1867.

MILAN, July 30th, 1867.

DEAR BRO. SCUDDER,—I have just received a letter from Signor Bolognini, who is now at Udine, and he gives much interesting information in regard to that city. A hall has been opened for the preaching of the Gospel, and there is already an audience of about 270. In the villages around there is also much encouragement for labor. Signor Bolognini has received many invitations from various persons, directly and by letter, to labor in towns and villages not far distant, and some of them have been attended with assurances that the people themselves would provide halls for preaching, his board, and his expenses in coming.

In Udine a few friends of the Truth have long been asking for an evangelist, but no suitable man could be found; there is a prospect, however, that now the place will be permanently occupied.

A few extracts from Signor Bolognini's letter will be read with interest. He says: "The first meeting for preaching in this city was attended by about 70 persons; this number has rapidly increased, so that in about two weeks we have an audience of 270. The first evening, I was continually applauded, and though I earnestly and frequently begged them not to interrupt me and to leave such applauses to theatres and political meetings, yet, I could not entirely restrain them; and even now, they will oc-

asionally burst out with a 'Bravo!' or a 'Nina la nesita.' The windows of our chapel are all filled, and the windows of the houses adjacent.

"The Pazzoco, in whose district is our chapel, was heard by one of our brethren to respond to a woman who was complaining of our presence, as follows: 'I have heard them every evening from a window near by, and I wish all would go and hear their discourses, for all that the preacher says is the truth and the true Gospel.' I hear that many priests listen from these neighboring windows.

"This field is one of very great importance, since it is the centre of a large and populous province where there seems everywhere a very good disposition on the part of the people to receive the truth."

The words of this letter confirm my remarks made some time since in regard to all that region extending from Venice, eastward to Trieste, and almost to the field traversed by our colporteurs and other laborers in Hungary; so that after centuries of darkness, the light of the Gospel is flashing along the shores of the Adriatic uniting these two countries, i. e. Italy and Hungary, again in Christian sympathy and fellowship.

Our colporteur from Treviso, also writes: "The people here desire the preaching of the Gospel. I speak to them as I am able, twice a week. There are many friends of the Truth and but little opposition. There is a grand field for labor in the region around. I have visited Coneliano and Monte Beluno, and have made a good sale of Scriptures."

From Padua a colporteur, small in stature but great in faith, sends us a most interesting letter, most of which I must give you. He commences his letter by quoting the words of Christ in Luke xix. 40, where He says, "I tell you that if these should hold their peace, the stones would immediately cry out." He then writes as follows: "For some days, after my work of selling and talking for the day was over, I had been accustomed at twilight to visit the public gardens, and a part unfrequented, to refresh my spirit with the reading of some part of

the Word of God. But the Lord, who knows the nature of all hearts, did not often permit that I should enjoy this delight alone. The people who recognized me as a Bible colporteur often came to converse with me. With a joyful heart I spoke to them. One evening the number was very large, and after speaking for some time, and being fatigued, I wished to leave and return to my room, but the crowd would not suffer me. They said they wished to hear more. After talking a while longer, they at length consented that I should go, after making me promise that I would thus speak to them every day.

"The next evening the mayor of the city, having heard of the crowd the evening previous, and fearing that some violence would be done me; after I had spoken for about a half an hour to as many as 500 persons or more; sent some of the police to advise me to desist. But the people would not suffer me to go: they took me and carried me a little distance and placed me upon a marble pedestal where all could see me, and told me to talk to them. This I did for a while, and then put myself in the care of the police to get away, as I could go in no other way. I had gone but a little distance when the crowd, thinking that I was arrested by the police and was being taken to prison, came with a rush and snatched me from the hands of the guard, and carried me back to my marble pulpit, and declared they would hear me. They cried out for liberty of speech. The mayor, when correctly informed of the affair, sent me word to speak to the people as much as I pleased."

The colporteur in Vicenza gives, also, various interesting incidents in connection with his work in that city and the regions around. On the borders of the Tyrol, northward, there is a very great desire for the Scriptures and religious books. The light is penetrating from Italy, both eastward and northward, into regions that have long been buried in the darkness of ignorance and superstition. When will the church arise to give all southern and central Europe the Gospel? a region that the providence of God has in a most wonderful

manner, even during the past year, by war and progress given to the church to occupy for His glory.

The field is vast and ready for the harvest, but there is here, in Italy, a lamentable want of laborers, good evangelists, to occupy important cities in preaching the Gospel. Just now there are five places where we wish to place evangelists, but we cannot find them.

In view of this great want of men, the importance of well sustaining my theological class here, in Milan, cannot be overestimated. I have now fifteen students and four professors under my charge. Another student is about to be received. I have often asked for the means to sustain twenty, but Christian friends have not yet furnished me the means. Will not some individuals, or individual churches, help me in this school? Yours truly, WM. CLARK.

OHILL

VALPARAISO, July 3d, 1867.

DEAR BRO. SCUDDER,—It was my privilege, Sabbath before last, to be present at the meeting of Rev. Mr. Gilbert's Spanish Bible class, in Santiago. Though this little gathering has been often pictured to you by his own pen, perhaps you may relish another glimpse of it through a pair of new spectacles.

The meeting, you will remember, is held in a room adjoining Mr. Gilbert's house. It is used solely for this purpose, is comfortable, neat, well lighted, and capable of seating between forty and fifty persons. Twenty-three Chilenos, mostly men, were gathered to study the Word of God. This is evidently the bait which attracts them. It cannot be said that curiosity draws them thither, for they are regular in attendance. Neither can the hope of drawing some worldly advantage be their motive, for nothing of this kind is given or promised them. Nor do they come for the purpose of hearing an eloquent address or sermon. Their teacher explains the Scriptures in a conversational way.

Mr. Gilbert opened the exercises of the evening with prayer, and after reading part of John xiv., made some practical remarks

on each verse. He seemed to have considerable fluency in the use of the language, and the sight of those eager, attentive and intelligent listeners, with open Bible in hand, convinced me that his labor was not in vain in the Lord. The answers which some gave to his questions evinced the general intelligence, and evangelical views of the class.

The lesson over, I made a short address to them through an interpreter. On being informed that the existence of a small class of Bible students in Santiago, became known to us more than a year ago, when in the great Republic, and that we, among others, had offered fervent prayer for their steadfastness in the faith, several voices responded, "A thousand thanks! A thousand thanks!"

Never before has my desire to speak the language been so strong as on this occasion, but it gave me pleasure to be able to close the meeting with the Lord's prayer and Apostolic benediction in Spanish.

On Monday evening, another meeting was held for the benefit of those who cannot conveniently attend at any other time. It was characterized by the same solemnity and earnest attention as that of the previous night. Every week there is an average attendance of thirty.

There is a practical question which arises in this connection, and which Mr. Gilbert will doubtless present to you. Should there not be a school for the children of these Protestant Chilenos? They, themselves, are most anxious to secure one that shall be free from priestly influence. They feel that the establishment of such a school is necessary and practicable. Nine children will be sent at once as pupils, who would otherwise remain in ignorance, or be educated as Roman Catholics. But the instruction must be, in most cases, gratuitous, and funds will be needed for room, rent and teacher. Will you not make an appeal to Christian friends at home for aid in this worthy and important object?

You will be rejoiced to learn that a Spanish Bible class has recently been gathered in this city. An intelligent native Protestant has offered an apartment in his

house for the purpose. The class is under the direction of Señor Ibañez, our Spanish teacher. Only four Chilenos were present at the first meeting last Sabbath, but this is a good beginning. Mr. Sayre and myself were there, and hope to be of some service to them before long.

The length of my letter prevents me from giving some interesting items, which must be reserved for next month.

Sincerely yours, A. H. MERWIN.

CARTHAGENA, June 1st, 1867.

REV. J. SCUDDER—Dear Sir:—In Carthageña I have been very busy, more so, during the month of May than in any other. As the United States of Columbia are declared in war, we have more military forces, and the garrison at Carthageña has been re-enforced with a regiment. Therefore, I had a congregation of more than 300 soldiers at the quarters during the month of May. But now, this force is at Baranguilla and will return in a few days. At the hospital and prison I also had more hearers than usual.

The Sabbath-school has been so much crowded that it was necessary to have the assistance of the police to keep order. It seems that the bishop of the cathedral, being satisfied with his monthly publications against Protestantism in this city, thought he had triumphed, on account of the silence which the want of means has imposed upon me, and not his argument; thus he thought that by sending some mischievous persons he would conquer.

The second and third Sundays in May, there came several emissaries of the priests, with others, who remained in front of our establishment; they commenced their noise and disorder as soon as we commenced our spiritual exercises, but the police soon made them keep order, and the next Sabbath we were left in peace.

On the first of May, I received a letter from the Rev. H. J. Acker, Dist. Sec. of the A. T. Society, wishing to be informed about this republic. I gave him information; and also about the books I need; but I forgot to say to him that the United States of Columbia must not be taken for a place

where the missionary can prefer one book from the other. I ought to possess some of all the books and tracts which are published to complete an entire pharmacy, to provide for all the spiritual sickness. Yours respectfully,

RAMON MONSALVATGE.

EXTRACT OF A LETTER OF REV. R. MONSALVATGE.

CARTHAGENA, Aug. 14th, 1867.

For two months we have had at this harbor a Spanish ship of war, named Gerona, the crew number 600 men.

On the 4th of July, I was introduced to the captain, and dined with him. I obtained his friendship and took the opportunity of speaking with him and his officers of things more important than politics. Since then I meet with Catalanes, Valencianos, Aragones, Andaluces, &c., who listen with great interest and approbation to the truths which are in Jesus Christ, and the falsehoods which reign in the Roman Curia.

As I had no Bibles to offer them, I was informed that at the house of Mr. P., a Jew, a native of Curacas, there was a box that had been left in 1857 by an agent from London, who also sold a box at Baranguilla, at five cents per Bible. I spoke to Mr. P., and he showed me the Bibles, which were greatly destroyed by the climate and insects. He told me to send one of my sons to agree upon the price. I sent to him William, and Mrs. P. commissioned him to sell them at 50 cents a Bible, with the promise of a little present when he had sold them all. If William was not my son, I would praise him, but I will say that he is the best colporteur I could want at my side. He knows how to persuade and convince, and if he does not place the Bible in their hands, it would be difficult for another to do so. In one word, William has sold to the crew all the box of Bibles at 50 cents a piece, when the natives would not buy them at two dimes a piece, because they were so much injured.

ATHENS.

GOOD NEWS FROM GREECE.

Our friends will see from the following letter what a noble work is now being carried on in Athens, Greece, among the Cre-

tans. By the generous aid of Dr. Howe, several schools have been started, which, instead of consuming the means so generously donated to relieve the necessities of the Cretan refugees, have been made instrumental in doing a greater work among them. The children are not only taught to read and write, but to make garments for the destitute sufferers. Dr. Howe has abundantly proved his admirable fitness for the great work entrusted to him.

The Sabbath-schools of Drs. Crosby and French, to whom reference is made, have contributed, hitherto, money for the Sabbath-schools in Athens. It must make the hearts of the little ones in these schools glad when they read how much good their money is accomplishing.

ATHENS, Aug. 9th, 1867.

REV. J. SCUDDER, Dear Sir,—You are aware that before Dr. Howe came here, several thousand of Cretan women and children had taken refuge in Greece, and that most of them settled at Athens. A large number of them, (over 400,) we placed in a cluster of houses, formerly occupied by a French duchess. The refugees who lived in these houses were placed under the Anglo-Greek Committee, and as I was not then a member of it, (afterwards I was invited to take part in it,) I often attempted to organize a Sabbath-school among them, but without any effect. At last Dr. Howe came, and being consulted by him as to the best means of disbursing the funds collected in America for the Cretan women and children, I advised him to open a school for the children of that locality, offering my services at the same time. He liked the idea, and after much thought on the subject he authorized me to start one at once. Having obtained his promise I went to work, and in the course of a week I had a nice school of over 150 children, taught by three Greek female teachers, and in the presence of Dr. Howe and many others we opened it with reading of the S. S. and prayer. Then followed several remarks by Dr. Riggs, Mr. S., and myself; the ladies conducting the singing. We felt that without the Bible no nation can prosper, and no individual can be a good Christian. Finding that the number

of children increased rapidly, and that the rooms wherein I first opened the school were too small, I had them removed to others, more spacious and more commodious apartments, the front of which is shown in the photographs which I have sent you. This school contains a large number of girls capable of sewing, and these we have formed into an industrial school, in which many garments for Cretans are made. The success of this school has induced Dr. Howe to promise both Mr. Constantine and Mr. Sakellarius' help to start industrial schools in other parts of the city, so that now we have three schools: Mr. C.'s consisting of over 70 children, Mr. S.'s 40, and mine 269. I will confine myself to the one under my own superintendence, for I believe you will soon have some account of the others from their representative heads.

In the school under my direction the New Testament and all our publications are read during the week. On Sunday the whole school is formed into a Sabbath-school, conducted by me in the same way as our Sabbath-school. Believing, as I have done heretofore, that a woman is more suited for carrying on such a school and especially here in Greece, I have kept for myself the superintendency only, and leave the ladies and the Greek teachers included to do the work. The school has been only two months in operation, and only a week in its new quarters, yet, many of the children have already learned to read and write, and committed to memory the Ten Commandments. Dr. Howe has furnished me with money enough to carry it on to the end of September, and I feel very anxious to secure the means for its support after the expiration of that time, if the Cretan struggle is to continue, as it is very likely to do, through the winter. The school as it now is, costs about 200 drachmas a month which is equal to about \$33. Now, I wish you would be so kind as to send one of the photographs to Dr. French of Brooklyn, with the enclosed letter to him, to see whether his Sabbath-school would not come to our help; another may be sent to Dr. Crosby, to whom I have also written a few lines to the same effect. And may God

open the hearts of the American children to contribute for the support of a school which furnishes not only education, but also imparts evangelical knowledge to so many poor, destitute, Cretan boys and girls.

We are so annoyed, both in our home Sabbath-school and my evening preaching, by ruffians, that notwithstanding the help of the police, I am very much troubled. The windows of the chapel where we hold services being low, they have adopted the plan of coming one by one, at various intervals, to shout a bad expression and run off. In this way they have frightened away some of the children, and made the ladies, that attend the preaching, blush with shame. Now as it is impossible for me to find another house with so large a room, both for Sabbath-school and preaching, and as I can see no other way of escape, I have thought it best to hire one of the pensioners, (a veteran soldier out of service,) and station him outside of the windows during the hours of Sabbath-school and services. In this way no one would dare to annoy us, and the people, seeing a government officer, will take courage and come both to the Sabbath-school and preaching.

I was very glad to hear that a vigorous effort is to be made to place our Society on a larger and more efficient footing, and I hope the money proposed will be raised.

Yours very sincerely,

M. D. KALOPOTHAKES.

[Since this letter was printed, Dr. Crosby's Sabbath-school has given \$150, of which mention will be made next month.]

LIMA, Peru.

MR. SCUDDER—Dear Sir:—There has been great excitement of late in Peru. The subject of dispute has been the old one of religious toleration, which the enemies of truth and progress fear just as much now as in the dark ages. But, fortunately, they have not the same advantages nor power now as then. If they had, we should without doubt see such another persecution as deprived France of many of her best subjects, and Spain of every element of progress. When old Jesuitical Peru abandons

her court of inquisition to a liberal congress, and supports that body in measures very repulsive to the "Lima mob," as the priests' party is called; we are encouraged to hope that very soon old things will pass away and all things become new. The priests themselves have a presentiment that such will be the case, as is shown by their dread of having the subject discussed. They have lately started a paper called "El Peru Catolico," which is published to defend the ultramontane party and to darken counsel by words without Gospel wisdom.

In spite of all their efforts, the heaven works surely, though slowly, and will, by the grace of God, leaven the whole mass of society with its life-giving power. It is the work of God alone to give the increase to the good seed which he has intrusted to our care; and it is so precious in his sight, that we may rest satisfied, that not even that which falls upon stony ground is beyond His care. In this great city there are many who know and love the truth as it is in Jesus too well to expect anything from the Roman See, or its devoted partisans. A young priest, who had been in Rome for some years, commenced preaching in one of the churches to a respectable audience; but while treating of the boasted infallibility of the church, and her power and determination to lock the doors of heaven against all Protestants, most of the respectable people took their departure. The world is too wise, and Christians too charitable to believe such dogmas; and especially when they bear such fruit in the lives of their representatives. Surely, there is a brighter day awaiting us of which the dawn is already breaking on the mountains.

Let me urge you to continue the work of publishing Spanish books and tracts. Light is what the people want, and without it they will stumble and fall, or at best, only stand still. I wish I had 150 copies of "El Protestantismo," and 100 copies of "El Agua de Vida," and many others. But I will send an order soon to Mr. Stebins for an assortment of their publications.

I am, dear sir, your brother in Christ,
A. J. McKIM.

SANTIAGO DE CHILE, July 24th, 1867.

REV. J. SCUDDER—Dear Sir:—Last Sunday evening I preached my first written sermon in Spanish upon the First Commandment. They were much pleased with it I am told. Forty were present, an increase of ten on my previous meeting. Before the sermon I answered some questions which had been asked. After I had explained the passage: "This is my body," a man, who was a stranger to me, objected. I told him that at the next meeting he might defend his position, and that it would oblige me if he would write out his views, and then with much pleasure I would review his position point by point. He said he would do so. I learn that he is one of the oldest printers in the city.

You know that we employed a little time a colporteur. He gave "Andres Dunn" to a girl some 14 years old. She was very much interested in the book and requested her father to attend our meetings. Now he and nearly a dozen of his friends attend. Ten days ago I increased the sittings in the chapel from 32 to 52. I intend this week or next, to increase them to 75 by putting a seat 30 feet along the side of the narrow room. The seat will not be very convenient, but it will do until the children and youth of the United States furnish a church, if they do it quickly. Yours very truly,

N. P. GILBERT.

P. S.—I think I wrote you that I now have no work in English.

THE HOME FIELD.

L—, Sept. 2d, 1867.

DEAR BROTHER:—My report comes due for another month, and with sincere acknowledgment to the Author of all our mercies I sit down to make it at our home in this city, after an absence of a little over five weeks. We returned safely the 22d of August with much improved health. I enjoyed a very pleasant visit at Williams' College during the exercises of commencement, where I graduated in 1827, forty years since, not having returned till this year. Mrs. S. remained on College Hill, O. Both of us could not well make the journey. She gained health and strength.

We found our school somewhat diminished by the absence of families, teachers, and hot weather; but otherwise in a good condition. I have visited quite a number of families, some very sick, attended one funeral of a young man, who died suddenly with no preparation for death. Here I had a good opportunity to preach the Gospel to a company of careless souls, the family I think no less so. Eternity alone must reveal the result.

Last Sabbath morning I met again the poor prisoners in the jail; they were extremely glad at my return, and soon gathered around to hear again from the truths

of God's word. I dwelt on the subject of coming to Christ as little children, and that God was no respecter of persons, but he that feareth Him, etc. Two or three days after, when I called again to give some tracts, an old man, condemned for defrauding the government, and who had been a Baptist minister, said he had been thinking very much since Sabbath, of what I said about coming to Jesus as little children. He spoke to me of another young man who he said had been unfortunate and now seemed penitent. I asked to see him. He came, I spoke to him about Jesus—how He came to save poor, needy sinners. He began to weep, and I felt encouraged to press him to Christ.

One man, of whom I have spoken to you before as hopefully converted, wanted to partake of the Sacrament. I told him God would accept and bless his honest desires, and grant him a spiritual sacrament, and a partaking of His love, and the enjoyment of His presence. His trial is delayed unreasonably, but he seems to have Christian patience. Another, I think, is a Christian. I think Christ Jesus is in this jail as well as Satan, and is overcoming the power of the mighty enemy in some hearts. O, what a victory to deliver a soul from death out

of such a place of sin and corruption! The very air is so filled with foetid gasses and polluted breath, that after spending an hour and a half, and coming out into the fresh air, I feel my strength undermined, and unusually, or strangely fatigued. The jailor sneers at my efforts, and despises all my attempts. To-day, Saturday Aug. 31st, I asked him if my wife could visit the women. He said no, it could do them no good. I told him he could not prove that. He said he had not seen any good done them for 13 years; and refused wholly to permit her to say anything to them.

I gave one Bible, since my return, to an Irish girl, who seems determined to read the Bible and go no more to the priest for confession, but to make Jesus Christ her Saviour alone.

Yesterday, (I began to write Saturday,) I visited my prisoners again, and preached to them. After this I invited three of them into one of the cells, to talk with me, and soon another boy came in. Here was a regular singing meeting; two of them I have spoken to you about as giving evidence of being Christians, firm and unyielding, in the midst of the worst temptations. One is charged with murder, and one as being

an accomplice in killing a negro. The other two seem very penitent, confess, child-like, their sins, and seem resolved to live for Jesus Christ. About one week since, they say they gave up their hearts to Christ. It was one of them that the Baptist minister said was penitent. They get together every day, read the Bible and pray. If such appearances were anywhere else, they would be considered most joyful, and worthy of confidence.

The Irish family, B., who professed so strongly to come out from Romanism, but who, I told you had, I feared, apostatized, etc., I am glad to say, the man especially, have not, or are not *all* lost yet. The man received a letter from his father in V., inviting him with his family, to come there and live,—sending him \$100 to pay the expense of moving, *on this condition, that they were all good Roman Catholics.* The man wrote back immediately, enclosing the \$100, saying *he* was a good Protestant. He came to see us as soon as we returned, and seemed happy and firm as a rock. I cannot say so much about his wife.

Receive our love, and let us remain yours,

I. M. SADD.

MISSIONARY INTELLIGENCE.

FRENCH CANADIAN MISSIONARY SOCIETY.

EXAMINATION OF THE SCHOOLS AT POINTE-AUX-TREMBLES.

The Annual Examination of these schools took place on the 13th inst., and was attended by a large number of the friends of the French Canadian Missionary Society, who had come from Montreal by steamer, for the purpose. The occasion was as usual full of interest.

At the close of the examination, which was well sustained, Rev. Mr. Gibson remarked that Dr. Jenkins having spoken in terms of just commendation of the educational efforts of the society, he would confine himself to the part of his resolution which spoke of its evangelistic efforts. These he characterized as exceedingly important and measurably successful, in proof of which he read interesting extracts from *the letters of some young colporteur evan-*

gelists, formerly pupils of Pointe-Aux-Trembles, who were now laboring in the parishes below Quebec. One of them had worn a friar's frock, but now loved the Saviour. Another, three years ago, had come to the school in company with three other youths; the latter became afraid and left shortly after they entered; he remained, and the prejudices of which his mind was full gradually gave way before the power of divine truth. He was also now employed in imparting the precious truths of that Gospel he had been taught to love to his fellow countrymen.

Extracts.—From letters placed in his hand by the secretary, he would read the following interesting extracts, showing what these youths were now doing:—

"We intended to leave my native parish and go to the next one, as the priest had denounced us from the pulpit on the two Sabbaths previous to our arrival. Still,

however, having a strong desire to make known the good news of salvation to my friends and neighbors, I thought, in spite of the opposition of the priest, to try and do so. In place of the people being unwilling to receive us or buy our books, it was the very reverse. The Lord was with us, and it turned out differently altogether from what the priest had ordered. The people asked us to go here and there, and we passed long hours with them, reading and speaking to them about the things of God."

Prejudices :—"There exists many false prejudices among the French Canadians about Protestantism. When they hear explained the doctrines which Jesus himself announced while on earth, and that these are the truths held by Protestants, they manifest much surprise. A woman did not hesitate to say to us,—'You Protestants are better off about your salvation than we are, because the poor, according to the way the priests claim money for saving ordinances, are to be pitied.'

"Oh! Sir, if you only knew how wrongfully we are judged by the people in relation to the pure doctrine of Jesus, which we profess; some think we have no more religion than the beasts of the field. When they hear us speak of our faith in Christ and love for Him, they are surprised. Often every day have we thus to witness to the Gospel."

HOW A PUPIL OF THE FRIARS BECAME A PUPIL AT POINTE-AUX-TREMBLES.

"I was at the College of —, preparing to be a teaching friar: a colporteur had visited the parish and spread a great number of Bibles and Tracts. The Rev. Superior of our house, indignant at this, took great pains to follow the track of the colporteur into all the houses where he had stopped, and to gather the heretical books in order to have them burned. I was chosen to accompany him, and carry the books and tracts which he got back from our poor Canadians. None surrendered them without some hesitation, a few resisted, while others met the priest with objections. Of course I had to observe an humble silence all the while, but I was nevertheless very attentive to all that was said, and took deep interest in the discussions.

"I was ordered to deposit the books we had collected in a certain room of the College. I was possessed, however, of an intense desire, if possible, to get at them and read them. Several of my comrades experienced the same desire. But how to manage it? We were all under constant and close supervision. For a while the thing was impracticable, but our vigilant Superior

happened to start on a journey, and was absent several days. We availed ourselves of the opportunity, and ate the forbidden fruit. Bibles and tracts were soon scattered in the rooms of the pupils, but well concealed and read in secret. What struck me most, was the great resemblance I found between the Romish and the heretic Bible. I had expected then, from what we had been taught, to find them quite different books. I went on reading assiduously the Bible and tracts, and gradually discovered that I had been deceived in the most deplorable manner by my spiritual conductors. Under this impression I left the College in disgust, and decided never to go back. I then took steps to obtain admission into our College at Pointe-aux-Trembles, and fortunately was received. It is there I have learned to know my Saviour. Now my ardent desire is to spend my life in spreading the Word of God, and making it known to my own countrymen!"

HOW ONE OF THE PUPILS DIED.

"We have to deplore the death of one of our best pupils, a young man, exemplary in his behaviour, and of much promise. His parents are Roman Catholic, as he was himself when he came into the Institute. He was with us only three months, but by that time his heart had been given to the Lord, as was shown by most satisfactory evidence. When here about six weeks he was taken very sick, but after a few days of careful treatment he was restored to health. A few days later he again took so sick that I sent for a doctor and his parents. He never got well, and during his last days fell into a stupor, from which, whenever roused, he gave evidence that he had been communing with God. One day a pupil sitting with him, to try him, asked if he wished the priest sent for. He answered immediately, 'I will not confess to any other but Jesus Christ.' The day preceding his death, and while in the stupor, he cried out, 'Listen to me, my sister, I wish you to spell these words: 'Jesus Christ came to save sinners!' He was heard every now and then whispering, Jesus! Jesus! and his last words, uttered in a distinct voice shortly before he died to some of his fellow pupils round his bed were, 'My friends, put your trust in none but Jesus alone.' Was not this dying the death of the just?"

MISSIONS OF THE AMERICAN BOARD.

[FROM MISSIONARY HERALD.]

TURKEY.

AINTAB.—*Week of Prayer—Religious feeling.*
"The week of prayer was observed with much interest, from 300 to 400 being pre-

sent mornings and evenings. This interest was of such a nature as to lead to the continuance of the meetings, once a day, for four weeks more. From that time onward, there has been an increase of interest; and though nothing very marked has occurred, there are indubitable indications of the movement of the Spirit. There is an uncommon readiness to be impressed by divine truth. A few give evidence of having been born of the Spirit, while others seem more or less earnest in seeking their salvation. The additions to the churches have been forty, while none have been excommunicated. The entire number is now 349.

Young Men for the Ministry.—"Quite an interest has been awakened among our young men on the subject of becoming preachers of the Gospel. As many as eight or ten have the subject permanently before their minds. All of these may not finally enter on a course of preparation, but before long we hope to see three or four of them fully entered upon it.

The Contributions amount to \$590.98 from the First Church, and \$511.20 from the Second.

EASTERN TURKEY.

"At *Havadoric*, one of our out-stations, the work of the Lord is advancing finely. Eleven houses, or nearly one half the village, have become Protestants, and the average Sabbath congregation is 40. In addition to the support of the school and other expenses, the people there are making strenuous efforts to build them a place of worship. They are very poor indeed, Baron Simon writes, yet they have done nobly toward this object, and plead for \$40 more only, to complete the edifice. They live among the mountains, subject to the ever-annoying, plundering Koords; and the preacher there writes me, that those villagers who are shepherds, spend what leisure they can while watching their flocks in reading their Bibles, which they carry about with them; while others, who carry on their backs to the city of Moosh, three hours distant, the heavy loads of fagots they are taking to market, are seen reading their Testaments by the roadside, while occasionally stopping to rest, so interested are they in the Word of God!"

KHARPOOT.—*A Favoring Providence*. "We have had, this year, an unusual amount of rain, and the crops are therefore better than common. I have seriously questioned whether the Lord is not blessing this whole region on account of the few village farmers

who belong to our congregations, and who have pledged themselves to give a tenth of their income to Him. I have heard some singular facts in this connection. The pastor of the church in *Hulakegh* says that the crops in a good many of the fields in that village have been injured, but that, without exception, those of the Protestant tithe-payers are unusually good,—so much so as to excite general remark. The Protestants think that their nine-tenths will be more this year than the whole used to be, when they gave little or nothing to the Lord. Several of the Protestants in this city, all of them tithe-payers, have this year gone into the business of raising silk in the village of *Ashvan*. This is quite uncertain and precarious business; but the silk-worms of the Protestants have all been in fine condition, while all the Armenians who were engaged in the business there have suffered a total loss. The chief objection to Protestants engaging in the silk business is, that for four or five weeks the worms must be cared for and fed on Sunday. The worms, however, are dormant once in eight or ten days during this period, so that on that dormant day they require no labor. It has so happened this year, that the Protestants' worms have uniformly slept on Sunday, thus freeing our brethren from work on that day!"

Christian Influence of Physicians.—"As to opportunities for Christian effort which fall to the physician here, my observation enables me to testify that they are much greater, as far as access to the people is concerned, especially to those prejudiced against the truth, than those of the preaching missionary. He is esteemed and beloved for his services in healing disease and alleviating suffering, and his words often reach the heart, when those of others would not be heeded. He can also publicly preach the truth without interfering with his professional duties."—*DR. WEST*.

MADURA.

Miss "*ROSA A. SMITH*" sailed from Boston in November last—she writes: "Yes, we are in India at last. I thought it the happiest hour of my life when we were leaving Boston, but the present far exceeds it; for, although I cannot fully enter upon the work in which I long to be engaged, I hope soon to make a feeble beginning. It will be stammeringly, indeed, that I shall speak at first, but I trust I shall not always stammer.

"We have not yet conquered the Tamil language, nor do we intend to allow it to conquer us. We studied in London, and

"during the voyage when able, and I think we have made a beginning that will be a great help to us. I like the language much; and it is now the height of my worldly ambition to gain a good knowledge of it; and this, I hope, is not altogether worldly.

"I am happily disappointed in many things pertaining to this country. The heat does not seem very great, not at all unendurable. Many of the natives have quite intelligent countenances. It is cheering to meet those who have been led to renounce idolatry and are now seeking to persuade others to embrace the truth. But it is very sad indeed to see on every hand the false gods of the people, and to know that multitudes still cling to these idols."

MR. CAPRON writes of an interesting tour with Mr. Chandler, during which they preached in many villages which he had never before visited. Respecting services at one place he says:—

"We had arranged to spend one day in the village of Sûdiâr, where we have a congregation, and where a new prayer-house was waiting to be dedicated. Beside the presence of two missionaries and eight or ten catechists, Mrs. Capron lent *clat* to the occasion by coming down from MANA Madura with her school girls,—the most striking testimony in favor of Christianity which we could present to the village. The sight was cheering, and the sound too, especially when we sent up a chorus of loud voices in praise to God.

SANDWICH ISLANDS.

LIBERALITY OF THE PAPISTS.—Mr. Parker remarks: "I was impressed with the large amount of funds which the Romish church expends for schools, schoolhouses, teachers, and expensive churches in the little valley of Taiohae, where the population is not more than 150, and on the little island of Nukuhiva, whose population does not exceed 500, and is probably diminishing. They are not hindered in their work for want of funds. A large tract of land on this island has been sold by the French, to a company of English and French, for a cotton plantation."

BEIRUT.

Mr. Jessup writes:

A NEW PROTESTANT.—"A man of some influence in Beirut has recently joined the Protestant community. He was an Armenian Catholic, and belongs to a family of great wealth and high position. He has long been enlightened, but was led to come out decidedly from among the Romanists by a conversation with the leading Jesuit

priest in Beirut. Said Habeeb to the Jesuit, 'Do you regard the images in the church as worthy of divine homage?' 'By no means,' said the Jesuit. 'Do you then regard the wafer as actually the divinity and humanity of Christ, and worthy of divine homage?' 'Certainly I do.' 'Then,' said Habeeb, 'why is it that when one thousand persons enter the church, nine hundred and ninety-seven worship the images, which are not worthy of divine homage, and two or three only worship what you call divine?' The Jesuit replied, 'That is a matter of very little account. This vulgar crowd will have something to worship, and they may as well worship the images as any thing else; but such men as you and I will worship only the divine.' 'But,' said Habeeb, 'my conscience will not rest, when I see men worshipping idols; I must protest against it.' The Jesuit replied, 'Believe what you please, only keep quiet and remain within the church, and do not disturb the minds of the ignorant. You need not worship with the rest, but keep up the outward forms and all will be right.' Upon this, Habeeb arose and left him, feeling, as he said, humiliated that he should longer go through with hypocritical forms for the sake of pleasing an unprincipled priesthood. He came out boldly and his wife followed him, and then others of his relatives, and the whole city was filled with news of the affair. He keeps a shop on the main square of the city, which he leased from the Maronite bishop. When he left the Romanists, all his old customers withdrew from him, intending to crush him; but from that day he has been largely patronized by Turkish officers and soldiers, who come to him because his scales are exact and his goods unadulterated; and he has never been more prosperous than since the persecution began."

THE PUBLIC DEBT OF AUSTRIA.—Vienna, Sept. 4th.—It is reported that Baron Von Beust is maturing a plan for the sale of the Church property in Austria, and for the payment of the accumulated indebtedness of the nation with the proceeds.

GREAT DEMOCRATIC MEETING IN SWITZERLAND.—London, Sept 4th.—Evening.—A Congress of the leading Democrats of Europe meets in Geneva on the 9th instant. Victor Hugo, Louis Blanc, Jules Favre, and Garibaldi, have signified their intention of being present. The object of the Congress is to make a demonstration in favor of the preservation of peace.

MISCELLANEOUS.

PARIS, JULY 30, 1867.

SEC. OF AM. & F. CHRISTIAN UNION.—Dear Sir: That communication purporting to be a telegram by the cable, which was published in the American papers of the 16th inst., giving an account of a dinner in Paris and the laying of a corner-stone of a new Protestant Church for Americans in Paris, etc., was a pure canard,—no such stone having been laid, or any such enterprise dreamed of. Please to correct it, at once, and as widely as you can, if you think it worth while.

Yours truly, A. ELDRIDGE.

QUICK WORK.—A letter was received on Thursday from Athens. It was read to Dr. Crosby's Sabbath-school on Sunday, and on Tuesday the Secretary had in his hands \$150 from that school for the Cretan children.

THE SPANISH FLEET IN THE PACIFIC.—London, Sept. 4th.—Evening.—A dispatch from Madrid states that the Spanish Government has sent out orders for the immediate return of the Spanish fleet in the Pacific.

THE REV. DR. BENTON, in a Pioneer discourse preached in California, gives the following statistics in reference to that State: "At the close of 18 years, there are, in round numbers, about 400 Protestant ministers in this State: 100 Congregational and Presbyterian, 100 Methodist, 100 Baptist, and all other denominations a hundred more. In all, about 20,000 church-members, 50,000 Sunday-school pupils. This estimate is rather large—it may be. Forgetting the length of the interval, as one is apt to do, how wide is the contrast between '49 and '67!"

ROWLAND HILL.—Preaching to very plain people, he said: "I want you to have a holy aversion to sin. Do you know what I mean by aversion? Suppose any of you were to put your hand in your pocket and feel a toad there, you would draw it out instantly, from your aversion to the animal! Now

my desire is, that when conscious of the presence of sin, you should have just such an aversion as this to it—a hatred of it, and disgust at its horrid nature."

Describing the obedience of a willing soul to the gentle breathings of the Spirit of God, he said: "I have been watching the smoke, as it went up from the numerous chimneys around me; there was scarcely any air, yet how obediently it moved in the direction of the softest breeze. So it is with the regenerate soul; when God breathes upon its renewed powers, *He makes it willing in the day of His power.*"

HOW TO HAVE MEALY POTATOES.—We find the following credited to the *German-town Telegraph*: It is a very common thing to find strong, watery potatoes on the table, unless care has been taken to select and preserve them. A poor potatoe is the poorest article of food that can be had; as soon as they begin to sprout they will grow poor and watery, the better part of the root going to the support of sprouts; hence, to have mealy, nice potatoes, it is necessary to keep them from exhausting themselves in this way. An exchange gives the following method of preventing the potatoes from sprouting, which we hope will be tried and approved: Take good sound potatoes and place them in a tub or barrel, and pour boiling water over them, letting them remain in the water until the eyes are scalded so that they will not sprout; dry the potatoes thoroughly in the sun, and put them away in a box or barrel in a cool, dry place. This will give good mealy potatoes all the time.

WAYSIDE REPROOF.—One sultry day, the Rev. Henry Townley was traveling on a stage-coach, when the coachman uttered several oaths. Mr. Townley resolved to try the effect of indirect reproof.

"How hot the weather is!" the coachman presently observed.

"It is nothing," said Mr. Townley, "to the heat of Calcutta."

"What, sir, have you ever been in India?"

"Yes; and when there, I saw many strange sights. I saw a Hindoo girl goaded on by the priests, and in spite of every remonstrance I could offer, burn her own mother alive."

The particulars of the Suttee gained his attention, when Mr. Townley proceeded to relate some conversation bearing on the *ten commandments*, which he had held with Brahmins, and other natives of India.

After a short pause, the man's conscience having applied what he had heard to himself, he spontaneously said, "Sir, that's a bad habit of swearing which we coachmen have got;" and throughout the remainder of the journey not another irreverent word escaped his lips.

Indirect reproof is, in some cases, the most efficacious.

JESUIT CONVERSIONS.—In that highly interesting volume by Francis Parkman, on the French Jesuit Missions in America, of which we recently gave a brief notice, light is shed upon not a few of the peculiarities of the Popish religion, and its application to the conversion of the world. The Jesuit missions among the aborigines of Canada, were utterly fruitless in leading the blinded heathen to any just appreciation of the religion of Christ, and this is the less remarkable, considering the means employed for their instruction, and the apparently gross ignorance, in the teachers, of the spirit of that religion which they profess to teach. The Ritualistic requirements mainly insisted on, although in the first instance they might have pleased the fancy of the Indians, had no tendency to affect the heart and lead to a thorough conversion. The Jesuits, persuaded they were doing God service, were generally men of indomitable courage and endurance, and flinched from no personal risk or sacrifice. Not a few of them underwent the cruellest tortures from the savages, and patiently endured death in its most hideous forms. And yet they seemed to be sustained chiefly by the consciousness that they were thus obedient to the vows they had assumed, and were thus achieving the merits of martyrdom. We fail to see, in the many cases presented, the humble

faith and hope in the atonement, which constitutes the Christian's only strength and security. Prayers were endlessly recited to St. Joseph and the Virgin Mary, crucifixes, pictures, and beads were plentifully used, credulity was common as well as superstition, but the main thing, which was the power of God to salvation, was wanting. It was the blind leading the blind. The seeming conversions effected had no influence in improving and elevating the Indian character, and the relapses and apostacies were frequent. The Huron tribe, which was large at their first visit, dwindled to extinction, and thus frustrated the mission. It is true that war with a more powerful tribe, the Iroquois, led to this catastrophe, but during the years expended in the mission, we fail to see any signs among them of civilization or Christianity, or the use of any proper means of effecting these results. Baptism was the great instrument employed in conversion, sometimes administered by stealth to unconscious subjects, as in the case of Jogues, a leading Jesuit, who on one occasion baptized in the midst of the fire that was consuming her, a poor squaw, under pretence of lifting a cup of water to her lips. The same man, then in captivity, and himself fearfully tortured, considered his captivity a providential interposition for saving souls as he had an opportunity, without any preliminary instruction, of baptizing seventy children. The good effects of the ordinance must have been in the mere intention of the priest. On one occasion, while the Hurons were surrounded and massacred without mercy, the priest being pressed for time, dipped his handkerchief in water and baptized, so called, the poor frightened creatures by wholesale, and gave them absolution. It was believed that by such means their salvation was secured. How lamentable the delusion, and yet such is the training which Catholics get, and with such hopes they are inspired. Popery surely is the great devourer of souls.—*Presbyterian*.

If we well knew how little others enjoy, it would rescue the world from one sin—there would be no such thing as envy upon earth.

RELIGIOUS TOLERATION IN AUSTRIA.—The proposals of the Committee in the Lower Legislative House at Vienna on Religious Affairs came on for discussion. The Provisional Minister of Public Worship opposed the bill. He at the same time declared that the Government recognized the necessity for a settlement of the position of the different religious confessions, in accordance with the principle of freedom of conscience, and that it intended to introduce bills upon mixed marriages, upon the religious education of children born under such unions, and upon secessions to other churches. With regard to other points, however, he stated that they must form the subject of negotiations with the Church, in order that the appearance of any infraction of any existing conventions may be avoided. Notwithstanding this declaration, the proposals of the Committee were adopted by the Lower House.—*N. Y. Observer.*

INTOLERANCE IN PERU.—The *Episcopalian* very appropriately, we think, makes the following inquiries :

It is about time to inquire whether American Protestants in Roman Catholic countries have any rights which Popery is bound to respect. The last steamer from South America brings us intelligence that the new constitution of Peru, which was proclaimed on the 28th of July last, decrees that "no other religion besides the Catholic is allowed the exercise of its worship." If Protestants desire to worship at all, they must retire into garrets and cellars, and other out-of-the-way places, as if their religion was something akin to disgrace, which the public eye could not tolerate. Now an assumption like this is bad enough, when

advanced by the old-established governments of Europe ; but in these upstart Republics of South America it is simply intolerable. If it is worth while for the United States to make treaties with these countries, and to maintain ministers at their several capitals, surely it is worth while to make an effort to obtain for American citizens there, something like the measure of religious liberty which is extended to Roman Catholics here. If the recent exclusion of Protestant places of worship from Rome was deemed a sufficient reason for closing up the American embassy there, so now, we trust, that this obnoxious clause in the new Constitution of Peru, will at once be made the subject of such vigorous remonstrance on the part of our State Department, as will secure to our people there the same rights and privileges in matters of conscience which are so freely accorded, not only to Peruvians, but to all classes of foreigners here.

COST OF PREACHING.—Some people talk a great deal about ministers and the cost of keeping them, paying their house rent, table expenses, and other items of salary. Did such croakers ever think that it costs \$35,000,000 to pay the salaries of American lawyers ; that \$12,000,000 are paid out annually to keep our criminals, and \$10,000,000 to keep the dogs in the midst of us alive, while only \$6,000,000 are spent annually to keep 6,000 preachers in the United States ? These are facts, and statistics will show them to be facts. No other thing exerts such a mighty influence in keeping this republic from falling to pieces as the Bible and ministers.

BOOK NOTICES.

THE PROTESTANT CHURCHMAN. New York, 633 Broadway. Edited by the Rev. Noah Hunt Schenck, D. D., Rev. John Cotton Smith, D. D., and Rev. Marshall B. Smith, assisted by a large corps of regular contributors.

With pleasure and profit have we read for some months past the pages of this liberal and ably edited *Christian Journal*. As it professes, *its one is thoroughly evangelical* ; its temper

Catholic, and its teachings those of the British Reformers. Our acquaintance with one of its editors, Rev. M. B. Smith, has been delightful, and were all the clergy of the Episcopal Church like minded in regard to toleration, we should look for the time to come soon when brethren should dwell together in unity,—in fact for the Millennium.

AUTOBIOGRAPHY AND WRITING OF MILES P. SQUIER, D. D.

The following from the Chicago Tribune expresses so well our opinion regarding the life and writings of a good and great man, that we place it in the columns of the "Christian World:"

"Such is the title of a book of four hundred pages, which comes to us from the press of R. L. Adams & Son, Geneva, N. Y., but without announcement of publication or of copyright. This form of issue is doubtless chosen in order to present the memorial of a good man in such form as it will be most cherished by personal friends, without challenging the criticism of the public. And yet, in the case of one so widely known as Dr. Squier, the circle of personal friendship is a large one, and a life which was so identified with the movements and inspired by the principles which have made the history of the generation now passing away, has an interest for all, and indeed in some degree a special interest, when it appears in an unstudied and familiar form. Dr. Squier was one of those men whose strong convictions of eternal truth, continually resolving into present duty, have made the greatness of the era which has just been accomplished.

"In his theological course he was associated with the men, whose self-devotion was the commencement of the American Foreign Missionary enterprise; and when his friends went abroad, he, in the same spirit, went to the Western border, which was then in Western New York. Here he spent several years either in planting churches or in the pastorate of the church in the then infant city of Buffalo. His middle life was largely devoted to the interests of education and religion in his own region, in connection especially with the establishment of Auburn Theological Seminary, and of the Lyceum at Geneva, New York, where he had fixed his own residence. In his later years the same interest in Christian education, as the means of saving the country and the world, led him to devote his labors, as well as his resources, to the up-building of Beloit College, in which the Professorship of Mental and Moral Philosophy, which he endowed as well as filled, remains as his permanent memorial.

"It is an appropriate monument for just such a man,—a man who had abstract thoughts and buried himself in them, so that common men lost sight of him; but never so that he himself lost sight of the common relations and duties and sympathies of men. Like the generation of which he is a marked representative, his thoughts ranged, but did not wander, through eternity. Eternity was always present to his mind, but it was an eternity incarnate in to-day. He lived in the infinite, but never forgot that the living point of the infinite is the present. That is really the style of mind which constitutes

America. The glory of the Declaration of Independence was that it took an eternal principle, and made it the corner-stone of a nation, against which, therefore, the gates of hell have not been able to prevail. The same practical power of the men of abstract thought and convictions is the moral of all the history of our recent struggle, and it was illustrated in the life of Dr. Squier, in what was in his own view the grandest hour of his life.—In September, 1861, he represented Geneva in the New World at a conference of Evangelical Christians at the Geneva of Calvin. It was at the moment when our country's cause was clouded at home by the early reverses of the war, and abroad by the policy of the statesmen, who covered the true issue of the struggle. There were not wanting those who were disposed to rule the question of slavery out of the convocation. But the man, like the people, of convictions, was not to be suppressed; and when he opened his lips there spoke out a mind and a heart which were not afraid of truth or of duty. 'Europe,' said he, 'and the civilized world may know, as well first as last, that the effort to perpetuate and nationalize African slavery on the American Continent, lies at the foundation of all our present trouble; that, while the Old World is struggling for freedom—Italy becoming a nation and the Czar liberating his serfs by millions—there is in America a new effort to clinch the chain of the slave, and to initiate and establish the institutions of a country on the principle of the permanent subjection of a servile race.'

"The result was the same as when, more than a year after, the nation planted itself upon the same principle—victory. The conference was carried by storm, and it was at once proposed that the address should be printed under the auspices of the alliance, and circulated over the world.

"The choicest chapter of the book is that entitled 'His Last Days.' We have seen many narrations of triumphant deaths, but such serenity of midsummer twilight could hardly be except in the case of a mind so anchored deep in truth, and of a soul so surely established by faith, looking and waiting so, day after day for the summons to depart. Such histories are a treasure, and we may thank the friends who have given us this record of his passage to those scenes of which he used to speak so glowingly, as the end of labors and of doubts, 'when all the saints get home.'"

CHRISTIAN INTELLIGENCER.—Elbert S. Porter, D. D., Editor, 103 Fulton St. New York.—This weekly which has ever stood among the best of our Religious papers, has been for the past few weeks unusually rich in matter. The discussion on the change of the church's name cannot fail to interest all who love the cause of Zion.

Receipts

IN BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF
Aug., 1867, TO THE 1ST OF SEPT., 1867.

MAINE.	
Sacarapa. Col. in Rev. J. Danielson's Ch.....	20 00
NEW HAMPSHIRE.	
Manchester. 1st Cong. Ch. and Soc.....	42 10
VERMONT.	
Pittsford. Cong. Ch. and Soc. by Asa Nourse.....	23 00
Benson. J. K.....	2 00
Manchester. Cong. Ch. by L. D. Coyt, Tr.....	33 48
MASSACHUSETTS.	
Salem. Rev. A. H. Johnson, M. D. for "Star of the East," Dr. Kalopothakes.....	91 21
Dorchester. Estate of Mrs. Susanna Howe, less Government Tax.....	470 00
Oxford. 1st Cong. Church and Soc'y.....	36 42
Hoston. D. D. Dana in full of L. M.....	25 00
Wauquoit. Cong. Ch. and Society.....	20 00
Webster. 1st Cong. Ch. and Society.....	19 30
Boston. Dea. C. Stoddard for Miss Rankin's Seminary building.....	100 00
South Malden.	1 50
Sherburn. Cong. Ch. and Soc'y.....	16 65
North Weymouth. 1st Cong. Ch. and Soc.....	80 85
" " Pilgrim Ch. and Soc.....	21 00
Bradford. Cong. Ch. and Soc'y.....	10 57
West Boylston. Cong. Ch. and Soc'y to complete L. M. for Rev. James H. Pitts.....	6 00
CONNECTICUT.	
Canterbury. 1st Cong. Ch. and Soc'y, Rev. C. P. Grosvenor.....	10 00
East Windsor Hill. A friend in Conn.....	5 00
Windsor Locks. Cong. Ch. to make Rev. P. M. Bartlett, C. H. Dexter, & J. H. Hayden, L. M's.....	86 72
Simsbury. Additional.....	1 00
Milford. 1st Cong. Ch. to make S. M. Beecher L. M.....	53 00
Birmingham. Cong. Ch. makes Rev. S. L. Mershon, and J. Tomlinson L. M's.....	70 00
Norwich Town. Mrs. Mary A. Williams for L. M.....	50 00
New London. Rev. Dr. and Mrs. McKewen.....	20 00
Cromwell. H. B. S.....	1 00
NEW YORK.	
Saratoga Springs. H. K. Corning to constitute Rev. J. Woodbridge and Rev. J. A. Chambliss, L. D's.....	250 00
Schenectady. Mrs. P. Riley Toll L. M.....	30 00
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East Bloomfield. Geo. Rice Ex. for part of bequest by the late Uri Beach.....	300 00
Oswego. A Friend.....	4 00
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New York City. Mrs. N. for Spanish Christians.....	1 00
" " Miss M. B. C.....	10 00
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Cambridge. Mrs. Margaret Marshall.....	5 00
Brooklyn. H. L. C.....	1 00
Batavia. Mrs. S. B. Stocking in part for L. M.....	15 00
New York City. Dr. Crosby's Sabbath-school for the Cretan children in charge of Dr. Kalopothakes in Athens, Greece.....	150 00
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Metuchen. 1st Pres. Ch. Rev. G. S. Plumley.....	16 50
Newark. Mrs. Henrietta Alling, to make her son Cha's Henry Alling a L. M.....	30 00
Newark. 1st R. D. Ch. to make Geo. W. Smille, Edgar Farmer, Benj. C. Miller, John W. Smith, and Mrs. Mary V. A. Ostrom, L. M's.....	162 71
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New Brunswick. Rev. P. J. Quirk.....	5 00
Cedarville. Pres. Ch.....	38 15
Princeton. Rev. Dr. Taylor in full of L. M. for Frank E. Taylor.....	15 00
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" Ebenezer M. E. Ch., for L. M. of Rev. Geo. W. MacLaughlin.....	30 00
" St. Peter's M. E. Church.....	10 35
Pottstown. M. E. Ch. to make Rev. W. Swindell L. M.....	30 00
Manayunk. Mount Zion M. E. Ch. in part of L. M. for Rev. Cha's Cooke.....	25 20
" Ebenezer M. E. Ch. in part of L. M. for Rev. J. M. Meredith.....	15 53
Union. Pres. Ch. in part of L. D. for Rev. Calvin W. Stewart.....	33 43
Belle Valley. Pres. Sabbath-school for Spanish S. A.....	8 00
Strasburg. Pres. Ch. towards L. M.....	12 00
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Elizabeth. Mary H. Smith for 1st Protestant Ch. in Mexico.....	5 00
Lock Haven. Of which \$100 makes Rev. Jos. Nesbitt a L. D., and \$30 is for the 1st Prot. Ch. in Mexico; Messrs. Jones, Bridgens, Armstrong, Lichtenhaler, Derby, Ball, Mayer, Chapman, McClure, Marshall, McCormick, Farris, Bridgens, \$5 ea., Mr. & Mrs. Mackey \$25; Others \$16 03.....	186 03
Bellefont. Messrs. Wilson, Livingston, Rankin, Humes, Hale, Mo-Allister, \$5 ea. Others \$3.....	33 00
Big Spring. U. Pres. Ch. for Mr. Moorehead's field.....	38 57
KENTUCKY.	
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Cuyahoga Falls. Cong. Ch.....	7 55
Apple Creek. Pres. Ch. in full of L. M. for Rob't Hackett.....	11 00
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Detroit. Pres. Ch. Rev. Stephen Balmer.....	13 75
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Bowen's Prairie. Monthly Concert for July and August in Cong. Ch. by J. E. Stillman, Tr.....	3 50
MINNESOTA.	
Rochester. Union Meeting.....	3 90
" Pres. Church.....	6 38
Minneapolis. M. E. Church.....	4 13
" John H. Shuey.....	5 00
TENNESSEE.	
Nashville. B. H. McKewen for Mr. Clark's field, Italy.....	50 00

THE

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No. 11.

THE CATHOLIC CHURCH *VERSUS*
THE ROMAN CATHOLIC CHURCH.*

THE ARGUMENT IN THE CASE.

THE Church of Rome, since the time of the Reformation, has assumed the title of "The Catholic Church," to the exclusion of all other Churches, and it has become a leading feature in the policy of the hierarchy of Rome to establish the use of the title "Catholic," as applied to their Church in every country of the world; Rome has ever been aware of the value of a name; and her assumption of the venerable name of Catholic has done her good service, by enabling her to throw a veil of hoary antiquity over her modern corruptions of the ancient Catholic faith.

An examination of the origin and history of the word "Catholic," as applied to the Church, or the faith, will not fail to show how utterly fallacious is the claim of the Roman Church to be *the* Catholic Church. It is hoped the investigation may also lead many of our countrymen to consider seriously whether, by conceding the title "Catholic" to the Church of Rome, and by calling the members of that communion "Catholics," they do not thereby promote the interests of Rome in this country, and consequently impede the progress of scriptural Christianity. Such a course practically sanctions the subtle policy of Rome, inasmuch as it assists her to elevate her novelties in doctrine, sacraments, and worship, to the rank of the ancient Catholic faith of the primitive Church.

The word "Catholic" does not occur in the text of holy Scripture. It is found, however, in the titles of some of the apostolical epistles of the New Testament—James, Peter, Jude, and John; but those titles are not of apostolical authority, and are not considered older than the third century. The term "Catholic" was probably at first applied to those epistles because, unlike the other epistles, they were addressed not to one person, city, or Church, but to Christians in general throughout the world.

The name Catholic did not become a designation of the early Christian Church, or of its members. Christians were called saints or the

* Prize Essay, by Rev. W. A. Darby, M. A., England.

holy people, believers or the faithful, the chosen or elect, the disciples, the brethren, the people of God, and such like names, derived from Hebrew nomenclature; but never were the Christians called "Catholics" in apostolic times, and certainly not before the second or third century. The Hebrews appear to have designated the Christians, by way of contempt, "Galileans," (Acts ii. 7,) and "the sect of the Nazarenes," (Acts xxiv. 5.) There is much probability, strengthened by the form of the word "Christian," that the Romans first applied the name in contempt, to designate the followers of the Lord Jesus. "The disciples were called Christians first at Antioch," (Acts xi. 26,) A. D. 41. "Agrippa said, Almost thou persuadest me to be a Christian," (Acts xxvi. 28.) "If any man suffer as a Christian, let him not be ashamed," (1 Peter iv. 16.) "If ye be reproached for the name of Christ, happy are ye," (1 Peter iv. 14.) From this language of Peter, there appears an allusion to the general use of the name of Christian as a common name for the members of the Church throughout the world.

The early Christian writers relate many instances of martyrs, who, when put to the torture, persisted in returning to the questions of their persecutors this single answer, "I am a Christian," (Euseb. Eccl. Hist. v. 1,) and no instance is found during the age of the persecutions where a martyr replied, "I am a Catholic." The primitive Christians abhorred the idea of being called by any name that indicated a particular sect or party in the Church, and they took every opportunity of declaring their attachment to the common religion of Christianity, and to the *one Church* of Christ throughout the world. "We take not our denomination from man," says Chrysostom, (Hom. 33 in Act.) "I honor Peter," says Gregory Nazienzen; "but I am not called a Petrian. I honor Paul; but I am not a Paulian. I am named after no man, for I belong to God," (Orat. 31.) Epiphanius observes also, "No sect or Church is called by the name of an apostle. We hear nothing of Petrians, or Paulians, Bartholomeans, or Thaddeans; for all the apostles, from the beginning, had one doctrine, preaching not themselves, but Jesus Christ the Lord. Hence they gave to all the churches but one name—the name of Christ, from the time that they were first called Christians at Antioch," (Hæres, 42.)

Although the name "Catholic" does not appear in the New Testament as a designation of the Christian Church, yet the character of catholicity, in the sense of universality, is attributed to the Christian Church and faith by our Lord and His apostles, in opposition to the Hebrew Church, which was localized in Judea, and not designed for extension among all the nations of the world, (Matt. xxviii. 19; Luke xxiv. 47; Acts x. 34, 35; Rom. x. 18; 1 Cor. xii. 13; Col. i. 23, &c.)

The institution of the synagogue, and its general diffusion through-

out the Roman empire, prepared the way, in the providence of God, for the expansion of the local Hebrew Church into the Christian Church of the whole world. When Peter converted three thousand souls at the day of Pentecost, they were not formed into a new congregation, society, or Church, but were incorporated into the existing synagogue congregations of Jerusalem, which constituted "the mother Church." When churches were founded at Samaria, Antioch, Ephesus, and other places, they were considered as branches of the original trunk at Jerusalem—the Church of God. The Hebrew and the Christian Church is ONE. The former had Judea as its field of labor: the latter the whole world. St. Paul says, "By one Spirit we are baptized into one body," (1 Cor. xii. 13.) "There is one body and one Spirit," (Eph. iv. 4.) A local Church, such as the Church of Jerusalem, Antioch, Rome, or England, may be a branch of the Church universal, *if identical in faith and worship*, but can never become *the* universal, or Catholic Church, to the exclusion of other Churches.

There is a sense in which the *faith* of the Christian religion (its doctrines, sacraments, and worship) has been anciently called the Catholic faith, because the great truths and salvation of the Gospel were designed for mankind at large, and not for any one nation or people, such as the Jews. The Christian Church is represented under the symbol of "an angel having the everlasting Gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people," (Rev. xiv. 6.) By the charge of our Lord to His apostles, repentance and remission of sins were to be preached in His name among all nations, beginning at Jerusalem, (Luke xxiv. 47.) The Abrahamic covenant, continued under Moses, and established by Christ, contemplated one Catholic Church, embracing all time and all men, without distinction, and the whole world, "that the blessing of Abraham might come on the Gentiles through Jesus Christ. . . . There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus, and if ye be Christ's then are ye Abraham's seed, (Gal. iii. 14, 28, 29.)

"The Church," says Cyril, "is called 'Catholic,' because it is throughout the world, from one end of the earth to the other, and because it teaches universally and completely all the truths which ought to come to men's knowledge concerning things, both visible and invisible, heavenly and earthly, and because it subjugates, in order to godliness, every class of men, governors and governed, learned and unlearned," (Catechetical Lectures.)

"Heretics," observes Bingham, "commonly confined their religion either to a particular region, or some select party of men, and therefore had no pretence to style themselves 'Catholics,' but the Church

of Christ had a just title to this name being called Catholic, as Optatus says, (lib. ii. p. 46.) 'Because it is universally diffused over all the world,' and in this sense," continues Bingham, "the name Catholic is almost as ancient as the Church itself, for we meet with it in the passion [sufferings] of Polycarp, in Clemens Alexandrinus, (Strom. lib. vii.,) and in Ignatius, (Ep. ad. Smyr. n. 8,) and so great a regard had the primitive Christians for this name, that they would own none to be Christians who did not profess themselves to be of the Catholic Church, as we see in the Acts of Pionius the martyr, who, being asked by Polemo, the judge, of what Church he was? answered, 'I am of the Catholic Church, for Christ our Lord has no other Church.'" (Antiq. Book i. sec. 7.)

Augustine, Bishop of Hippo, A.D. 430, thus defines the word Catholic, which in his day had become the name of the Christian Church through the world—"Catholic is from a Greek word, *κατα*, after, or according to, and *ολον*, a sum, or whole so that the Catholic Church, or Catholic faith, signifies the *first* faith, the *sound* faith, the *whole* faith—we judge the Catholic faith of that faith which hath been, now is, and shall be, so that if you can prove that your Church and faith hath been from the beginning, is now, and shall be, then you shall be accounted Catholic, not otherwise," (Aug. Oper. Paris. Epis. con. Donat Tom ix. con. 338.)

Vincent of Lerins defines the faith of the Christian Church in a somewhat similar manner. "Within the Catholic Church we hold that which hath been believed everywhere, always, and by all men,—that is truly and properly Catholic," (*quod ubique, quod semper, quod ab omnibus, creditum est.*) Judging by these famous rules of Augustine and Vincent of Lerins, the modern Church of Rome has very slender claims to the title of Catholic.

In the fourth century the Arian heretics, from their preponderating numbers in the Roman Church, began to assume the title of Catholic. The Emperor Theodosius made a decree that—"that Church alone should be styled Catholic which held the ancient Catholic faith"—that is, which equally worshiped and glorified the three Persons in the Trinity, "We order that all who follow this rule shall adopt the name of Catholic Christians," (Cod. Just. lib. 1.) And to this agrees the language of the Athanasian Creed, "This is the Catholic faith, that we worship one God in Trinity and Trinity in Unity." It were easy to show that the modern Church of Rome, by her worship of the Virgin, has violated this ancient rule of the Church, and has consequently forfeited her claim to the title of Catholic; a Church that has apostatized from the Catholic faith cannot justly claim to be called a Catholic Church, much less the Catholic Church.

The word Catholic is found in the three ancient Creeds, or "Confessions of Faith," and applied to the Church. The Apostles' Creed, commonly so called, is not of apostolical authority, although the catechism of the Council of Trent affirms the contrary, (see Preface.) If the apostles composed it, there is no doubt that it would have been placed in the canon of the New Testament. It is not noticed by any of the apostolical, or early fathers, but it is undoubtedly very ancient. In the fourth century it was recited in public worship in the Roman Church, and from this circumstance was then generally known as "the Roman Creed." It did not then, nor until after the sixth century, contain the word "Catholic," copies of it extant in 603 had not the article "*the Holy Catholic Church.*" (See Dr. Pearson on the Creed; Dr. Milner's *End of Controversy*, Derby ed., p. 267, 1842.) It follows that the Roman Church, for at least the first 600 years of her history, did not assume the title, "*the Catholic Church.*"

The Nicene Creed, composed at the first general Council of Nice, (in the East,) A.D. 325, contains the word Catholic, "I believe in one Catholic and Apostolic Church." This creed was composed from the ancient summaries of Christian faith extant in the writings of the first fathers of the Church, as Irenæus, Tertullian, Cyprian, &c., those summaries do not embrace the term "Catholic" as a note of the Christian Church. The Nicene Council added the article in question to rescue the term Catholic from the Arian heretics, and to express the orthodox faith of the Church in the divinity of Christ, therein declared to be "of one substance with the Father." The Nicene Creed was recited in the public congregations of the Eastern Church from A.D. 471. It was introduced into the Churches of Spain and France A.D. 589. In A.D. 800, Pope Leo III. wanted to abolish its use in the Gallic Church. It began to be recited in the Roman Church A.D. 1014 under Benedict VIII., but was not formally received in that Church until the Council of Trent, A.D. 1546, when the last general council contented itself with an expression of faith in the same "one Catholic and Apostolic Church" of the Nicene Council of the fourth century, so that, according to the voice of the general councils of both the Eastern and the Western Church, there is no authority for calling the Roman Church, or any other Church than the one universal Church of Christ, "*the Catholic Church.*"

The Athanasian Creed, by whomsoever composed, was certainly known to several of the fathers in the early part of the fifth century. Vincent of Lerins, A.D. 434, borrowed largely from it, in his work against the Arian Heretics, (*Commonitorium*, cap. xiii.) In A.D. 570 it became so famous as a summary of the orthodox faith in the Trinity that it was recited in churches and expounded in discourses like the

Lord's Prayer and the Apostles' Creed. It was received into the Gallic Church, A.D. 772, incorporated in Charles the Great's Psalter and sung or chanted as a hymn of praise, as the Nicene Creed in the Eastern Church. It was introduced into the Anglo-Saxon Church A.D. 800, and is found in the Latin Psalter of Athelstane A.D. 930. It was sung in the English Church in alternate verses, antiphonally, down to the time of the Reformation, the earliest copies of the Roman Psalter which contain this creed are those beginning with the tenth century.

The Athanasian Creed does not mention the Church—any Church, general or particular. It speaks throughout of "the Catholic faith"—"the Catholic faith is this, that we worship one God in Trinity, and Trinity in Unity." The Reformed Churches adhere to this ancient Catholic faith; they "worship one God in Trinity, and Trinity in Unity." The Church of Rome "worships and serves the creature more than the Creator who is blessed for ever," (Rom. i. 25,) therefore the members of her communion are not Catholics in the judgment of the creed of Athanasius.

Those ancient creeds of the Church Catholic are eloquent witnesses of "the faith which was once delivered unto the saints," (Jude 3.) They testify that neither the Roman Church, nor any other local or particular Church, was considered *the* Catholic Church in primitive times, and the public use of those creeds in the services of the Church of Rome, for one thousand years and more, is a conclusive argument against her modern claim to the title "Catholic" as put forth at the period of the Reformation, in the creed of Pope Pius IV., and in the Roman, or Trent Catechism.

The creed of Pope Pius IV. contains the word Catholic, and applies it *for the first time* to the Roman Church. "I acknowledge the holy Catholic, Apostolic, Roman Church for the mother and mistress of all churches, and I promise true obedience to the Bishop of Rome, successor to St. Peter, prince of the apostles, and vicar of Jesus Christ."

This creed was promulgated by Papal authority only, and bears date the 9th December 1564, the reception of it is enforced by the solemn sanction of an oath on all ecclesiastics and laymen under the penalty of everlasting damnation. The creed adds twelve new articles of faith to the ancient creed of the Catholic Church, Pius attached his creed to the Nicene Creed, and there it stands, in the providence of God, a monument that chronicles to all future time, and to the Christian Church of all the world, the *when*, the *where*, and *by whom*, the great apostacy from the Catholic faith was perpetrated; those twelve articles of this modern Papal Creed constitute the chief distinction between the Church of Rome and the Reformed Churches of the world. It has raised a platform and supplied a subject of controversy throughout

Christendom for the last three hundred years, without the authority of a general council, or even a particular council of the bishops or clergy of the Roman Church. The creed of Pius IV. has practically become the faith of the Church of Rome throughout the world. "Every Roman Catholic is bound to acknowledge the creed of Pope Pius IV. Any one who seeks admission into the Church of Rome publicly repeats and testifies his assent to this creed, without restriction or qualification," (Butler's Book of the Roman Catholic Church, p. 126.)

In the article above quoted this creed assumes a position for the Roman Church that the Council of Trent (held A.D. 1546-1563) dared not to assume. The council contented itself with reciting the Nicene Creed, and therefore affirmed the article, "I believe in one Catholic and Apostolic Church." Pope Pius, the year after the close of the council, ignored this canon of the Third Session of Trent, and affirmed in substance, the Roman Church to be this "one Catholic and Apostolic Church." It is very surprising, considering the objects for which the Council of Trent was assembled, and the time it took place, that neither its canons nor decrees contain any definition or description of the Church Catholic. The Popes, under whose authority the council sat, feared to allow the subject of the Church, or of the Papal supremacy, to be debated, but what the Popes dared not attempt, by the authority of a general council, they afterwards accomplished by their own authority, as Pope Pius IV. in the Roman Creed of 1564, and Pius V. in the Roman Catechism of 1566.

The Catechism of the Council of Trent, or the Roman Catechism, published by Pius V., September 1566, is likewise only of Papal authority, nevertheless it is received by the Church of Rome everywhere. It puts forth the same claims as the Roman Creed—the Roman Church is *the* Catholic Church, and the Pope presides over the Universal Christian Church.

"Superior to all these, (priests, bishops, archbishops, and patriarchs,) is the Sovereign Pontiff—the Father and Patriarch of the whole world." Sitting in that chair in which Peter, the prince of the apostles, sat to the close of life [?], the Catholic Church recognizes in his person the most exalted degree of dignity, and the full amplitude of jurisdiction, a dignity and a jurisdiction not based on synodal, or other human constitutions, but emanating from no less an authority than GOD HIMSELF. As the successor of St. Peter, and the true legitimate vicar of Jesus Christ, he therefore [the Pope] presides over the Universal Church, the father and the governor of all the faithful, of bishops also, and of all other prelates, be their rank, station, or power what they may," p. 320.

In this passage Pope Pius V. endorses some of the gravest theolo-

gical and historical fictions ever perpetrated in the Roman Church. That Peter was ever at Rome, or was ever Bishop of Rome, can never be proved. The evidence—Scriptural, patristical, and historical—on the other side, is clear, full and conclusive. That the Pope is Peter's successor may be true in the same sense in which the night succeeds the day, but in no other ; and that the Pope has authority from God himself to preside over the Universal, or Catholic Church, is about as well established a fact by Scripture, tradition, and history, as that the Emperor of China is "the Son of Heaven," and that "the Celestials," his subjects, are the true Catholics. It is true, however, that the assumptions of Catholicity, as regards the Roman Church, put forth in the Roman Creed and Catechism, were among the aspirations of the Popes in the beginning of the seventh century. The bishops of Rome, after the removal of the seat of empire to the East, were ambitious of widening the borders of the Roman Church, until it became co-extensive with the old Roman empire, and until the Póntiffs ruled in ecclesiastical authority like the old Cæsars, as political rulers of the world. Gregory the Great was looking up to this honor when John, the patriarch of Constantinople, put forth his hand and plucked the title of "Universal Bishop" like a ripe apple from his grasp. Hear Gregory's indignant remonstrance—"What, therefore, dearest brother! wilt thou say, in that terrible trial of the Judge who is coming, thou who dost affect to be called not only Father, but *General Father* of the world? What wilt thou say to Christ, *the Head* of the Universal Church, in the trial of the last judgment, who by the appellation of 'the Universal' dost endeavor to subject all His members to thee? Whom, I pray, dost thou mean to imitate in so perverse a title, but him, [Lucifer] who, despising the legions of angels, constituted in fellowship with him, did endeavor to break forth into the top of singularity, that he might be subject to none, and also be himself *alone over all*. I confidently say, that whosoever doth call himself 'Universal Bishop,' or desireth to be so-called, doth in his elation forerun ANTI-CHRIST, because he pridingly doth set himself before all others." Whatever effect this homily might have had on the patriarch John, it is very apparent from the history of the Popes, Gregory's successors, that it had none whatever upon them ; for Boniface III., but a few years afterwards, by his iniquitous compliance with the deeds of the usurper Phocas, obtained a declaration on authority from the emperor of the universal headship of the Roman Church ; and accordingly Boniface, not having the lecture of Gregory the Great before his eyes, did assume the title and style of "Universal" or "Catholic Bishop," which his successors in the Roman Pontificate continue to hold unto *this day*. If Pius V. had adhered to truth and to history, the Roman

Catechism should have read—"He (the Pope) therefore presides over the Universal Church—a dignity and a jurisdiction emanating from no less an authority than *the emperor himself*." It may be added that in Gregory's twentieth letter to the emperor Maurice, he calls the title of Universal Bishop "*a name of blasphemy*." Moreover, the facts of New Testament history, as well as the records of Ecclesiastical history, are directly opposed to the assertions of the Trent Catechism.

The first church at Rome was only a branch of the trunk of the Hebrew Church, Rom. xi. 18; and so far from being the Catholic Church, the Christians were called a sect everywhere spoken against, Acts xxviii. 22. It is true their faith "was spoken of throughout the whole world," Rom. i. 8; but it did not follow from this that their church was spread at that time over the world, for similar language is made use of by the apostle in describing the Church at Thessalonica, 1 Thess. i. 8; which is not supposed to prove the Catholicity of that Church.

The Epistle to the Romans is in many respects the most valuable portion of the New Testament in the controversy with the Church of Rome. There is represented, from the pen of the Apostle Paul, the Catholic faith, and worship of the Roman Church of the primitive ages. Where can we find Rome as "The Mother Church?" Where "The Universal Bishop," appointed by God himself? Where the new dogmas, sacraments, and worship of the modern Church of Rome? Echo answers where? The attentive study of this epistle has led many humble and intelligent inquirers to the conclusion, that the old Roman Christians were really true Protestants, and that the Reformation of the sixteenth century brought in no new religion, but merely restored the old Christianity of the New Testament.

The general, or "Catholic" epistles of St. Peter, do not shadow forth the assumptions of Roman Catholicism, as characteristic of the Christian Church, ministry, or faith. Peter calls himself an *Elder, or Presbyter*, and if he did so from modesty, his pretended successor ought to follow his example. He mentions no "universal Bishop" of the Christian Church, but "the Shepherd and Bishop of souls," the Lord Jesus Christ, who, as "the Chief Shepherd" over all the shepherds of the flock of God—the Church, shall one day appear to bestow a crown of glory, that fadeth not away, on them that "feed the flock," and "are ensamples to the flock," and not "lords over God's heritage," 1 Pet. v. 2-4.

The religious system now generally known as Popery, Romanism, or Roman Catholicism, of which the Pope is the head and the representative, is the subject of prophecy in its ecclesiastical and local position, growth, progress, and final doom, by the prophet Daniel in the

Old Testament, vii. 23, 26, and by the apostles Paul and John in the New Testament, as the great apostacy of the latter day, 2 Thess. ii. 3, 10; 1 Tim. iv. 1-6; Rev. xiii. 2-7; xvii. 18; xviii. 1, 24. It has become fashionable in our day—even among theologians as well as politicians, to ridicule the argument against the Papal system, supplied by “the more sure word of prophecy.” Our forefathers were not of this mind, they were mindful of the words of Paul, “*If thou put the brethren in mind of these things (ver. 1-4) thou shalt be a good minister of Jesus Christ,*” 1 Tim. iv. 6.

Romanism is really a compound system, embracing principles of Scriptural Christianity, defunct Judaism, ancient Roman paganism, and various heresies of the fourth and fifth centuries. It received gradual accessions from many sources, until it finally culminated in the Council of Trent, the canons of which were embodied in the creed of Pope Pius IV., 1564.

It becomes a serious question, whether such a religious system, having only “a form of godliness, and denying the power thereof,” and really an apostacy from the Christian faith, can nevertheless be called *a church*, and acknowledged as a branch of the Catholic Church of the world? To this question it may be replied, the Jewish Church in our Lord’s day was perhaps as much an apostacy and a fallen church, as the Church of Rome now is, and yet our Lord and His apostles never mooted the question—whether it were not truly the visible Church of God on earth? The Jews held truth mixed with error, ordinances of God mingled with traditions of men; a few Israelites indeed, mingled with great numbers of unbelievers; the wheat lost in a vast quantity of chaff; so in the Roman Church, the Romanists still hold the inspiration of Holy Scripture—though they corrupted the canon of Scripture at the Council of Trent. They hold the Catholic faith of the Trinity, though they nullify that faith by the worship of the Virgin. They hold the two sacraments of the Christian Church, though they pervert them by transubstantiation and baptismal regeneration, and add five new sacraments to the ancient two. They hold the atonement and intercession of Christ our Lord, though they dishonor the Redeemer by their doctrine of human merit and the intercession of saints and angels; yet, because of the truth which the Roman Church holds, and because of the example of our Lord, in the case of the apostate Jewish Church, we are bound to acknowledge the Church of Rome to be a branch of the Catholic Church. God has not yet entered into judgment with her, and our duty towards her should be characterized by faithfulness and charity, “speaking the truth in love.”

If it be asked—“What name should be given to those religionists in *this country* who style themselves peculiarly and exclusively ‘Catho-

lics'?" it is answered, the liberty and toleration of the laws of Great Britain allow all religious societies to adopt whatever name they please; and when the designation appears in official documents belonging to any religious body, it becomes the legal and proper name of that church or people. On this principle the Roman Church has spoken *ex cathedra* by the voice of one of her Popes—Pius IV.—the author and finisher of her novel faith both in his creed, (12th Article,) and also in the Papal Bull which promulgated that creed, and she has formally and authoritatively baptized herself in the face of the whole world as "The Roman Church" and "The Roman Catholic Church." "I, N——, believe and profess, with a firm faith, all and every one of the things which are contained in the symbol of faith which is used in the Holy Roman Church."—*Bull of Pius IV.* "I acknowledge the holy catholic and apostolical Roman Church, the mother and mistress of all churches, and I promise and swear true obedience to the Roman Bishop," &c.; "this true Catholic faith, out of which none can be saved, which I now freely profess and truly hold, I, N——, *promise, vow, and swear*, most constantly to hold and profess the same, whole and entire, with God's assistance, to the end of my life, and to procure, as far as lies in my power, that the same shall be held, taught, and preached by all who are under me, or are entrusted to my care, by virtue of my office, *so help me God and these holy gospels of God.*" Such is the concluding clause of the Creed of Pope Pius IV., so that all the ecclesiastics and members of the Church of Rome are sworn on the holy Gospels, not only to the articles of faith contained in the Creed, but also to the designation of their Church—(*Roman Catholic*)—and of the head of their Church—(*the Roman Bishop*), consequently the proper designation of the members of the Church of Rome is—not "Catholics" but *Romans* or "*Roman Catholics.*" They surely cannot quarrel with us if we call them according to their authorized creed, and call them by that name which they have sworn to call themselves.

An effort has been made in this country during the last thirty-five years to omit the term *Roman*, and call the members of the Church of Rome simply "Catholics." The Jesuits, who directed the papal interests in this country at the time of the Emancipation Act of 1829, were shrewd enough to discover that the name "*Roman*" was offensive to Englishmen, and that, at a later period, the prejudices of the people of this country were strongly excited by the Papal Aggression of 1850. Hence, in all official documents the word "*Roman*" has been omitted altogether by the Papal hierarchy in Great Britain, and also by their members of Parliament in the debates of lords and commons. They have persevered, in a long and vigorous effort, to alter their name, and have so far succeeded. Even the ministers of the crown now call them

"Catholics," not "Roman Catholics," as they did thirty years ago. Thus, the Church of Rome in Great Britain has usurped a title to which she has no claim, which is absurd in itself when applied to any local or particular Church, and which belongs equally to all the Churches of Christendom and of the world; and this has been done in direct violation of the name chosen and chronicled by Papal authority in the creed of Pius IV., and universally adopted by her priests and people throughout the world.

The nomenclature of the churches of Great Britain sadly needs revision, but this is a matter that cannot work serious injury to the general interests of religion. If, however, one branch of the Church should choose to call themselves "Christians," the title would naturally be considered *invidious*, inasmuch as it would imply that other churches were *not* Christians, and the religious world would, very properly, refuse to endorse such a cognomen. So when the members of the Church of Rome in this country change their name from "Roman Catholics" to "Catholics," the name becomes invidious, as much as to say "*we* are *the* Catholics, and none others belong to the Church Catholic;" and on this ground the public ought not to sanction their change of name and their assumption of the title "Catholic."

(To be concluded in next number.)



HOW IT DIED.

"DIED—in Loadicea, the *Prayer Meeting*, aged one year. The health of this meeting was poor most of the year, and its life was despaired of. But a few anxious friends kept it alive, and sometimes it would so revive as to encourage them.

"Discouragement at last prevailed, and the prayer meeting is *dead*. It died from neglect. Not a Christian was present when it died. Over forty were living within a mile of it and *not one* was there.

"Had *two only* been there its life might have been saved, for 'where two are agreed,' etc.

"Two-thirds of the forty *might* have been there, had they been so disposed; but they were not, and the prayer meeting died."

A HAPPY WOMAN.—Is she not the very sparkle and sunshine of life? A woman who is happy, because she can't help it—whose smile even the coldest sprinkle of misfortune cannot dampen. Men make a terrible mistake when they marry for beauty, for talent, or for style; the sweetest wives are those who possess the magic secret of being contented under any circumstances. Rich or poor, high or low, it makes no difference; the bright little fountain of joy bubbles up *just as musically* in their hearts.

POETRY.

"WHY STAND YE HERE ALL THE
DAY IDLE?"

BY MRS. B. I. ENOS.

THE fields were all white with the harvest,
And the reapers were few,—

So I asked, half afraid and a-tremble,—

"Lord, what shall I do?

Can I stand in the heat of the mid-day,
To gather the grain—

Can I bear all the toil and the burthen
For the mite I should gain?

"There are those who can work in thy vine—
Far stronger than I, [yard,

But they stand idly down by the hedge-row,
And heed not thy cry—

I would work,—but I weary so quickly,
What use could I be?

Should I tire and grow faint by the wayside,
Who would watch over me?"

So I talked in my heart, while the harvest
Turned gold in the sun,

And the wind tossed it into bright billows,
And no reapers had come.

Then at length came a few, worn and weary,
And looked at the grain—

And sighed, "It is late,—and o'erripened,—
We shall labor in vain."

While they talked, came the scythes of
young reapers,

Like the rustling of leaves—

And the grain, when the evening was dark—
Stood in sentinel sheaves. [ening

And young gleaners came after, and gathered
What the reapers let fall;

Then the birds followed after the gleaners,
And gathered it all.

And I, overwhelmed with confusion,
Said never a word—

For I knew in the field of my Master,
I was less than the bird.

Macedonian Record.

FINISH THY WORK.

FINISH thy work, the time is short;
The sun is in the west;

The night is coming down—till then
Think not of rest.

Yes, finish all thy work, then rest;
Till then rest never;

The rest prepared for thee by God
Is rest forever.

Finish thy work, then wipe thy brow;
Ungird thee from thy toil!

Take breath and from each weary limb
Shake off the soil.

Finish thy work, then sit thee down
On some celestial hill,

And of its strength-reviving air
Take thou thy fill.

Finish thy work, then go in peace;
Life's battle fought and won,

Hear from the throne the Master's voice,
"Well done! well done!"

Finish thy work, then take thy harp,
Give praise to God above;

Sing a new song of mighty joy
And endless love.

Give thanks to Him who held thee up
In all thy path below,

Who made thee faithful unto death,
And crowns thee now.

SABBATH-SCHOOL DEPARTMENT.

ATHENS.

ATHENS, Aug. 30th, 1867.

REV. MR. SCUDDER—Dear Sir: From questions which are often asked us, we infer that the Greek field, and the Greek people are not well understood; so I propose, with your permission, to inform our Sabbath-school friends about the people here. that they may compass the difficulties and

encouragements in this part of our Lord's vineyard:

HOME INFLUENCE IN GREECE.—When a sweet little infant is seen just taking its first nap by its mother's side, one almost envies it; so utterly ignorant of all which may, yes, must befall it; arrayed in fine, warm flannels, snow-white frocks, nestled in such a clean, nice, quiet place; a kind nurse,

ready to answer its faintest cry,—what a happy baby he must be! It seems a pity that he cannot stay such a wee thing always. Now, I suppose every child who reads this magazine has seen just such a little, fat, red-faced darling as this many a time, and imagines that all babies are just as comfortable.

I wish to tell you about children in Greece, and we will take one which will be a fair representative of all; he is not more than seven days old, because by that time all the friends of the parents are expected to visit the little fellow, compliment the mamma on her new treasure, and load both her and the baby with good wishes.

We never expect a new baby to be pretty you know, so this little Greek does not disappoint us. He has bright, black eyes, long, dark eyelashes, rather plainly depressed eyebrows; he will be pretty by and by. But how strangely he is dressed! a close, white cap on his head, his body, from his shoulders to his feet, so closely bound by swaddling bands, (a long piece of cotton cloth about one finger in breadth,) so bound that he is just like a stick of wood; is he a mummy, or a live baby? One wishes to see his tiny hands, but they are confined to his sides under the band, so while he may laugh, or cry, just as much as he pleases, he need not try to kick or stretch—these do not belong to Greek babyhood. As for the soft, under linen, the fine flannels and cambric, these are luxuries which a Greek mother never thinks of for a week-old boy.

He seldom gets a good, splashing bath; and if his head were washed, every old lady is sure he will catch cold and die, consequently, a sore head and weak eyes afflict him very early. After a few weeks, his little back and legs are gashed to let out the bad blood, and when he takes cold the doctors leach and blister him. One never could envy a Greek baby, but would rather wonder how his dear little body manages to endure so much torture. And when one passes away to those mansions which Jesus has prepared, one cannot regret him.

Just as soon as he is favored with a fresh calico, a bright ribbon, or any other ornament, it is held up before him, every ef-

fort is made to draw his attention to his clothing; and if his sparkling eyes show that he notices the gay trapping, all are satisfied and delighted. Vanity is said to be a part of the Greek inheritance: it may be, but I know that all his infant training tends to beget and foster that mean, wicked trait of character. So, too, all his little wilful ways are delightful to his parents, they show that he is a very smart boy, and so he is, for when six months old, he rules the house.

It is interesting to see what the little fellow eats. By the time he is four months old he must have soup to strengthen him, and at nine months, eats just what his father does—vegetables, fruit, olives, sardines, garlic—quite a man at ten months old you see. I think the Greeks are woefully cheated of their baby rights; and my heart aches when I see how many unnecessary discomforts they suffer. Then the fleas, and other insects which abound in this land—how they must torture the poor things!

We see the same child at four years, strutting about in clothes cut just like his father's. Little Kostaki came to see me the other day: he is only three and a half, dressed in jacket and pants, having red stripes on the outside of the leg, sword dangling from his belt, and a cane, a cap trimmed with gilt braid, tipped on his head; already he is rude, vain, disobedient—he mimics the soldiers and smokers; has learned deception from the lives of his parents.

Never in all his little life has a kind mother snuggled him warm in her lap, while she told him of the dear Father in heaven, who loves all the children so much! of the precious Saviour, who folded the little ones in His arms and blessed them. He never heard his parents sing those sweet songs of Zion at family worship, never saw his father reading the Sacred Word, nor heard that father's voice in earnest, heartfelt prayer. No, his is a *Godless home!* yet, it is a fair specimen of all Greek homes.

I have mentioned these little things, and shall tell you more, that you may know and love Greek children better. A. T. C.

ILL. will never speaks well nor doth well.

TO DR. CROSBY'S SABBATH-SCHOOL.

ATHENS, Aug. 9th, 1867.

MY DEAR YOUNG FRIENDS,—The name under which you have associated yourselves, and the interest you have shown to one of the youth of Greece in past years, inspires me with confidence that you will not turn a deaf ear to the appeal of the unfortunate Cretan children that have been driven away from their shores by the cruel Turk. Crete, as you all know, is one of the greatest islands in the Mediterranean, and a beautiful one it is. It was the birthplace of Jupiter and Minos, the first lawgiver in the world, and is rich in historic and Mythological associations. Its situation, and its varied and fruitful soil, has rendered it the object of conquest, both in ancient and modern times. Its present inhabitants, 265,000 in all, consist of Turks and Greeks, the latter are four times as many as the former, yet the management of the affairs of the island was entirely in the hands of the few Turks.

The cause of the present insurrection was the enormous taxes which the Turkish government imposed upon them; you will hardly believe me, when I tell you that a peasant was taxed three times more than he was worth, and yet they did not resort to arms before they had tried every lawful means to obtain justice. All peaceful means having failed, they took up arms with the full determination to die in battle rather than, ignominiously, by starvation. They had neither arms, nor food, nor ammunition, and yet they wished to defend their homes, devastated by their cruel masters. They fought well and bravely, but they were overpowered; their homes were burned; their property destroyed; their women and children killed, and as many as escaped from the sword, fled to the mountains and hid themselves in the caves and fastnesses of the rocks, or were compelled to blow themselves up or to cast themselves into the sea and be drowned; rather than fall into the hands of their oppressors. Thirty young women were found out by the Turks secreted in a cave by the sea shore, waiting for an opportunity to pass over to Greece, and seeing no way of escape, they took each others hand and plunged into the sea and were drowned.

Those who hid themselves were hunted out by their enemies, and massacred by hundreds and thousands. Many of them were by philanthropic captains carried to Greece, and the people of Greece received them into their houses and fed and clothed them. But Greece, as you know, is a poor country and could not support so many thousands as flocked to their shores, so she appealed to the philanthropists of England and America, and they came to her assistance. England has already sent over £27,000, or \$135,000; and America dispatched Dr. Howe with more than \$50,000, and several thousands of suits of clothes. Your kind pastor contributed not a little by his eloquent speech delivered in New York in behalf of these unfortunate creatures.

There are now about 20,000 women and children scattered throughout Greece. In Athens, alone, there are several thousands of them, and they are daily arriving, owing to the war vessels of the respective governments, to carry off the defenceless women and children from Crete. Near the place where I live there is a group of houses formerly belonging to a French duchess; in these more than 600 Cretans have been placed, one half of whom are children. Being interested in them, I thought it good for the children, instead of running about in the hot sun all day, learning bad things and doing mischief, to go to school and learn letters and the word of God; so I went to Dr. Howe and asked him to furnish me with some money, and he readily gave enough to start a school and support it for three months. The school has been organized and in operation for the last two months; it is kept in that large palace of the duchess, which you see in the photograph, containing 269 children; some forty or fifty of whom are large girls, and form the industrial department, to whom we give cloth to make garments for their half-naked compatriots. On the week days the children are taught reading, writing and arithmetic, the New Testament constituting the chief reading book; on the Sabbath, we have a Sabbath-school; Mrs. Kalopothakes, Miss Baldwin, and Mrs. Sakellarius conducting the singing. Then we have general

exercises ; exposition of the Word of God, the Commandments, etc. Last Sabbath there were more than fifty outsiders present in the Sabbath-school, besides the children, and it made my heart rejoice to see them all so attentive to what was said. If you were present to see how clean they were, all nicely combed, you would not believe that they were the same dirty, ragged, rude children. Yet we have not means enough to supply them with all that is necessary ; still, they can dispense with a great many things which you could not do without : most of them go about barefooted, and seldom can get a hat for their heads, some of them are very nice children, and learn their lessons very quickly. One girl of 8 years old learned the Commandments so well and so quickly, that I gave her a skirt of calico as a reward ; all the children live on a ration of three and a half cents daily. Now you could not think of living on so little, yet they are glad to get so much as that ; older people get seven cents per day, and even this is inadequate to their wants.

Now, as the war is going on with great fierceness on both sides, and there is no prospect of its soon closing, I thought of you, and resolved to address you these lines, hoping that you may send me something by which to be able to keep up this school and clothe these little ones, whom God has thrown upon our mercy. Will you not come to my help ? Would you like to see the school dissolved and the children running about in rags ? Will you suffer them to return to their homes without carrying with them a fuller and better knowledge of the Saviour and his Gospel ? I know you feel an interest in the struggle now going on in Crete, and that you cannot but sympathize with the oppressed, and that you will do something for their women and children.

Praying that the richest blessings of heaven may be your portion in this life, and a free entrance into the world above, I salute each and all of you, remaining as always,
Yours very affectionately,

M. D. KALOPOTHAKES.

It was in response to this letter that Dr. School at once contributed \$150, and money has gone to make the Cretan glad.

ANOTHER PEEP INTO THE HOMES OF THE CHILDREN AMONG WHOM OUR WORK IS EXTENDED.

A short time elapses after the ingathering of the children alluded to in our September Magazine, and their introduction to the classes of our Sabbath and Industrial schools, when the missionary of the Society, in her neatly attired, but plain dress, and winning manners, enters the dwellings from which they come. The court, or alley is offensive with noxious effluvia ; the tenement building, where live these waifs, is dingy, dirty, and crowded with old and young, drunken and sober, maimed, half-blind and naked. Profanity and obscenity stare at her, and are rung in her ears at every door, from every lip. She pauses, scarcely daring to venture a step further into scenes so revolting, aye, appalling. Is it safe ? soliloquizes she. Am I not running the risk of health, of reputation, perhaps of life, amid these dens of vice, misery and sin ? She reflects, however. These are men and women, who are as immortal as I. The destiny of each, is to be one of joy or woe. They are ignorant, besotted, and on the highway to the pit ! They are those for whom Christ, my Master died ! Would not He come hither ? Would He shun such dens, although a revolted and abandoned humanity inhabits them ? Did not He have pity upon the beggar Lazarus, though sore and sick, and the companion of dogs ? Did He not pity and have compassion on, and save a Mary Magdalene, although possessed with devils ? And shall I fear to go where Jesus went, or to strive to do what Jesus did ? Never ! and onward she pursues her way.

"Tacher, come in, won't ye ?" cries a little girl in the dark recess. "Mother's in here, tacher. Come in and see her, please."

Can such an invitation be declined, especially as it comes from one of the missionary's own Industrial school children ? No. And taking the offered hand, she permits herself to be led by the child through the dark hall into a room, comfortless, gloomy, and miserable, in every meaning of these terms.

"This is *muther*, tacher. Muther, here's my tacher, come to see you!" and the introduction, prettily done for ignorance and abandon, is given and the acquaintance is made.

The room is dirty—the children more so, and the baby and its mother more so still. Taking the baby upon her lap, she sings it the little cradle song which has whifed so many of us in our infant days to sleep upon a mother's knee:

"Hush, my dear, lie still and slumber,
Holy angels guard thy bed,
Heavenly blessings without number
Gently falling on thy head.

"How much better thou 'rt attended,
Than the Son of God could be,
When from heaven He descended,
And became a child like thee."

Biddy is asked by the missionary to bring a basin of water, and the baby is cleansed therein; the hair is neatly combed, and it is treated to another song, which is as great a treat to mother as to child. And as the lady holds up the baby to its astonished and delighted mother, and imparts upon its now pretty face and ruddy lips the kiss of love, and shows her what her child may be; a lesson upon cleanliness and the use of water is taught that is not soon forgotten. And beginning there, she advances in her teaching. The room is righted; a broom is sent for, if none is owned by the mother, and a tidy room soon shows itself; windows are raised, beds sunned, and aired, etc. By this time, such an interest has been awakened in that before desolate household, that the reading of some practical portion of Scripture, and even the voice of holy prayer, is heard for the first time within the dingy walls, and by those more than dingy hearts. And when the good-bye comes, there is the hearty "God bless you," or the "Holy Virgin bless you," and the touching invitation given: "And shure ye'll be afther coming agin, won't ye? it's such an angel ye are, shure; and ye'll read and sing too, when ye comes agin? that's the like of ye, I know." And with the promise made, the missionary turns to another room, and to other labors of like toil and love.

Wonder, ye my readers, that thus access is gained to hard hearts and Christless homes? Wonder ye that *three hundred thousand families* have been reached by such labors during the seventeen years' history of this society? It is *Christ's way* and *His work*. Go ye out into the lanes and alleys, and compel them to come in, is *His command*.

Take a peep a month afterward into the locality of this visit, to which we have introduced you. That neighborhood was all stirred by the visit of the missionary. The mother, to whom that visit was paid, had become a marked person, distinguished above all resident beneath that tenement-roof. The change suggested by that visit has been daily working its results. Katie the baby, is washed; and despite her cries, "the wather is good for her," the mother says, "for it makes an angel of her baby, dear." The room is tidy, and even the walls have been whitened. The manners, too, of mother and Biddy have changed, aye, and those of the residents about her, too. As we pass along the halls, the doffed hat or cap, the respectful curtesy, or removal to one side as we pass, and the smiling face, attests love's labor not lost. Oh, *not lost!* but fruitful of happiest social results.

Soon, in that building lately so forbidding, so filled with ribaldry, profanity and indecency; a room for prayer, or Bible-reading is opened, and the Word of God is studied, accepted, believed. Children's voices fill the building with their songs of joy, for Biddy has brought the children of the building with her to the mission-school, and they share its benefits at home together.

Soon, too, the missionary becomes not only a friend to all within the neighborhood, but a counsellor and guide. Her advice and aid is continually sought, and her directions often studiously followed. Even priest and bishop, have less weight as counsellors and directors than she. And with persevering effort, and the Divine blessing, she hopes to be the spiritual mother of many of them; and she will be.

This article must close with a fact in illustration of this kindly, sure, and blessed

influence. In one of the great cities of the West, where this Society has sustained, during the last ten years, seven different schools of the kind alluded to above; into which, since their beginning, more than two thousand different girls have been led and taught, and the influence of which had come to be palpable, even to the priesthood of the city; it was decided on their part to be expedient to seek to rob them of their power. And the way to do this was to interdict the children of Roman Catholic parents attending the same. Accordingly, during the season of Lent, when their churches are usually filled, one of the leading priests denounced from the altar the schools, and forbade his people from sending to them, upon the pain of non-confession and the eucharist, pronouncing them heretical and damning.

The father of one of the girls who had attended for some months one of the schools, upon repairing to his home, informed his wife what the priest had said, and closed by saying: "Well, mither, and ye must take Biddy from the school. It'll never do to send her. We'll be damned if we do."

The mother listened, and soon said, "Father, and shure the praist is all wrong about it. He don't know as well as we knows. Why, father, what a troublesome, good-for-nothing gal Biddy was, afore she went to that school! What could we, or the Sisters do with her? Shure and didn't the Sisters turn her out of school? And don't you remember how often you had to bate her? But look now, you havn't struck her a lick this many a day. And don't you know how decateful she was, and how hard it was to make her obey? But the likes of that ye never see now in the gal, do ye, father? And then, the stories and the pretty songs she brings home to us. Faith, father, and how many is the hours, that at night she sits on your lap and sings and talks to ye, till the cries are all over yer face? Don't you mind that man. And what did all this for the gal? Shure and it was the ragged school, and by my soul it's a good school. Father P—— is all wrong. And *then can't I go out and work a whole day, or week more, father, because Biddy has*

larned to sew, and duz most all our sewing? And ain't that good? Shure 'tis, man; and Biddy shall go to the school, shure she shall!"

"So she shall," exclaimed the now convinced father. And Biddy did come, and Biddy continues to come. This is the outcropping of this work in the homes and among these children of the lowly and debased. It is a work which pays. O! that the churches would furnish the American and Foreign Christian Union with the means to extend such toil in every part of our beloved country. W. D. R.

"PLEASE, MA'AM, AND WHO IS JESUS?"

ALL the readers of this Magazine have often heard of Him whose name stands at the head of this article. Many of them the writer hopes know Him, His birth, life, sufferings, and death; and the great object which brought Him to this world of woe and sin. Perhaps all of them will be surprised when they hear that any in this land of light and knowledge, of Bibles and preachers, have never heard of Him, and know not who and what He is. Yet there are such—perhaps many such.

In the work of the American and Foreign Christian Union, in this country, such cases are often discovered. Ignorance prevails very extensively among the Roman Catholics, who have come to us from the old world, and their children. Bless God, dear readers, that your birth was not in lands so cursed and degraded.

"Who is Jesus, please, ma'am?" were words that were uttered in all sincerity by a little girl of some eight or ten summers. She was a new scholar in the mission school. One of those who were in the class to which she was introduced, was reading aloud about Jesus, and His life and works while in this world: how He had healed the sick, relieved the needy, restored the sight of the blind, raised the dead, etc. Maggie was observed to be a most intent listener throughout the entire reading, and when it ended she looked up earnestly into her teacher's face and anxiously inquired of her, "Please, ma'am, and who is Jesus?"

The teacher, neither surprised nor shock-

ed but much grieved, (for such cases were not rare to her observation,) of course promptly explained to Maggie who He was: The babe of Bethlehem—the Son of God—the Saviour of sinners—and her Saviour. In turn each of these facts in His history and efforts were presented to the child, who declared, both by word and act, that all these things were new to her.

“Shure I never heard that before,” she replied.

Now, dear children, Maggie never before had been in a Sabbath-school, had not Christian parents, nor a Christian home. None of the little books which fill the shelves of so many of the Sabbath-schools in this land, had ever entered her home. No Sabbath-school song had ever been taught to, or sung by her. She was ignorant and helpless, and yet she was a little bright-eyed girl with intelligence beaming therefrom, needing only the cultivation for its development. She had both mind and soul, like those beside her, and like you who read this fact, and still, did not know who Jesus was!

O! dear juvenile readers, while then you are thankful to God, who has otherwise blessed and favored you, while you are able to say I know who Jesus is, let me express the hope, that to this knowledge you may add the love of your hearts and the service of your lives, and that you will pity, and pitying, try to help those who know not who Jesus is; and through the American and Foreign Christian Union you can do this. Its missionaries seek out such, gather them into its Industrial and Sabbath-schools, and teach them of Jesus and heaven. You may help to sustain them in this work, or send others into the fold to do it. Can you not? Will you not?

W. D. R.

A WAY IN WHICH THE SABBATH-SCHOOL CHILDREN OF AMERICA MAY HELP THE AMERICAN AND FOREIGN CHRISTIAN UNION.

SABBATH-SCHOOLS in Roman Catholic countries are something of quite recent date. I mean schools such as we have in the United States of America. Even pastors and teachers, misunderstanding their cha-

racter and object, have till lately opposed their introduction into such lands. Within the last two years, however, principally through the efforts of Mr. Woodruff, former Associate Secretary of the American and Foreign Christian Union, who has traveled extensively over Europe with a view to their introduction in all its countries, and secure native co-laborers whom he has raised up on the soil, and our own missionaries, a large number of such schools have been established.

Forty-six Sabbath-schools now exist in Italy, with two hundred and seventy-six teachers and fourteen hundred and eighty children.

Fifty-one have been established in Germany, with six hundred and seventeen children and teachers, and five thousand nine hundred and sixty children.

Four also in Greece, which increased the last year from one hundred scholars, to three hundred and seventy-five.

These schools have also been established in Valparaiso, Santiago, Carthagen, Mexico, etc.

Perhaps nearly ten thousand children in Roman Catholic countries are thus weekly gathered for religious instruction in Sabbath-schools in connection with our Society. And this work is to be continued and extended wherever our missionaries and teachers go and labor.

But there is a universal lack in all these schools which must be supplied, to give them all the success we desire, and which they may have. Children in Roman Catholic lands are like those in other lands. They need help. Primers and books to read, songs to sing, question books, Sunday-school papers, etc.

Now, they have none of these things in these Romish countries, except as they have been supplied by the efforts of the last year. Already are little Sabbath-school papers issued in Italian, German, French, Swiss and Spanish; and one is about to be issued in Greek. The cost of these, I believe, is near a cent a copy. But how shall these be printed and supplied them? These ten thousand children are altogether children of poverty, whose parents are unable to pay

for them. Other and strange hands and hearts must do it if the boon is to be enjoyed by them.

The same is true of books, primers, etc. But few of such are found in any of these lands. The few which are found, are read with avidity by parents and children. Some interesting illustrations of this fact might be adduced had we necessary space.

Now our missionaries abroad have proposed a plan by which these wants can be met. It is to ask our American Sabbath-schools to take this work into their hands. Some of them to take the papers in hand, and raise twenty or twenty-five dollars in gold to be sent abroad and to be expended in sustaining them, reports to be made occasionally to the schools thus contributing, of the progress and success of the effort.

Others to be invited to select from their own school library, a certain book of medium size and character, by a committee of their teachers, or otherwise, to be sent to the undersigned, or to the Secretary, at New York, to be transmitted by us to a committee in Italy or Greece, etc., who will translate the same, and thus eventually secure a library of our best American Sabbath-school books for these schools abroad. The school selecting the book to raise twenty-five dollars in gold, to be expended in the said translation and publication. The school thus contributing to this fund, also to receive reports occasionally of the progress of this effort.

Our missionaries abroad regard this plan as feasible, and urge upon the writer to present it to our schools. Now, dear children, here is a way by which each little hand and heart in our numerous American Sabbath-schools, can work for Christ and His poor, in these newly open and wonderfully awake Romish lands. Have they the will to do it? The old adage is, "where there's a will, there's a way." Here is a way; shall the will be lacking?

Sabbath-school children of America! will you not embrace this opportunity of doing something for the pleading children of Italy, Greece, Mexico, etc.?

Superintendents and teachers! will you not introduce the subject, talk it up in your

meetings, and make it a *fact accompli* in your schools?

Any information on the subject will be cheerfully answered, and all monies remitted to their destination promptly, by Wm. D. Rosseter, Dis. Sec., A. & F. C. U.,
CINCINNATI, OHIO.

HOW PETER WAS CHANGED.

ONE of the missionaries laboring in the far West, among and in behalf of its troops of juveniles, gives the following account of the conversion of a boy who had never heard of Christ, until he was induced by him to attend a Children's prayer meeting:

At one of our meetings for children, while several were standing, weeping and asking for prayers, a young lad about fourteen years of age, who had been looking, wonderingly and sadly on the scene, stepped out from his companions towards the desk, and stood with downcast eyes, and when asked if he too wanted to love Jesus, said, "Who is Jesus, that you say loves me? Tell me where he is." In answer to the question, "Have you never heard of Jesus?" "No, sir, never until to-day." "Have not your father or mother never told you of the Saviour?" "I have no father or mother; they are both dead, and no one tells me. No one loves me," was the affecting reply, and he burst into tears. But when told of His love, His dying love, he lifted his tearful eyes, and hope beaming in his face, as he drew a long sigh, said, "I wish I could see Him."

He was led along, and soon a little light broke into the window of his dark soul, and he began to talk with Jesus, whom he could not see, but whom he now believed could both hear and see him.

And he came many miles to tell me of the joy in his heart. Oh, how changed is the expression of his face—before so blank and uninteresting—now so bright and joyous. Who could doubt the presence of the Holy Spirit in that heart! Placing his hand upon his breast, he said, "I cannot tell you what I feel here. Before I thought everybody hated Peter, but now everybody shakes my hand, and I love everybody, and I want to tell them that Peter is changed and wants to be good now."

THE FOREIGN FIELD.

SOUTH AMERICA.

VALPARAISO, AUG. 1867.

REV. J. SCEDDER,—Dear Sir: This Republic is lamenting over the loss of one of her best sons, Manuel Antonio Torconal, who died last week in Santiago. Though thousands of the people are in a state of ignorance and superstition, and multitudes are living contrary to the clearest laws of morality and decency—yet here and there, shining as lights in the land, are men of high culture and strict integrity. Señor Torconal was a specimen of this class. He had been for years a servant of the public, had filled to the satisfaction of his countrymen several important posts of influence, and at the time of his death was president of the Senate. Though a politician of the conservative type, he was the prime mover in certain reforms which have resulted in the advancement of Chili; and his character was such that even those who were politically at variance with him, sought his valuable counsel and respected his honesty. As an example of the latter trait: when on his death bed he said to his sons, "Choose, as I have done, the profession of law; protect the innocent. Never defend an unjust cause; during my life as a lawyer I have defended one case only which might be considered doubtful. The decision rendered, was favorable to me, yet because of that act I am suffering now feelings of remorse." His devotion as a patriot continued to the very last. To an intimate friend, he said: "I would like to send messages to all my friends, but my minutes are counted, my strength exhausted. Within a few short moments I shall find myself in the presence of God, and there I shall pray for them and the greatness of Chili."

He has always been a devout Catholic, and after receiving the sacrament, (or as the priests say, the body of our Lord,) for the last time on earth, his expression was: "I desire to depart and be with Christ." Señor Casanova, of whom mention was made in one of my last letters, pronounced the funeral discourse, taking his text from the Apocryphal books. At the close, he

called upon the Archbishop, then present, "to spread forth his hands toward heaven, and as the shepherd of the Chili flock, plead with the Chief Shepherd, our Lord Jesus Christ, that He might grant him for whom we weep to-day, a place among the glorious number of the elect."

Let us rejoice that in spite of the errors of the Roman Church, some are ennobled and saved through its instrumentality.

But contrast with the last moments of this good man the moral condition of the vast majority of Chilenos. Take for instance, though it *may* be an exceptional case, the people of Chanaral, a sea port town some two hundred miles to the north. A member of our church, now in that place, writes me that the natives are sadly neglected by their spiritual guides. There is at present no religious service held during the week, or on the Sabbath. About two years since, a priest who had occupied the field for some time, a worthless character, was succeeded by a better man, quite active, who went among the people, trying to persuade unmarried couples to separate or marry.

After four months of labor he left Chanaral in disgust. My friend says, "May God help the place, and send speedily a Protestant clergyman after the bruised type. In native work he must be *cautious*. You may be sure I shall do what I can. But how? Reading is a rare accomplishment here; many of the pious (working-men), know how to sign their names, but can write nothing else. A Chileno gentleman has recently started a free-school where the three rudiments are taught. So the rising generation have better opportunities and may be influenced in the right way." When the colporteur of the Valparaiso Bible Society visited Chanaral some months since, his box of books was seized and *burned*.

The Spanish Bible Class in this city is still under the direction of Señor Ybanez. Those who attend regularly manifest much interest, but the membership has not increased of late. One of the habitual attendants, a young man, came to our study the

other day for religious tracts. On being asked what he understood by faith, he replied, it was "not a mere belief in the truth of the Scriptures and in the existence of God, but a trusting in Christ from the heart." He had studied the Bible for several months privately, before the formation of the class.

We hope to welcome Dr. Trumbull and wife in a few days. She may return with a co-operator. Immediately on Dr. T's return, Mr. Sayre and myself will gladly turn all our energies to the native work. Acting upon your advice and following the leading of Providence, I have been led to Santiago for my present field of labor. We shall meet with only a few English-speaking people there, and shall have better opportunities of acquiring the language, while co-operating with Mr. Gilbert, and visiting the members of his class; which is almost a church now.

We have been gladdened, recently, by the presence of a number of Christian seamen in this port. From a British man of war there were eight, who after examination, made a public profession of faith, and partook of the Lord's supper with us. We held a special service for this purpose last week, and have preached several times on merchant vessels. The U. S. Steamer, Western, has a Christian Captain, who holds divine service every Sunday, and the crew have two prayer meetings during the week.

The U. S. ministers, for Chili and Peru, were both present at our service a few weeks since. With kind regards,

Yours truly, A. M. MERWIN.

PERU.

LIMA, Peru, Aug. 21st, 1867.

REV. MR. SCUDDER—Dear Sir: Providence has spared us another month, and blessed us in our labors. In my last letter, you remember, I promised to give you an account of the Bible class which was then being formed. Since that time there have been weekly meetings of a little society formed for the purpose of studying the Bible in Spanish. There are thirteen members in all, and I know that our meetings

will be both profitable and interesting. We are of course pledged to support each other in case of any difficulty; which, however, will probably not arise. The society was founded chiefly by the efforts of two men, viz.: Rev. Mr. McLaren, chaplain of the American fleet, and Señor R—. The first of these gentlemen has been here for some time, laboring both on shore and in the fleet, his labors being acceptable, even in the sight of men. He has now returned to his home in New Jersey, carrying our prayers and good wishes for his continued usefulness. At some future time, I will give you an account of each member of the society; and of the labors in which we expect to engage. It will be slow and secret until we secure legal toleration; but congress will not forget, in the meantime, that such a thing is desirable. I am very glad that Mr. Gulick has been appointed by the Board, and hope that he will find an open field, and harvest ready for the sickle. I had a letter from him some time since, in which he spoke on that point upon which we have long been agreed, namely, in respect to the method of missionary labor; and the necessity of confining our attention to them as much as possible. We do not need the opinion of others to confirm us in the belief of the superiority of this method; but still it is pleasant to hear that all our fellow laborers think precisely as we do in this matter. I hope that every one of our missionaries will be instructed to try this way, and feel assured that they will be satisfied that it is much the best in the end. It is hard, however, and we need your prayers and sympathies; for we are emphatically strangers and pilgrims, having no abiding city, but seeking one, even a heavenly.

The publications of the Tract Societies are very useful and exceedingly desirable, and you must send me some by the first of January, next, as I only have a few of the last donation left. I am willing to pay for them, especially those later translations, such as the Reformation, Nelson on Infidelity, etc., of which I have only heard.

With much respect, I am your servant in Christ, A. J. McKIM.

ITALY.

CARRARA, ITALY, Sépt. 11th, 1867.

REV. MR. SCUDDER,—My Dear Brother: An active and earnest evangelist who has been laboring for some time in the Venetian Provinces, has written me the following letter, which he has kindly permitted me to translate and send you. Working in connection with our Society, his letter cannot but interest, and gratify you, in the progress of the Lord's Word and work in Northern Italy. May the enemy, through the power of God, fail to neutralize the good fruits of the blessed Gospel in the hearts of those hungering and thirsting multitudes! I am ever yours in the Gospel,

W. G. MOOREHEAD.

"UDINE, Sept. 3d, 1867.

"MY DEAR BROTHER,—I have been in this city since the 12th of July. The evangelists of Milan had been invited to open public evangelization in this place and vicinity; but not being able to respond to the call at once, they requested me to go to Udine, and attempt something. The first great difficulty was (as usual) to procure a suitable room in which to begin our meetings: at length, one was found and rented for a year, at 420 francs. On the evening of the 18th of July, I preached the first discourse to an audience of about sixty persons: but the number soon increased to such a degree, that we were almost in danger of being suffocated by the heat. The room could not nearly contain all who came, though there were crowded into it at one time, three hundred and sixty people. Until the feasts and fair, which occur on St. Lawrence's day, we had an overwhelming audience. The feasts and Lent, however, have diminished the number; as well, also, I think, the religious indifference and infidelity of the major part of this population. Notwithstanding, we have still a constant audience of from fifty to one hundred every evening; for every evening, and twice on the Sabbath, we have public preaching. I have ample reason to believe that a goodly church may, through the Lord's help, be formed here. On the Lord's day, from half-past nine o'clock until half-past ten, we hold the service of edifica-

tion; and it is of great encouragement to us, to see always present at this exercise from forty to sixty persons, who are very attentive and solemn. All the more does this meeting inspire me with hope and confidence for the future, as we Italians are much more famous for impiety than piety. From eleven o'clock to twelve, I teach the Sabbath-school, which is composed of children, two or three women, (of whom one is old,) and several men, who an hour before were at our worship, or Protestant Mass, as it is called here.

"At noon, I take a carriage and go to preach in another city twelve miles distant from this, (Cividale,) and in the evening, return to this place to evangelize. The Sabbath, to me, is the most beautiful of the days of the week. In this last named city, (Cividale,) we had arranged, a month ago, to open public evangelization. Several persons of the higher class, (Signori,) had invited me to go there. We held, the first time I went, a private meeting, or what was intended for a private meeting, but it came to the ears of the people, to whom I was compelled to preach, which I did in the inn where I was stopping. It was agreed that these gentlemen should secure a place for holding meetings: but it was impossible to find a suitable one. So, a gentleman has placed at my disposition his immense house, (an old convent,) and I have preached twice in its court. Last Sabbath there were about two hundred there. We shall see what the Lord will bring out of this also.

"Yesterday I went to Palma Nuova, and assembled in the hotel the more liberal-minded of the place, twenty or twenty-five. I talked to them long of the necessity of leading back our people to Christ and His Gospel. There were among the number some rationalists, and in consequence we had discussion. But it was finally arranged that an Evangelical Committee should be appointed, whose duty it should be to find a local for preaching. They are at work now, and I am expecting to be called there before long. I would say that just as our meeting was breaking up, many people came to the hotel and asked me earnestly to preach; which I did for half an hour. I

had with me Mr. Clark's colporteur, who sold all the Bibles and books he had with him—about 38 francs worth.

"Last Sabbath I and the same colporteur went to Cadroipo, (16 miles distant,) where I hope a good work will be done. In three hours 16 francs worth of books were sold.

"There is very great desire and interest manifested toward the Gospel in these parts: but as you will readily understand, there is great need of sincere, earnest men.* In the month of July, 100 francs of Bibles and books were sold; in August, 98.

"Thus far, I have given you the bright side of the picture: it is fitting I show you the dark side also. From 8 until 8.30 in the evening I devote to answering questions on controversial points, permitting any one to present his difficulties and objections. Two or three times the rationalists have presented themselves: but the last time they were very nearly being *hissed* by the audience, and so we have seen them no more. Fifteen days ago, a Neo-Catholic, (Puseyite,) came to introduce his views into our meeting: but I don't think he will return soon, as very many arose in the meeting and publicly protested against him and his doctrine. The people did very well, so well that I had nothing to say. However, I well know that Neo-Catholicism and Rationalism are two powerful means for the diffusion of indifference and skepticism; and of these two enemies the Papacy, in its distress, avails itself—at every moment. Well, patience! I do not cease to fight them with all my might. Until quite recently the priests have been very quiet, outwardly, but secretly working hard against

* This is the cry of every Christian in Italy. From every part of the Peninsula comes up the call—men, faithful, earnest, devout men, for the Lord's work. Not only has the field been greatly extended by the annexation of the Venetian provinces, but there are the teeming and perishing populations of the Neapolitan Kingdom, ripe for the harvest. Dear brethren, pray the Lord of the harvest to send more laborers into His harvest. I cannot but again, as last month, warmly, earnestly plead for help for Mr. Clark's promising school. Let the *Christians in America* awake to the importance of this school.

W. G. M.

us. They now begin to persecute more openly. Two women have been summoned before the "chief priest," who is laboring to turn against them their drunken and gambling husbands. You know the priest makes no scruple of using any instrument he can—even the most vile and loathsome. A shop-keeper has been dismissed by his landlord because he would not consent to cease from frequenting our meetings: also a young man is threatened to be expelled from home by his parents, if he continue to come to the evangelization.

"At Cividale, two weeks ago, the priests brought in from the country about seventy of the ignorant peasantry, armed with pistols and scythes, to put an end to our meeting there, (believing I was to be there that day,) but the ringleaders were arrested and put in prison, in their zeal for the Holy Catholic faith! God has thus far protected me, and will continue so to do as long as He has need of me. There is exceeding great need of laborers who have no fear of work. God will provide them. As you see the work is very great.

"Mr. Clark visited us a month ago: and I hope he is satisfied with the work.

"YOUR BROTHER."

ITALY.—Under date of Aug. 16th, the Rev. Mr. Moorehead gives important word of the condition of Italy. It had been thought advisable for him to return with his family to his former and important station at Carrara, which is about ten miles from Sarzana. He and his family had been greatly worn down by their arduous labors; but after spending a few days at the sea shore had been able to resume the work with increased spirit. He says:—

Many important events have taken place in Italy since I last wrote you. Among these I would note (what you have already had through European papers, no doubt,) the celebration of the eighteenth centenary of poor Peter's martyrdom at Rome, and the gorgeous *fetes*, processions, allocutions, and the usual maledictions which the *angelic Pius IX.* never fails to bestow upon the world on such occasions, the consequent gathering of four hundred Archbishops and

Bishops at the capital of the Catholic world, and of an almost host of priests, friars, nuns of every grade and order, and color, to do honor to, or rather to dishonor, the name of him of whom they falsely pretend to be the only true successors.

It was indeed a very singular contrast which two powers, one at Rome the other at Florence, presented to the world on the 28th of last June. While fanatical cardinals, bishops, and priests sang hallelujahs to the Fisherman of Gallilee, and his Most Holy Successor Pius IX.; while Jesuits and Ultramontanes and Reactionites declared the chair of Peter infallible and eternal, the Pope a sovereign and king, and his temporal power a *sine qua non* of the Spiritual; three hundred Italian patriots, the greater part of whom had more than once suffered and languished in the papal Prisons of the fallen States of the Church, assembled in the Parliament of the young kingdom, decreed by an overwhelming majority that the ecclesiastical wealth of the suppressed religious orders should be immediately sold; and sold, too, so as not to repass into the hands of Jesuits, Bishops, monks or nuns; that the Government be authorized to present at an early day, a bill by which the bishoprics be reduced to the principal cities, and the seminaries from more than two hundred to twenty-six! At the same time, men made eloquent by the occasion, eloquent in memory of the wrongs they had suffered from the papacy, eloquent in the thought that twenty millions of their countrymen stood ready to support them in any and every event, recited the long and fearful story of papal despotism and cruelty, of papal plottings against Italian liberty, until the whole Parliament, frenzied by their burning words, sprung to their feet in intense excitement, and cheer after cheer pealed from the densely packed galleries. There were those who even dared to denounce in strongest terms, the priestly gathering at Rome, as "an attempt against the liberty of Italy, of Europe and the world!" And there were others among the fiery orators who boldly demanded the 1st Article in the Constitution of free Italy, which decrees that the religion of the State "shall

be the holy Roman Catholic, and that all others shall be tolerated," be finally and forever abolished, and that all communions be placed on the same level!

It was indeed a remarkable contrast. The discussion in the Italian Parliament on the relations between the Church and State, has roused the entire nation against the attempts lately made by the post Cabinet of Baron Ricasoli to form a kind of alliance or concordat with the Roman See. The gulf which has all along separated the Pontifical court from the Italian Government has thus been immensely widened. Besides the question of the annexation of the remaining territory to the kingdom, and the declaring Rome the capital of Italy, is again being intensely agitated. To every thinking man, we are on the threshold of great events. What the end will be of agencies now at work in Italy, no one can foresee. But the fact is almost palpable—is felt by every one who reflects—that something more than ordinary is about to happen.

It has been remarked that the Pope never collects his Archbishops and Bishops about him at Rome, without a purpose, and generally that purpose is to further the centralization of power and unity in himself—a work to which every pontiff, from Boniface III. to Pius IX., had consecrated every thought and energy, and deep subtlety in which the Roman Curia is but too skilled. And on the occasion of the late centenary of St. Peter a new stone has been added to the already fearfully strong edifice of pontifical despotism. Those who are familiar with the history of the rise and development of Popery, will remember that from time immemorial certain privileges were conceded to Oriental Archbishops and Bishops in communion with the Romish Church which did not belong to those of the West. These immunities consisted in the right of the Orientals to nominate bishops, canons, &c., and to institute new dioceses, *without asking the consent, or the placet of the Pope*. Such privileges were granted the Orientals, and established by councils as far back as the second Council of Nice, the IV. Lateran, &c., if I mistake not. This was done, no doubt, to conciliate the susceptibilities

of the Orientals, who were always more or less jealous of their rights, and of the continual incroachments of the papal dominion.

Well, the Bishops of Asia were informed by the "Holiness of our Lord" that they could no longer be permitted to exercise these their ancient rights; that from henceforth they must forward to Rome at least three names of candidates for ecclesiastical dignities, one of whom the Holy See will nominate. The poor Oriental Bishops could only bow their heads in humble submission to the unappealable decisions of the chair of St. Peter; but when out of the presence of His Holiness they loudly lamented that they had been called to Rome only to be spoiled of the liberties which for many long centuries they had tranquilly enjoyed.

Such is Rome, dear brother, such it has always been and will be to the end. Ever lusting for power and dominion over the bodies and souls of men, the papacy has never ceased to dream of a universal Theocracy, of which the Pope is to be the great head. It is in this sense that we must explain the cabalistic sign of the Society of Jesus, (Jesuits,) which represent a globe surmounted by a cross! Perhaps also this is one reason why Roman Catholicism, apostate Christendom, is said in prophecy to be *drunk*. Drunk it surely is with ambition, with dominion, with the usurped authority of God Himself, with tyranny over God's flock, as well as with the "blood of the saints."

MILAN, SEPT. 21, 1867.

DEAR BRO. SCUDDER,—The following brief note from my friend, Rev Mr. K— with the accompanying notices, will show that our laborers are accomplishing a good work in Hungary. Yours truly,

WM. CLARK.

MY DEAR BRO.—Enclosed I send you a statement of Mr. R.'s sales to the end of March, as also Mr. F.'s, and a full statement of sums received and expended to the end of the same. If you wish, I will send such an account henceforth semi-annually. With Mr. R. I have arranged to close accounts quarterly. At the end of September, there-

fore, I will again send you a statement of his sales. His traveling expenses have run, up to a higher figure than I anticipated, but as he received them in full in his former connection with the British and For. Bible Society, I could not but agree to the same terms.

Now, a few words about your four laborers: Mr. R. is still in Transylvania, and his labors are very successful. He has lately visited a number of watering places.

The Deaconess is very active and extremely useful. Apart from our congregational work among the poor and sick, she continues to conduct her Sabbath class, which is attended by thirty young children and upwards. Besides, she has a daily evening class of four young apprentices, whom she instructs in writing, reading, arithmetic, etc.; and in the forenoon, a poor neglected Slavonian girl, whom she has literally picked up in the street, comes to her an hour for the same purpose.

Mr. F. passed his theological examination in May, very successfully, and Mr. T., our Superintendent, offered him immediately the situation of Assistant, within his superintendency. In this relation, exactly the kind of work devolves upon him which I have aimed at. He preaches every Sabbath in the Hungarian language, and conducts a short daily morning exercise, at five o'clock, according to the custom of this country. He has received various invitations to preach for ministers, in the same locality in which he traveled last winter and this spring, and in which he has formed many acquaintances, which have already yielded encouraging fruit; I think that nothing better for the present could have occurred for him. It is of course an additional advantage that he is in regular connection with his church. I have instructed him to seek opportunities for holding extra meetings, as well as to encourage Bible and Tract circulation.

To Mr. K., the colporteur employed last, I have assigned a kind of work which has never before been tried, that is, a regular canvassing of this city, from house to house, and from door to door. He has completed his rounds in two districts of Pesth, and has

lately commenced his work in a third, the one in which we reside. He is at work eight hours daily, from eight to twelve, and from two to six, and seems to be well gifted for this peculiar work. He cannot, of course, carry with him such a variety of Scriptures as the other colporteurs, who have their boxes of books with them, but his sales have been very fair. At the end of the quarter I will also send you a statement of his sales.

I am very happy to hear that you succeed in interesting American Christians in this country. Work abounds on all hands; doors closed, for decades are thrown wide open, and the very figures of our sales show how successful a few laborers, fitted for their work, are in this country.

Hoping to hear soon from you again, believe me ever, truly yours, R. K.

Use temporal things, but desire eternal.

THE HOME FIELD.

MEETINGS

IN BEHALF OF THE SOCIETY AT THE WEST.

A series of meetings of considerable interest have been held the past month, in several of the cities of the West, by our recently appointed missionary to the city of Mexico, Rev. P. W. Gulick, and the District Secretary of the Society for that part of the country, Rev. W. D. Rosseter.

Beginning with the third Sabbath of September, at the city of Madison, Indiana, six meetings were held on that day. Sabbath-school meetings at the First and Second Presbyterian Churches, and also at the Baptist, at which the usual lessons were suspended, and the time wholly given to these gentlemen. Mr. Gulick occupied the morning with the First Presbyterian church, and Mr. Rosseter the same hour, with the Second, and at night, these churches kindly suspended their services and united in a mutual gathering at the Baptist Church. These meetings were all well attended, and by general consent, deeply interesting. An impetus was plainly given the cause thus represented, which we hope will be lasting in its results. The Sabbath-school of the First Presbyterian Church, are to aid in the support of our Sabbath-school work in Greece, and that of the Second Church, in connection with the church, hope to raise two hundred and fifty dollars, in gold, to aid in the support of Brother Gulick, he promising to correspond with them three times a year.

The next meetings were held at Walnut Hills, Ohio, one of the beautiful suburban

towns of the city of Cincinnati. During the day of the 18th of September, the public schools were addressed by these brethren, and the curiosities which Bro. Gulick has with him from his native island home, exhibited to the delight of both teachers and pupils. At the close of Bro. Gulick's address at one of these schools, (colored,) a little girl arose and proposed a vote of thanks to the speaker. The motion was seconded by another little girl, and put by the teacher, being carried unanimously and with a will. At night, the beautiful church-edifice connected with Lane Theological Seminary was opened, and filled by a large audience; who, from beginning to end, seemed deeply interested in the addresses made to them, a large number lingering after the close of the meeting to greet the missionary and bid him God-speed in his work.

The remainder of these meetings have been held in the cities of Pittsburg and Alleghany, Pennsylvania, embracing the last two Sabbaths of September. During the ten days these brethren were here, meetings were held, in some cases with crowded houses, in the North and Central Presbyterian, and the First, Second, and Third United Presbyterian Churches of Alleghany; and with the First, Second, and Third Presbyterian Churches; and the Third and Fourth United Pres. Churches of Pittsburg. Several interesting Sabbath-school meetings were held also with the various Sabbath-schools of these cities. Besides the above, the students of the West-

ern Theological Seminary of the Presbyterian Church, and the young ladies of the Pittsburg Female College under the care of the Methodist Episcopal Church, and the superintendency of one of the life members of the Society, Rev. Dr. Pershing, and one or more of the public schools of these cities, were visited and addressed by them. On Saturday evening, before the last Sabbath of September, these brethren held a meeting with the Young Men's Christian Association of Pittsburg, who were addressed by Mr. Gulick upon the aspects and results of missionary life in the Pacific

islands, and the opening fields for the Gospel in Mexico.

At each of these meetings, new interest has evidently been elicited in the field and work of this Society, and it is hoped that many new friends have been made to it. And we believe if the Society would oftener send out among the Churches its missionaries, either those under appointment or returned laborers, it would tend greatly to deepen the interest in its great and peculiar work. Let it be tried more frequently!

UNION.

PITTSBURG, Oct. 1st, 1867.

MISSIONARY INTELLIGENCE.

MISSIONS OF THE AMERICAN BOARD.

SANDWICH ISLANDS.

THE following extracts are from the report of the Hawaiian Board. The whole amount reported by the treasurer as received by this Board during the year, is "\$8,643, besides \$336.84 from the Sabbath-schools, for the *Morning Star*." ... "This is \$3,358 more than last year."

SELF-SUPPORT. "The whole educational system of these Islands is, and for many years has been, self-supporting, with but a slight exception or two. The common schools are sustained by the Government, as is also the seminary at Lahainaluna. The various English day and boarding-schools, in sympathy with our work, throughout the land, are sustained by private enterprise and the assistance of the Government. The Waialua Female Seminary alone, of all the institutions in the interest of evangelical religion on these Islands, is directly sustained from abroad, by grants from the American Board,—amounting this year to \$2,500.

With the exceptions mentioned for publications, the Waialua Female Seminary, and the *Morning Star*, we are not assisted from abroad in any of our religious enterprises and necessities, except in the support of the American missionaries and their families.

CONSTANTINOPLE.

LETTER FROM MR. H. A. SCHAUFFLER, July 30, 1867.—*Openings among the Turks.* "Before Mrs. Ladd left Constantinople, she requested my wife to take the superintendence of the Armenian Bible-women in the Turkish villages not far from —. A

letter has recently come from her, in which she says that this year, for the first time in several years, the crops are turning out well, and the poor, starving people were joyfully gathering them in. But she no sooner shows herself in the fields than the women drop their implements and surround her, eager to hear the truth from her lips. Yielding to their importunity, she talks and prays with them for a while, and then reminds them of their duty of working as well as listening. 'Well,' they say, 'now we will work like the busy-bees, and when winter comes we will listen to you all the day.' As yet, no missionary has visited these people."

SOPHIA.

[EUROPEAN TURKEY.] LETTER FROM MR. MORSE, Aug. 9th, 1867.—*Movements of Romanists.* "Four years before, the Catholic missionaries from Thessalonica visited the place, and induced the people to send five or six boys, and as many girls, to their school in Thessalonica, to be entirely under their control for six years, and to have all their expenses, of traveling, clothing, and education, borne. On our helper's first visit, the tract, 'The Pope and the Catholic Church,' produced quite an excitement. Efforts were made to get back the students. Two of the boys only escaped by flight. Public sentiment began to turn in favor of the Protestants, and last year, two students from Bansko entered our school; and it is expected that two or three more will enter this year.

ENCOURAGEMENT FOR PROTESTANT EFFORTS.—"We arrived in Bansko Friday evening and remained till Monday noon. We had a very interesting time, obtained thirty-three subscribers to Dr. Goodell's

sermons, preached in the schoolhouse, by appointment of the citizens, to over one hundred persons, and had prayers and reading of a sermon in two families, to eight and eleven persons, respectively. The citizens also drew up and subscribed a paper, pledging themselves to shut up all shops and public places on the Sabbath, and asked me to obtain a firman changing their market-day from the Sabbath to Tuesday. We hope the Lord has a good work to accomplish among this people."

LETTER OF MR. CALHOUN, of Syria, July 26, 1867.—*Hungering for the Word*.—"In one place [in Tekhoma] a company of men observed us passing, and earnestly entreated me to turn in and preach to them. The neighbors gathered quickly, and a season was spent in expounding the Word to men who, judging from the serious attention they gave, were really hungering and thirsting to hear. If only a small degree of civil protection could be obtained for the friends of the truth, there is every reason to believe the work would speedily grow in Tekhoma."

Character of Mountain Converts.—"It is an interesting fact, that nearly all who have come out on the Lord's side, during the last three years, in the mountains, are men of superior character, and it is a suggestive fact, that in the Old Nestorian Church there remain but two men of any learning, or who can even decently write a letter; and both these men are nearly evangelical in their views."

MADURA MISSION.

[SOUTHERN HINDOSTAN.]

LETTER FROM MR. TRACY, Sept. 12, 1867.—"You ask for my views of the prospects of the mission work in Madura. In reply, I may say in general terms, that I consider them more encouraging than they have been for years past; and I think this is the feeling of the brethren in Madura generally."

Female Education.—"The long-standing prejudice against female education is beginning to give way, and the better portion of the Hindoo community is waking up to its importance. A school for girls of good caste has been established in Madura, by natives of intelligence, is well supported and flourishing, and is a powerful instrument in breaking down prejudice on this most important subject."

"In several cases, also, native ladies in Madura have employed, at their own expense, educated Christian women to give them instruction,—a fact which would have been impossible a few years ago, and which is most encouraging as an indication of progress in the right direction."

Prejudice Diminished.—"Recent occurrences have brought to light evidence of a very extensive knowledge of Christianity among the Brahmins and other persons of high caste, which has surprised me; and it is equally evident that prejudice against the truth has been much weakened."

MISCELLANEOUS.

THE following Resolution was passed by the Synod of New York and New Jersey, convened at Rev. Dr. Spear's Church in Brooklyn, N. Y. Oct. 17th, 1867.

"The Synod having heard a statement in regard to the operations of the Am. & For. Christian Union, among the Romish population of our country, and in foreign lands, cordially commends that Society anew to the confidence of our Churches, and invokes liberal contributions in its behalf."

A true extract from the minutes of the Synod of New York and New Jersey.

T. RALSTON SMITH, *Permanent Clerk*.

OBITUARY NOTICE.—We have just received a letter from Brother McKim, Lima, S. A., in which he speaks of the loss of his eldest brother, Wm. E. McKim, M. D.,

Surgeon of the 145th O. V. I., who died suddenly at his residence in Peyton, West Va., in the 32d year of his age.

The Doctor was graciously preserved throughout the long war in which he was exposed to every kind of danger, and came home to die in the bosom of his family, and thus disappoint a thousand fond hopes.

His friends have, however, the cheering consolation that what is their loss, is his gain; as he has gone where wars and rumors of war will be heard no more.

We call attention to the first article taken from the *Bulwark*. We think this proves conclusively that the Romanists have the right to drop the Roman, and call themselves the Catholic Church.

ROME.—The news from Italy is very important. Two fights are already reported as having taken place between the Papal troops and the forces of the party of Acton, whose leading spirit is Garibaldi. The latter, from his prison-house at Caprera, has published an eloquent address, known by this time to all Europe. He appeals to the patriotism of his friends, exhorts them to march on to Rome, rehearses the grievances of the Italians and demands that they shall be relieved.

This appeal seems to have stirred up the Italians to the highest pitch, making them eager to press onward to Rome, as Garibaldi urges them to do. The scene of the first reported fight is near Bagraria, a small town in Viterbo. The latter is a district of the Papal States bordering on the Tuscan Sea, having an area of about one thousand square miles, and a population of about one hundred and thirty thousand.

The second success of the Garibaldian's was on Sunday, Oct. 6th, when a body of Papal troops marched from Rome and engaged them at Frosinone, southeast of the city.

Reports reached Florence hourly stating that the Roman territory was being invaded on all sides from Italy. Prussia, it is said, favors Victor Emanuel's plan of an appeal to the great Powers on the Roman question, and will support the Italian demand for Rome. A most significant item in this connection is that the Commander of the Papal forces has applied to Italy for troops and Italy refuses to send them.

Evangelist.

The power of France is too great, and the determination of Louis Napoleon, to prevent the complete overthrow of the Pope's temporal power, is too certain, to remove, at this time, all doubts of the immediate success of the Roman revolution. But even if all the hopes which throughout the civilized world have been raised by the brilliant beginning of the Garibaldian campaign against the Papacy should, for the present, be again doomed to disappointment, one lasting result of one week's cam-

paign is already secured. The utter inability of the Papacy to maintain its secular power without the aid of foreign bayonets, has been once more demonstrated. There is now no partisan of Rome so blind as not to see that the declaration of absolute neutrality on the part of France would be followed by the instantaneous annexation of Rome to Italy. The utmost exertions of the priests to organize their partisans in Italy against the national party, and to call to their aid young men from all the countries of the world, cannot repress the progress of the national party for a single week. It is this new exhibition of the weakness of the Church of Rome which is the grand result of the events of the past week—a result which may well raise the most sanguine hopes as to the future.—*Methodist.*

APPEARANCE AND HABITS OF THE POPE.

—The French journals contain some very interesting particulars of the pope's private life, character, and habits, as portrayed by correspondents who were present at the recent ceremonies in Rome:

The holy father is now in his seventy-fifth year. He is of the middle height, or slightly above it. The air of Rome and his sedentary habits have given him an *embonpoint*, not, however, enough to inconvenience him, and which disappears under his ecclesiastical costume. His hair is white, though thick; his forehead large and prominent; the eyes are deep-set, and flashing with a strange light; all the features are strongly marked, but in harmony with each other. There are no wrinkles on that face; the complexion is slightly colored, but transparent. The mouth, somewhat prominent, gives to his whole physiognomy an expression of gentleness and of extraordinary benevolence. Had Pius IX. been a prince instead of holding the highest in the Catholic hierarchy, it might be said that his visage was marked by that good nature which Stendhall declares he has never yet met with in Italians. His health is excellent. During the winter of 1863 there were serious fears for his life; but the robust constitution of the pope triumphed easily over these complications; the fever went off, and health soon returned.

The correspondent of the *Liberte* says: I met the pope yesterday outside the Angelica gate. He was on foot, accompanied by one of his cameriers. It gave

me as much as I could do to keep up with him, he walked so rapidly. Everything about him shows extraordinary vigor, and the longest ceremonies do not exhaust him. He takes a walk every day on foot in the Pincio or outside the wall.

There are two distinct characters in the pope, says another critic—the man and the supreme pontiff. The man is simple, kind-hearted, familiar, accessible, and playful; the pontiff is dignified, austere, and sometimes even terrible. He has two distinct physiognomies—the one full of meekness, when he blesses the crowd prostrated before him; the other biblical, terrible, inspired, which all may have remarked when, borne on his *gestatoria*, on the eve of St. Peter's, with arm stretched forth, the eye lighted up, he solemnly protested against the spoilation of the Holy See. The lines of the mouth on these occasions assume a strange appearance; the lips become thin and compressed, and lose that expression of goodness which all have remarked in his portraits.

Of the habits of his holiness he says:

The pope always rises at five o'clock. He at once goes to his prayers. At six a *valet de chambre* is in attendance to shave him, after which he is visited by his doctor. At seven he says mass. He rarely break-

fasts before eleven, on account of the offices of the Sistine chapel, and also because he receives his ministers in the morning. Pius IX. very seldom presides at the council of ministers; that duty is left to Cardinal Antonelli, who gives an account to the pope the same day of the resolutions that may be adopted, and who submits for his decision matters of importance. The temperate habits of the pope are well known in Rome. A friend of mine attached to the embassy was present last winter at his dinner—a fast day—having an urgent dispatch to communicate. The pope dines alone at a little table; this is strict etiquette. His holiness had just partaken of a soup of herbs, and he had before him two gurnets—the gurnets of Italy resemble sardines—a plate of French beans, and three little apples. This excessive sobriety keeps him in gentle gayety. He converses very willingly during his walk and after his dinner, at which his intimates are present, particularly M. de Merode, whom he has been obliged to sacrifice, but whom he always sees with great pleasure. M. de Merode is of a sprightly mind, but somewhat caustic, and the pope is often obliged to stop him in the name of the charity which is due to our fellow creatures.

Receipts

IN BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF
SEPT., 1867, TO THE 1ST OF OCT., 1867.

MAINE.

South Paris. Union Meeting of Cong. & Methodist Churches, which makes Capt. N. Bolster L. M.	40 08
Biddeford. 2nd Cong. Church, which makes John F. Stearns L. M.	40 00
Saco. 1st Cong. Church, which makes Sam'l V. Loring, L. M.	38 76
Blue Hills. From a friend, through Rev. J. F. Eveleth.	10 00
Yarmouth. 1st Cong. Church.	17 77
" 2nd "	12 20
Brunswick.	69 36
Topsham.	11 60
Bangor. Central Church to make Wm. S. Dennett and E. D. Godfrey, L. M's.	62 50
Fryburgh. Cong. Ch. to make Franklin Shirley a L. M.	35 63
Lovell. Cong. Church to make Rev. J. Smith a L. M.	30 00
	\$358 07

NEW HAMPSHIRE.

Mt. Vernon. Cong. Ch. & Soc'y by Rev. B. F. Frink.	15 25
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VERMONT.

Acutneyville. Rev. Seth S. Arnold.	5 00
Castleton. Harvey Griswold.	1 00
	\$6 00

MASSACHUSETTS.

Walpole. A friend.	5 00
Bridgewater. Central Sq'r Ch. & Soc'y for L. M. for Joshua E. Crane.	30 00
Franklin. 1st Cong. Ch. & Soc'y for L. M. for Rev. Luther Keene.	83 40
Townsend. Orthodox Cong. Ch. & Soc'y.	6 09

Cambridgeport. E. D. Goodrich, for the Hungarian Mission.	400 00
" E. D. Goodrich for Miss Rankin's Seminary Building, at Monterey.	4,000 00
Boston. Perry Trust Fund.	600 00
Northampton. 1st Church.	162 41
" Edwards' Church.	26 76
" Fab.	
bath-school Aid Soc'y.	15, \$5,228.66

CONNECTICUT.

New Haven. L. R. Packard, for Cretan Children in charge of Dr. Kalopothakes.	120 00
West Killingly. Cong. Ch. and Soc'y.	40 00
Bristol. Cong. Church which makes T. Stearns L. M.	52 35
Plymouth. Cong. Ch. which makes Rev. H. E. Cooley L. M.	24 00
Hartford. Pearl St. Cong. Ch. by J. B. Eldridge, T'r.	100 35
Stratford. Col. G. Loomis, U. S. A.	5
	\$341.70

NEW YORK.

New York City. W. W. Chester, Esq., \$100, H. B. Washburn, \$100, for Rev. R. Monsalvatge's Salary.	200 00
" H.	3 00
" Am. Tract Soc'y for Dr. Kalopothakes' work in Greece.	50 00
" H. I. for Cretan sch'l.	19 00
" Mercer St. Pres. Ch.	
W. W. Chester \$100; Mr. Wilson \$10; Others \$221 35.	331 35
Utica. John Williams.	2 00

Owego. Pres. Church.....	10
Fredonia. " " to complete L M for S. M. Clement.....	2
Binghamton. Pres. Ch. Rev. P. Lock- wood add for L M of his daughter M. E. Lockwood, \$10; D. Mun- son, E. K. Clark, Jas. Leighton,....	\$5 each; Others \$73 47.....98 47
Rochester. Central Pres. Church.....	100
" Brick Church, in part.....	35 47
LeRoy. For Rev. Mr. Gulick's work in Mexico, Messrs. Morrison & Bar- ton \$5 ea., Mrs. Stanton \$5, Wil- liams & Ward \$3 ea.; Kelsey, Os- born, Davis, Morgan, Crocker \$2 ea.; Stalker, Westlake, Parmley, Mil- ler, Ester, Ball, Olmsted, Carpen- ter, Anderson, Dunning, Arm, Barstow, Bang, Stanley, two Com- stocks, Lampert, Hazelton, Beck- with, Hill, Miss North \$1 ea.; four Friends 50c ea.; Friend 25c; Friend \$2; Susan Stalker 50c; Russell, Hinkston, Hart, 50c ea; S. Williams 25c; six Friends, each \$1.....	65
Buffalo. North Dutch Ch. \$29.25; E. T. Flak \$5; Cash \$2; two Friends \$1 each.....	38 25
Westfield. S. W. Mason \$20; Mrs. H. J. Cowden \$7; Mrs. M. P. Hunch- ford, Mrs. F. E. Brewer, Mr. White, VanClef, \$5 ea.; E. A. & C. P. Skinner \$2 ea.; Thompson & Co. 1 50; Mrs. Cass, & Y. R. Hathaway \$1 each; H. G. Morse 50c.....	56
Cooperstown. Charles Smith.....	10
Sayville. R. H. Clark on L M.....	5
Harlem. E. F. Browning to constitute his mother, Mrs. E. S. Browning, a L M.....	30
Malden. Pres. Ch. and Sabbath-school to constitute D. A. Wolfe and D. Bigelow L M's, of which \$30 for Cretan children.....	60
Tonawanda. M. E. Ch. Rev. C. E. Burlingham.....	2
Palmyra. Pres. Church.....	41 80
Aurora. ".....	119 86
Rochester. Plymouth Church.....	40 50
Horse Heads. Pres. Church.....	17 10
Port Richmond. R. P. D. Ch. Quarterly Col. by A. W. Sexton, Tr.....	15, \$1,847.00

NEW JERSEY.

Roseville. F. W. VanWagoner for Child.	5
Paterson. 2nd R. D. Ch. Rev. J. H. Duryea.....	51 28
Caldwell. Z. Crane to constitute his son Caleb Crane a L M.....	30
Hanover. 1st Pres. Church and Sab- bath-school to constitute Joseph Kitchell, Jr., & J. Haines Smith L Ms. of wh. \$37 for Cretan Chil- dren.....	65
Newark. Spruce st. Mission Sabbath- school to constitute Jacob M. Lay- ton L M & for the Cretan Children.....	30
" E. T.....	5
Jersey City. 3rd R. D. Church Rev. Dr. Berry.....	23 50 \$209.78

PENNSYLVANIA.

Colerain. U. Pres. Ch. in full of L. D. for Rev. C. W. Stewart.....	6 58
Frankford. M. E. Church add.....	2 50
Coneautville. Miss A. P. Barney.....	6
Upper Octoraro. Pres. Church, add.....	18 50 \$33.58

MARYLAND.

Annapolis. 1st Pres. Ch. in part, Rev. J. T. Henderson.....	20 14
" 2nd M. E. Church in full of L. M. for Rev. C. C. Cronin.....	31 64
Cumberland. M. E. Ch. to constitute Rev. E. Kenney and the Sabbath- school L M's.....	77
Annapolis. Youths' Miss'y Soc'y of the 1st Pres. Church.....	5

Frederick City. Colored M. E. Church....	7
Baltimore. Mr. Cressy.....	5
Frederick City. Pres. Ch. which makes Rev. E. H. Williams L M.....	51 52
" Prot. Epis. Ch. Messrs. Ingle, Dorsey, Trail, Ross, Markle, Schley, Norris, Cash, Hanson, Cash \$5 ea. which constitutes Rev. Osborn Ingle a L M.....	50
" M. E. Church.....	18 25
" Lutheran Ch. for L M in part.....	21
Cumberland. J. M. Schley to make him- self L M.....	30
" Cash \$10; Orrich, Spates, Mc- Kalg, Smith, Cowden, Cash \$5 ea. Cash \$6 75.....	46 75 \$363.30

MISSOURI.

St. Louis. G. P. Strong.....	10
" 1st Cong. Sabbath-school for S. S. Book in Italy.....	20 00 \$30.00

INDIANA.

Madison. 1st Pres. Ch. for Rev. T. W. Gulick's work in Mexico, and to make Rev. D. W. Moffat, L M.....	75 15
" 2nd Pres. Ch. in part.....	88
" Union Meeting Bapt' Ch.....	15 72 \$178.87

OHIO.

Wellington. 1st Cong. Ch. by Ja's Og- den.....	28 15
Oberlin. Friends and Students for Mr. Gulick's work in Mexico.....	32 03
Springdale. Mr. Patterson for Greece.....	2
Bloomington. Pres. Church.....	68 42

Hamilton. 1st Pres. Ch., J. Robertson, \$5; Messrs. Falconer, Potter, Mrs. Tapscot, \$2 ea.; Conklin, Rose- man, Jacobs, Skinner, Hannaford, Anderson, Falconer, Giffin, Stew- art, Dick, Mrs. Harper, Lewis, Garner, McFarland, Brittain, Mil- lken, \$1 ea.; Snyder, Davies, Ear- hart, Mrs. Shaffer, Weller, Rue- sell, 50c ea.; Mrs. Houston 20c.....	30 20
" U. Pres. Ch.; Messrs. Becket and Laurel, \$5 ea.; W. E. Brown, \$3; Maj. McClung, \$2; Giffin, Mrs. Moore, McClung, Harrison, \$1 ea.; Mrs. Curtiss and Miller, 50c. each.....	20

Hamilton. U. Pres. Sabbath-school for translation of Sabbath-school books.....	6 50
" Bapt' Ch., E. G. Dyer \$5; Mr. Nelly, \$2; Mixer, Brown, Mrs. Lee, Lane \$1; Mrs. Lamb, 55c; Mrs. Watkins and Miss Scott, 50c. each.....	12 55

Springfield. Cong. Sabbath-school for Italian S. S. paper.....	10
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Cincinnati. 3rd Pres. Sabbath-school for the education of Italian boys, \$74 90; S. Betts, \$6; W. B. Estep, \$5; F. A. Harris, \$3; Goldsworthy, Gibson, Hollister, Nelson, Mrs. Richardson, \$2 ea.; Mr. Peal, Mrs. Hull, Stow, Haughton, \$1 ea. Mrs. Jones, Webb, 50c. each.....	103 9
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Tallmadge. Tallmadge Benev. Ass'n by L. V. Bierce, Jr., Tr., to consti- tute Mrs. Julia Bronson, L M.....	36 00 \$349.75
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MICHIGAN.

Detroit. 1st Pres. Ch. By J. S. Farrand	48 00 \$48.00
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WEST VIRGINIA.

Harper's Ferry. M. E. Church.....	1 84
Martinsburg. M. E. Church to consti- tute Rev. H. C. McDaniels a L M.....	89 70
" Lutheran Ch., to consti- tute Rev. J. S. Helling L M.....	30 23
Clarksburg. Pres. Ch., which makes Rev. R. A. Blackford a L M.....	30 25
" Bapt. Church.....	3
" Prot. Epis. Ch. which consti- tutes Rev. D. H. Grier, L M.....	96
Fairmont. Pres. Ch., for L M in part.....	22 20
Morgantown. Pres. Church.....	11 61
" Baptist and Prot Meth. Union Meeting, in part.....	15 85 \$185 09
Amount received for the Month.....	\$2,886.05

THE

CHRISTIAN WORLD.

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DECEMBER, 1867.

No. 12.

THE CATHOLIC CHURCH *VERSUS* THE ROMAN CATHOLIC CHURCH.

Concluded from last Number.

THERE are other grounds also why the name "Catholic" ought not be given to the Church of Rome, except when qualified by the word "Roman."

The name "Catholic," as implying universality, has never been an attribute of the Church of Rome at any period of her history. Up to the fourth century, the Roman Church, so far from being Catholic, was hidden in the catacombs of Rome. During the period from the fourth to the eleventh century, the Western Church was inferior in extent, power, and influence to the Eastern Church, as is proved from the fact that of all the general councils of the Church Catholic, the first eight were held in the East, until the Council of Lateran, (Rome,) A. D. 1215.

Several of the churches of the West, as the Gallic, the Anglo-Saxon, the Scottish, and the Irish Churches, retained their independence of the Church of Rome for some centuries after the culmination of the Papal power in the west of Europe. The Reformation deprived the Pope of one-half of his dominion at the time when he was extolled as "the father of fathers, the pontiff of Christians, the vicar of Christ, the head of the body,—that is, of the Church— the foundation of the building of the Church, the father and doctor of all the faithful, the ruler of the house of God, the keeper of God's vineyard, the bridegroom of the Church, the ruler of the apostolic see, the universal bishop," &c.—Cardinal Bellarmine, "Treatise on the Roman Pontiff," book ii. c. 31. At the present time Rome has less claim to the title "Catholic" than she has had for some centuries. In Asia, the Pagans are the Catholics, in the sense of being *universal*; in Africa, the Mohammedans; in the United States of America, in the north of Europe, and in Great Britain, the Protestants are the Catholics, as regards the numbers of the population. Even in Italy, in the Papal states, the Catholics have become so *anti-Catholic* under the Papal rule, that "the father of fathers," "the universal bishop," has been indebted to a foreign army of occupation for his possession of the Holy City, the capital of *Christendom*.

The history of the Church of Rome, as written by her own historians and divines, proves her to have ever been anti-Catholic in her spirit, in her laws, and in every exercise of her power and authority. All history, the men of every age and country, the canons and decrees of her councils, and the bulls of her Popes, witness against her, that the Roman Church is a Church that has forfeited all claim and title to the name Catholic, by departing from the ancient Catholic faith, by deifying and worshiping the blessed Virgin, and decreeing to her the same honor, the immaculate conception, which Holy Scripture attributes to Christ alone—by mutilating the Ten Commandments of God, and degrading them to the level of “the commandments of the church”—by inventing five new Roman sacraments, and corrupting the two old Christian sacraments—by hostility to the Word of God, shown in the adulteration of the canon of Scripture at the Council of Trent, A. D. 1546, and in teaching that “more harm than good” would come of the general reading of the Word of God (Rules of the Index)—by devising new ways of salvation, opposed to the Gospel of Christ, as penances, masses, indulgences, and purgatory, thus ignoring the doctrine of the atonement of our Lord and Saviour—by teaching “justification by works” instead of by faith in Jesus Christ—by crushing out civil and religious liberty in every country where her influence was dominant—by encouraging and promoting persecution, more than ever did the Jews or Pagans—by the assumption of civil and ecclesiastical power to such an extent, that in other days the Popes of Rome have been the scourges of the Church of God, the tyrants of kings and princes, and the terror of the nations; and, finally, in her last general council (Trent) by fencing, as with ramparts, her newly-invented dogmas and sacraments with one hundred and twenty-six curses, and concluding the proceedings of that council with an “anathema to all heretics,” [Protestants,] from all which it is manifest that the spirit of the Church of Rome is decidedly opposed to the Catholic and charitable spirit of Scriptural Christianity. To bestow the name “Catholic” upon the Church of Rome exclusively, without qualification, is to deny the title to all other Churches, and to brand the members of the Reformed Churches as schismatics and heretics. “Catholics,” in any proper sense of the term, the members of the Roman communion certainly are not. *Roman Catholics* they may be, in the judgment of charity.

“What’s in a name?” Much more than is generally supposed. Rome well understands the value of a name. Why, otherwise, would the popes have changed their names on assuming the pontificate? Hence Polydore Virgil, a Roman Catholic writer before the Reformation, observes: “The Bishop of Rome has the peculiar privilege, that,

when once created bishop of that see, he may change his name at his pleasure. For example, if he has been a malefactor, he can call himself Boniface, or well-doer ; if a coward, he can call himself Leo ; if a clown, he can call himself Urban ; if a lewd fellow, he may call himself Pius, or Innocent ; if a scandalous fellow, he can call himself Benedictus, (the Blessed,) to the end that the sovereign bishop may be, at least *in name*, an ornament and honor to the dignity of the Papacy."—"De Inventione Rerum," lib. iv. cap. 10. To the same end it was that the society called *Jesuits* attempted to disguise their real character and proceedings under the veil of that holy name, JESUS ; and to this purpose also it is that a great effort is now made by the Romish ecclesiastics in this country to dignify their novel faith with the ancient title of "Catholic," and their people with the name "Catholics."

The name "Roman," or "Romanism," is certainly as proper and legitimate as the name Jew, or Judaism, as derived from ancient Judea. The Jews look to Judea as their great centre and their home. No Jew objects to hear his religion called Judaism. Now Roman, or Romanism, is the proper name for a religion whose head, centre, or capital is Rome. All the ecclesiastics of the Church of Rome throughout the world form a vast corporation of bachelors. The policy is to isolate and detach them from all family, social, and local ties in every country, and bind them to the Pope as Bishop of Rome. They must ever regard themselves as foreigners in all countries but in Rome. It is not surprising, therefore, that in all the public banquets they first give the toast, "His Holiness, the Pope," and afterwards give, "The Queen."

The religion of the Church of Rome, especially since the Council of Trent, and the publication of the Roman Creed and Roman Catechism, has assumed a thoroughly *Roman* character. The really Catholic portion of this religion is ancient, and is what is held in common by the Church of Rome and the Reformed Churches. But the Roman fabrications are novel, and constitute the grand distinctions between the Romanist and the Protestant. It appears, therefore, that the proper designation for this religion of the Roman Creed and the Roman Catechism is *Romanism* ; but as there are portions of the ancient Catholic faith of the Primitive Church mingled with the new dogmas, which give the whole system a compound character, there can be no objection to its being called "*Roman Catholicism*," and its professors "*Roman Catholics*."

That "Roman Catholic" is the proper style and title of the faith, the Church, and the people of the Roman religion might be shown by quotation from their eminent divines and controversialists. Hear Charles Butler, Esq., barrister-at-law : "The symbol of the faith, [the

creed of Pope Pius IV.,] was published by his Holiness, A.D. 1564, in the form of a bull addressed to all the faithful in Christ. It was immediately received throughout the universal Church, and since that time has ever been considered as an accurate and explicit summary of the *Roman Catholic faith*."—Preface to Creed of Pius IV.

Dr. Dupin, a Roman Catholic historian and doctor of the Sorbonne, has the following passage—"It is true that at present the name of the Church of Rome is given to the Catholic Church, and that these two terms [Church of Rome, and Roman Catholic Church,] pass as synonymous. But in antiquity no more was intended by the name of the Church of Rome than the Church of the city of Rome; and the popes in their subscriptions or superscriptions, took simply the quality of bishops of Rome. The Greek schismatics seem to be the first who gave the name of '*The Church of Rome*' to all the churches of the west, whence the Latins made use of this to distinguish the churches which communicated with the Church of Rome from the Greeks, who were separated from her communion. From this came the custom to give the name of the Church of Rome to the [Western] Catholic Church, [Roman Catholic Church;] but the other churches [Eastern] did not for this lose their name [Greek Catholic Church] or authority."

The Rev. Thomas Maguire, a Roman Catholic priest and an eminent controversialist, in the discussion at Dublin with Rev. R. T. P. Pope, 1827, delivered the following sentiments,—“I have already told you, that in consequence of the separation of the Greek Church, and the heresy of the Arians, the Catholic Church was then *for the first time* called '*The Roman Catholic Church*,' and it included all the churches in the west and throughout the world, in communion with the See of Rome. This is the Church of which St. Augustin says, *Contra epistolam fundamenti*. 'I would not believe the gospel if the authority of the Catholic Church did not move me thereto.' ”

The alienation and separation of the Roman from the Greek Churches began early in the seventh century, but was not final until the eleventh century. Augustin, Bishop of Hippo, in Africa, wrote A. D. 430, and could not possibly have anticipated that separation by four centuries, in calling the Roman Church the 'Catholic Church. Augustin maintained the independence of the African Church; that Church was constituted independent of all other churches and patriarchs, by a decree of the Council of Ephesus, A. D. 431; therefore, by "the Catholic Church" Augustin meant *the whole Church*. Many eminent divines of the Church of Rome hold a very different opinion to that of Mr. Maguire on the true meaning of Augustin in this passage.

Durandus says, "This passage which treats of the approval of the

Scripture by the Church *applies solely to the Church in the times of the apostles*, which was filled with the Holy Spirit ; and besides, had seen the miracles of Christ, and heard His doctrine, and on that account was a fit witness of the things which Christ both did and said." Gerson, Cardinal Aliaco, and others, take the same view, and disprove Mr. Maguire's assertion. Mr. Maguire is also in error in saying that the Roman Catholic Church in Augustin's time included all the Churches of the West. For more than two centuries afterwards, the African Church, the Gallic Church, and the British Churches, were independent of the Roman Church, the Irish Church retained her independence until the Council of Cashel, A. D. 1172.

It is sufficiently expressive of the tactics of Roman Catholic controversialists that Barrister French should perpetrate a similar blunder in his discussion with the Rev. Dr. Cumming, 1839. Mr. French spoke thus—"But the grand question after all for you to ponder on, my Protestant friends, is, 'Are we members of the Catholic Church, as emphatically mentioned in the Apostles' Creed?' the grand question I say for you to consider is, when you go home this evening, when prostrate on your knees before God, you can say, 'I believe in the holy Catholic Church.'"

Mr. French assumes that the Apostles' Creed, so called, was really composed by the apostles ; this is maintained by the "Trent Catechism," (preface, p. 10,) but every student of antiquity knows it to be false. Granting it, however, for the sake of the argument, it follows, that the holy Catholic Church of the apostles could not have been the Roman Church, which, if founded at all, was an obscure Church for near three hundred years after. If, therefore, any persons were ever converted by the mere repetition of this article, as Mr. French asserts, they must be under a "strong delusion to believe a lie." It has already been noticed that this article was not in the Apostles' Creed in the time of Augustin, (see Barrow, Pearson, Dr. Milner, &c.,) nor indeed before the seventh century, when the creed from its use in the Roman Church came to be called the Roman creed, and the article "The Holy Catholic Church," was inserted in imitation of the article of the Nicene creed, "One Catholic and Apostolic Church."

Mr. French's exhortation to Protestants to come to God in secret prayer, reciting the article of the Apostles' Creed, "I believe in the holy Catholic Church," meaning thereby the Church of Rome, is very characteristic of the antichristian spirit of Roman Catholicism, a spirit that teaches sinners to come to God in prayer, by faith in the Roman Church, and not *by faith in the Lord Jesus Christ*, and leads them to address almighty God in the words of man falsely imputed to the apostles, rather than in "the words which the Holy Ghost teacheth."

How different the language of Paul and Silas to the anxious inquirer after salvation—"Sirs, what must I do to be saved?" and they said, "Believe on the Lord Jesus Christ, and thou shalt be saved," (Acts xvi. 30, 31.)

This outline and summary of the argument on the use of the name Catholic by the Church of Rome in this country, is drawn up in humble hope that it may, under the Divine blessing, convince many of our countrymen of the great evil of applying a name to the Church of Rome and her people, to which scripturally, theologically, and historically, they have no just claim, and that it may induce faithful men of every branch of the true Catholic and Apostolic Church, steadfastly to resist the intrigues of the Jesuits in their effort to appropriate the ancient and venerable name of "Catholic," to the novel dogmas of the Roman Creed.

A calm and dispassionate examination of the foregoing facts and arguments will, it is hoped, convince every unprejudiced reader that the titles, &c., "The Roman Church" and "Roman Catholics," are the true and proper designations of that Church and that people, who hold, profess, vow, and swear to maintain the religion of the Roman Creed of Pope Pius IV., 1564.

ITALY.

ITALY has ever been the center of interest and of a certain moral influence. It is classic ground. And never was the attention of the Christian world so drawn towards this land as at the present time. A crisis in the affairs, both political and religious, of Rome and of the Italian States is fast approaching, if it has not already come. A revolution has begun which cannot go backward or even be long arrested. It is destined, we doubt not, to advance. In what direction, or to what results, is the great question.

A letter from Florence, in the "*Debats*" has the following: "At the point at which affairs have arrived, the Roman question must necessarily be solved. The maintenance of the *statua quo* is impossible, and there is no Italian ministry which could resist the movement. No illusion must be formed on this subject; reading the journals suffices to prove this. At Turin, the *Gazette del Popolo* has opened a subscription, and 100 francs are given to every individual who goes to join the insurgents. The Pontifical government has already, in thought, made the sacrifice of its provinces. It only hopes to preserve the city of Rome; but that is still an illusion. . . . The Italian government has no desire to destroy the Papacy; it only asks to come to an understanding with it. This is where it differs from GARIBALDI, who,

taking his stand as a religious reformer, wishes to substitute a sort of new worship for the Catholic faith. Thus it may be believed, that if a revolution breaks out at Rome, the Italian troops will immediately occupy the Eternal City. But take it for certain that the crisis is inevitable and near."

Protestant piety and civil liberty have much at stake in these great political and moral changes. Louis Napoleon is sagacious and wily: pretending to liberal impulses and toleration, yet he is the "*true son of the Church*." He has indeed advised the Pope to surrender his political and civil power, that he may give himself wholly to the protection and advance of his spiritual interests. As he is known to be largely influenced by the empress, who is intensely Catholic and Jesuit, we cannot suppose that he is, by this advice, meditating anything adverse to the true interests of the Romish Church. Indeed, he has intimated that by giving up the temporalities of civil government, his Holiness may give himself to the interests of the Church exclusively, and so greatly advance the cause of Romanism throughout the world. And it is not improbable, that in standing forth, the representative and head of two hundred millions of Catholics, girding the whole earth, instead of being regarded as the sovereign of a petty province on the peninsular of Europe, exerting his power over wide-spread ignorance and superstition, he may for a time, at least, greatly augment his religious strength; especially while every inferior official of the Romish Church will renew his zeal and augment his efforts to promote, more than ever, the advance of Catholicism in every direction. Indeed, this result is already to be seen on every hand wherever Romanism is known.

The recent august Convention at Rome, it is said, "contemplate the grand scheme of investing all the bishops of Catholic Christendom with the rights of Roman citizens, and making the whole Papacy throughout the world one vast political, no less than a religious community."

Protestant influence on Italy, by the circulation of the Bible and the diffusion of the principles of religious freedom, is already great, and rapidly increasing. And we would call the attention of our readers to the importance of securing a right direction to the moral advances of the Italian people. It is not at all certain, that they will become Protestant and evangelical, though they throw off the Papal yoke. For this desirable end they must become instructed in the right principles of civil and religious freedom as found in the Word of God. Otherwise, they will become infidel in religion and licentious in their ideas of civil liberty.

It is here, that the statesmen and Christians of this country have the greatest responsibility. To us, Italy must look almost exclusively

at the present time. America and Prussia must largely decide the destiny of Italy. England can do but little ; as a government, nothing. Though professedly a Protestant government, and refusing by positive statute the least toleration of Romanism ; forbidding that a Catholic priest or nun shall live in England, she, at the same time, has to pay from her treasury a million and a half of dollars annually to satisfy the demands of her Catholic subjects, headed by more than a thousand Romish officials, archbishops, bishops and priests.

English Christians may, and will, do much for Italy and the Protestant cause in Continental Europe. But it is to America and Prussia that Protestantism and civil liberty must look for defense and advancement. Italy now demands the sympathy and aid of these two great Protestant nations. Napoleon and Austria desire and meditate the support of the Papal rule over the Italian States. Their recent conference had this end in view ; it was a signal failure. Austria feared the struggling spirit of Hungary and the power of Prussia. And Napoleon, to screen his alliance with Austria for the attainment of his ends, touching the Papacy, must relinquish much that he has gained by past diplomacy and his recent struggles. His direct interference with the complicated affairs of Victor Emanuel, Garibaldi and the Pope, might greatly endanger his quiet and safety at home. Victor Emanuel's policy is doubtful and vascillating ; his health and moral habits, his past opportunities and present complicity with Popery, render him liable to be swayed by the Papal power as a religious element, and affords little ground for trusting his promises or relying on his power for securing the highest interests of religious and civil freedom. Garibaldi, although a prisoner, is powerful still ; the life and hope of the liberal cause in Italy. And the elastic energy of this cause, while so embarrassed, show how deep is its hold on the popular mind and heart. We trust and pray that it may triumph, and Italy be free, Protestant, *Christian*. That it may be so, we solicit the prayers and the vigorous co-operation of all our readers and patrons to spread the Bible and evangelical principles everywhere in Italy. Here, alone, is to be found safety and salvation for this classic and endeared land.

THE SABBATH OF THE PAPISTS.

THE word Sabbath signifies rest. After the six days of creation God rested on the seventh day and blessed and sanctified that day, "because that in it He had rested from all His works."

When the great work of creation was eclipsed, if we may so speak, *by the greater work of redemption*, the day to be observed was changed,

but the obligation to observe it continued the same. The Bible doctrine of the Sabbath can be stated, with sufficient fullness for our present purpose, in a few words.

We have it in the fourth commandment, which in its main features, at least, is common to us and to the Papists.

The early settlers of our country justly regarded such a Sabbath as the Bible requires as the bulwark of our nation, the safety of our institutions. They framed their laws in harmony with the law of God, and intended to perpetuate the observance of His day to the latest generations.

But other influences are pouring in upon us like overflowing streams. The precepts and the practices of many are in conflict with God's law and with the customs of our pious ancestors. Even many of our best people are very lax in their observance of the Sabbath, compared with their fathers. But we wish more particularly at this time to call the attention of our readers to the *Sabbath of the Papists*.

Romanists have become very numerous among us, and are rapidly increasing. They number now, probably, not less than one-sixth of our entire population. The views of such a mass of people, united almost to a man on the great questions of the day, are not to be disregarded, especially when they bear upon one of the fundamental institutions of our holy religion, one of the strongest bulwarks of our nation.

St. Ligori, one of their leading modern divines, while admitting that "the command of sanctifying the Sabbath, was certainly both a natural and a moral commandment," says, "the Pope has the right and the power to declare that the sanctification of the Lord's day shall only continue a few hours, and that any servile works may be done on that day." God says, "in it thou shalt not do any work;" but the Pope has the "right and the power," in the very face of the divine command to decree "that any servile works may be done" on that day. Where did he get the "right and power" to decree so? The Papal Church regards the Sabbath as less sacred than one of her own festivals, that is, she looks upon an institution of man as more sacred than an institution of God's appointment.

In the confession of boys and girls, the priest is instructed to ask them whether they work on "festive days," but he is not required to ask them any such question concerning the Sabbath. Again, "It is lawful to fish for herring on the Lord's day, but not lawful to do it on a Popish festive day." The Sabbath may be violated because it is only a law of God; but a Romish festive day must be kept sacred, because it is a law of the Pope! It has been remarked that the early settlers of this country framed their laws in harmony with the law of God, but we cannot say this of the Papal law-makers. Though they

give this commandment a place in their decalogue, all that one can see of it, in what they say about the Sabbath, appears in their efforts to prevent it or to flitter it away.

To the question, "Does the command respecting the Sabbath oblige us to worship God in spirit?" it is answered by one of their most prominent divines: "common opinion is, that it does not." And he proves this, too, by quotations from a multitude of their best authors. St. Thomas, the angelic, says, "we are not bound to worship God *internally* by this command," and that "the same doctrine is taught in the Roman catechism."

So far as relates to what this commandment requires, or what it forbids, the Papists might just as well blot it out, for we might almost say in so many words that, as they explain it, it requires nothing, it forbids nothing. But on the other hand, it allows every thing, for aught we can see, that the most corrupt, covetous and worldly can desire. The following are among the things which the Church of Rome allows to be done on the Sabbath:

1. Working for monasteries, "Because almost all the churches and monasteries are *poor*, men can lawfully work for them on Sundays, in aiding in the building of chapels, reaping grain, plowing and tilling the earth." What is lawful is agreeable to law, that is to the law which relates to that which is declared lawful. The Papist evidently means to say that such work on the Sabbath is agreeable to the fourth commandment after the Pope has exercised his "right and power" upon it, and that it is lawful in spite of God's law.

2. Sewing. "Servants and such like are allowed to mend their clothes on Sundays."

3. Butchering and baking. "It is lawful on Sundays, to butcher and skin animals for market, *if it cannot be done conveniently the day before*. Butchers, bakers and such like, are excusable in following their occupations on Sundays in large towns." St. Ligori says "it is the common practice in Rome for bakers to work on Sundays," and he believes, "everywhere." According to his moral theology, common practice makes it right, whatever laws to the contrary.

4. Hunting, hawking and fishing. Here, probably, are some of the Papists' works of "necessity and mercy." In answer to the question, "Are such works prohibited on the Sabbath?" it is answered, "the more probable and common opinion is, that they are not prohibited, even if done for the sake of making money."

Pope Alexander III. is quoted as saying, "although the seventh day was especially appointed, both by the Old and New Testaments, *that man should rest from labor*, and although the Church has decreed *that this day shall be appropriated to the Supreme Majesty of Heaven*,

nevertheless, we make it lawful, if herring approach the shore, to attend to the catching of them, if it be necessary." The Pope thus takes it upon himself to make that lawful which the Divine law forbids. If he can do it in one thing, he can in another, and in all ; so that no law is of any avail where he has power. Many Papal divines support the Pope in this act of setting aside the law of God. The necessity of which he speaks, is obviously not that which alone the Scriptures sanction.

5. Horse-shoeing and repairing. "It is lawful to shoe horses on Sunday, also to mend the ploughshares of those who, otherwise, could not plough on Monday." So, also, "to repair roads and bridges." Capital doctrine this for the worldling, who cannot take time to get his mending and shoeing done during the week ! capital for rail-road companies, who have not time enough for repairs during the week, without stopping the trains ! What better religion can such men and such companies want ? Though they cannot sing with the true saint :

"Day of all the week the best,"

they can say that such a declaration, coming from one of the most eminent Papal divines of the age, makes Sunday almost as good a day for work as any other day of the week. Henceforth, the day is not all lost to them as it would be under the Bible rule.

6. Merchandizing. "Merchants and shop-keepers are excusable in selling on Sundays, if they close their doors and can suppose the things are necessary for those who buy them, or that they could not get them elsewhere !" "The selling of goods at auction on Sundays, is on account of its being the general custom *altogether* lawful." "It is permitted on the Lord's day to sell liquor, even to the making of those who buy drunk ; also to sell shoes, candles, houses, horses and merchandize ; because by use, the timid are brought to bear it." Custom makes law, and whatever we can get the "timid" to bear, is lawful !

7. Bull-fights and plays. "Upon the entrance of a prince, or nobleman into a city, it is lawful on Sunday to exhibit the bull-fights, &c., The reason is, because such marks of joy are morally necessary for the public weal." Oh, climax of logic ! Such is the Sabbath of the Papists, of those who declare it openly to be their "special and instant mission, to make this a Roman Catholic country ; of those who are coming in upon us like an overflowing stream ; of those who now control some of our large cities, and large sections of country ; of those who are struggling to control more, and to control all. Look at the Bible Sabbath, and at the Papal Sabbath, and say which shall we have ? Which shall we transmit to those who come after us ?

THE WORK AND WANTS OF
THE AMERICAN AND FOREIGN CHRISTIAN UNION.

The Board of the American and Foreign Christian Union, at a meeting held, New York, Oct. 15th, 1867, unanimously adopted the following minute :—

DURING the past twenty years the American and Foreign Christian Union has steadily pursued its great work of giving a *pure Gospel* to the two hundred and seventy millions embraced in the Roman Catholic and Greek Churches.

Its principal missions are in ITALY, FRANCE, and GREECE ; and on this continent in CHILI, PERU, NEW GRENADA and MEXICO.

The vastness and importance of the Society's work are manifest when it is remembered that this is the chief agency through which American Christians can tell these perishing millions, who are looking elsewhere for salvation, that Jesus Christ is the only Saviour of lost men.

Hitherto, the amount contributed by individuals and churches for this object has been very small compared with the sums annually expended in carrying the Gospel-light to the heathen world. The income of the Society last year was only \$110,000 ; and even this was a large increase over previous years. The principal cause, undoubtedly, of this lack of interest and of assistance in the work, is the impression widely prevalent, that the task of converting Romanists and staying the progress of the Roman Church, is a hopeless one. Surely, an acquaintance with the operations of the Society, the remarkable success which has attended the labors of its missionaries abroad, and of its colporteurs in the principal cities at home, would entirely remove such an impression. For the history of the past twenty years makes it reasonable to believe that God has used this agency as one important means of opening the whole Roman Catholic world to the influences of the Gospel. Its missionaries have long labored in Italy, assailing there the very heart of Popery ; and to-day, the Italians themselves, under their own leaders, are conspiring for its overthrow. Devoted men have patiently toiled for years in the sister republics of this continent, although a Chinese wall of ignorance, bigotry and priestly cunning continually impeded their progress. Now, Mexico and the South American States, containing thirty millions of Romanists, are entirely open to the Gospel. This could not have been said ten years ago. And five years ago it would have been but half true. Now it is wonderfully true, that these countries are as accessible to evangelizing ef-

forts as are Ohio and Texas. Surely, God intends by these vast movements and promising openings, that Christians of the United States shall take as their watch-word : " America for Christ," and press forward to possess the land.

In full view of these openings for Christian labor, and of the immense work to be accomplished at home and abroad ; and under a profound sense of their duty to God, to the Church and to the souls of men, the Board have resolved to ask Christians of America for *two hundred thousand dollars*, as the amount imperatively needed to carry on the work during the current year. And they make their appeal in full confidence that all who love the truth and hate error will be glad, in the present posture of Romanism, to assist in hastening its downfall in Europe, and in staying the progress of its blighting influence in our own land.

POETRY.

CLEAR THE WAY.

MEN of thought ! be up and stirring
 Night and day !
 Sow the seed, withdraw the curtain,
 Clear the way !
 Men of action, aid and cheer them
 As ye may !
 There's a fount about to stream ;
 There's a light about to beam ;
 There's a warmth about to glow ;
 There's a flower about to blow ;
 There's a midnight blackness changing
 Into gray.
 Men of thought and men of action,
 Clear the way !

Once the welcome light has broken,
 Who shall say
 What the unimagined glories
 Of the day ?
 What the evil that shall perish
 In its ray ?
 Aid the dawning, tongue and pen ;
 Aid it, hopes of honest men ;
 Aid it, paper ; aid it, type ;
 Aid it, for the hour is ripe ;
 And our earnest must not slacken
 Into play.
 Men of thought and men of action,
 Clear the way !

Lo ! a cloud's about to vanish
 From the day ;
 Lo ! the right's about to conquer—
 Clear the way !
 And a brazen wrong to crumble
 Into clay.

With that right shall many more
 Enter smiling at the door ;
 With the giant wrong shall fall
 Many others, great and small,
 That for ages long have held us
 For their prey.
 Men of thought and men of action,
 Clear the way !

CHA'S. MACKAY.

"WE WILL LIFT A LITTLE."

LIFT a little ! lift a little !
 Neighbor, lend a helping hand
 To that heavy-laden brother,
 Who for weakness scarce can stand.
 What to thee, with thy strong muscle,
 Seems a light and easy load,
 Is to him a ponderous burden,
 Cumbering his pilgrim road.

Lift a little ! lift a little !
 Effort gives one added strength ;
 That which staggers him when rising
 Thou canst hold at arm's full length.
 Not his fault that he is feeble,
 Not thy praise that thou art strong ;
 It is God makes lives to differ,
 Some from wailing, some from song.

Lift a little ! lift a little !
 Many they who need thine aid ;
 Many lying on the roadside,
 'Neath misfortune's dreary shade.
 Pass not by, like priest and Levite,
 Heedless of thy fellowman,
 But, with heart and arms extended,
 Be the Good Samaritan.

AMY T. BRADLEY.

SABBATH-SCHOOL DEPARTMENT.

TO A
SABBATH-SCHOOL IN THE WEST.

ATHENS, Sept. 27, 1867.

DEAR CHILDREN :—It is certainly inspiring to know that there is a Sunday-school which has already taken such an interest in the work here, as to promise its help for our "Child's Paper." I hope the interest will increase until some of its members will be able to read it themselves, that is, until some of the boys are grown to be Greek scholars in college.

Some years ago, there was much discouragement in regard to Greece, as a missionary field. Dr. King had been laboring here alone and faithfully for many years, for the American Board had withdrawn all its other laborers. When my husband came here, ten years since, to start his paper, the "Star of the East," there was nothing to encourage him—even his best Christian friends in America, thought it was in vain to suppose that he would be able to edit a paper, whose object was to disseminate religious truth, in various forms, like the religious papers in the United States. And Dr. King, whose long experience here best qualified him to judge, although very anxious to see such an organ for the truth established, was exceedingly doubtful about its success. It was undertaken, however, and by God's blessing, has been continued these many years; not without opposition and all the weapons that enemies of the truth could wield, to destroy it. It has even increased in influence, and silenced its foes, so that now it preaches weekly, the truth as it is in Jesus, to hundreds of families and individuals, not only in Athens, but all over Greece and Turkey.

At the time of its commencement, no such thing as preaching by a native Greek was thought practicable, the press was the only channel through which the minds of the people could be reached, and even this was an experiment. It proved, however, successful in preparing the way for other means. And when Rev. Mr. Constantine, *three years ago*, commenced preaching, and *a year and a half* after my husband also,

no opposition was made; so that now there is a preaching service on Sabbath mornings by Mr. Constantine, another in the evening by Mr. Kalopothakes, besides a Bible class for young men by Mr. Sakellarius, and my own and Mrs. Constantine's Sunday-schools, one in the morning, the other in the afternoon; and these in addition to other large and flourishing Sunday-schools which we have established among the Cretan refugees.

These various modes of working, create new wants and difficulties. There are very few books printed in Greek for children. They never have any of those charming stories, and attractive picture books, that the children at home have; scarcely anything beyond their school books.

Dr. King published, many years ago, quite a number, but they are now nearly out of print. When we commenced our Sunday-schools, we gathered together all we could find, many of them so old that the paper was yellow and the type illegible, with only paper covers, and these stained and faded by time. But the children did not mind these things, they were so delighted to get anything like a story to read, such as "Dairyman's Daughter" and "Little Henry and his Bearer." We had also a few more modern books translated by Mr. Constantine, my husband and others, and the past winter, seeing the necessity for them in our schools, Prof. Packard of Yale College, who was here for several months, himself translated one or two small books; his father, Dr. Packard of the American Sunday-school Union, pledging himself for the expense of publishing them. So these were added to our collection. Indeed, there is no difficulty in getting any number of books ready if we can only have necessary funds, and so it is with the "Child's Paper." It will be such a new thing to these Greeks, that there is no doubt of its success if it can be put at so low a price that all can take it: but this cannot be done unless the Sabbath-schools at home will help defray its expenses. As soon as the electotype for the title page, or heading, is received from England, the first number will be issued.

So you cannot receive a copy this month, but it will be sent as soon as it makes its appearance. By your help, too, we hope to be able to furnish the paper to our Sunday-schools and day schools, either gratis or for a very small sum. In this way it may be introduced far and wide, and become a great blessing, not only to the children but also to the parents.

The Cretans must not be overlooked in this distribution of the Paper. They of course, cannot pay for it, but if it is furnished them they can read it, and when they return to free Crete, it may help to mould their characters and continue to be a blessing and a welcome messenger there. In all that we do for these poor creatures, we constantly have this result in view, feeling that God has given us an opportunity to bless another people without leaving our work here. One of our friends, who visited our Cretan schools not long since, remarked that "Come to Jesus now," would one day be the national hymn of Crete, as there is not a Cretan child, and scarcely a woman, among the thousands here, who cannot sing it.

I would like to tell you much more about them, and how we are employing the funds sent from America for them, but I know that Sunday-school children become weary with long letters, especially when they are filled with statistics and details which would be more interesting to their parents. So I close for the present, remaining as always,

Yours affectionately,

M. H. KALOPOTHAKES.

GREEK CHILDREN AT HOME.

ATHENS, Sept. 5, 1867.

Do not imagine that I have forgotten the Greek *girls*, for they cannot be overlooked in the large families of this country.

A Greek considers a numerous progeny as among the special favors of Heaven, his eight or ten sons are a crown of honor to him, but you will be surprised to learn that when the new baby is a *girl*, the friends of the family, instead of congratulating the mother, *condole* with her; they exhort her to submit to the will of God, and bear her

barden patiently. You would imagine some great misfortune had happened to her, when you see her sad face, as with that emphatic shrug of the shoulders, she says, "What can I do?" The reason for all this you will see by-and-by when the family is grown up—but at once, the boys have the preference in a thousand little ways; this works mischief enough from the very beginning. You have heard of Greek jealousy—like vanity it may be a national inheritance, but you will see at once how it is fostered, until it masters the man.

Now, we will just forget this sober side, and try to find out the amusement of our little friends. When we came to Athens, one of my first inquiries was, "What do the children play? Have they toys, books, etc.?" A kind lady said to me: "One of my greatest cares has been to supply suitable amusements to the girls in my school, I have to teach them to play." Poor little ones! What did they do before they came to school?

We all know that idleness affects a child quite as unpleasantly as it does a grown person. A game at ball, knitting a round on the baby's stocking, or sewing up a seam just to help mamma; a run with the hoop, or an hour's house-keeping with the dolls; all these will keep little Mary as good-natured as possible, but we know that mamma must watch to change from work to play, so that neither shall tire the child. Ah! a child is a most interesting study, its present comfort and future bliss may depend upon us.

A little Greek girl may have a few gaudy toys, a doll, perhaps, but she does not know how to enjoy it, she is not kept occupied, she gets weary and dull, in fact is vainly amused by looking from the window, or taking a walk.

The little boy who would be delighted to float a chip boat in a bucket of water, read a story, fish with a pin, draw a picture on his slate, gallop on his stick of a horse, or do an errand, for lack of any one to suggest these amusements gets cross, and starts off to find other boys in the street. Here he finds marbles are popular, and then cards. Gambling in Greece is fearful, and the first

lessons are learned in this way at a very early age.

Occasionally, I see a solitary kite mounting above the olive trees; and now and then a troop of boys in a running match: no doubt, they have their street games, but home furnishes them nothing in the way of amusement.

Just here, I must tell you that Greek boys exceed in stone-throwing. The practice may be exciting, but their battles with stones are fearful. Near Mars' Hill we often see a hundred boys on each side, perhaps, engaged in regular pitched battle, throwing stones regardless of limbs, at least. Then they are unkind to animals: you would be as pained to hear about it as I am to write; so we will not say anything more about it.

The Greeks have no nice books or papers for children: a great lack, and as the parents seem to forget all about eternity, we do not wonder that so little is done for their happiness here, or hereafter. A. T. C.

ANOTHER PEEP INTO THE HOMES OF THE CHILDREN, AMONG WHOM OUR WORK IS EXTENDED.

A very large proportion of the children of the families with whom the missionaries of our Society are called to labor, and whom we have described in two previous articles, are not only Roman Catholic, but woefully ignorant and sadly degraded; rank weeds in a very prolific garden. Their minds are the abodes of every error; their habits formed from contact with the most debasing scenes of city vice and crime; and their hearts, the rank outgrowth of impurity and sin in their very worst developments. Deceitful, disobedient, early, oh! very early licentious; at first sight, their cases would seem to be hopeless in the extreme. And when it is considered that this deceit and vice, is the result directly of the mother's teaching and life; that the little things are often impelled to it by severest chastisement, still more is one struck with the utter hopelessness of the labor of seeking to rescue, elevate, and save such moral outcasts as these.

Take the case of one such mother in the city where this article is penned. Not only did she command and compel her own, but she gathered into her dwelling the children of those of her own nationality living in her neighborhood, to instruct their apt minds in the best and safest modes of stealing. Quite a number had already graduated in this school of crime, and were out in the world proving themselves adepts in the art, when the police, hearing of the same, arrested the unhappy woman, broke up her den of vice, and for a time, nipped the mischief and prevented its farther evil extension. Whether or not her time of imprisonment having expired, she is not again at her vile work the writer cannot report. It is doubtless, even so, for "can the Ethiopian change his skin, or the leopard his spots? then may they who have been accustomed to do evil, learn to do well."

Another illustration: From the cellar of one of the Irish tenement buildings of one of our cities, another of our missionaries heard the cries of a child as if suffering under the infliction of blows. As she neared the hovel, she heard the words distinctly uttered by the child: "Oh! don't, mother, don't, mother, and I'll do it next time!"

"I'll see that ye do it, ye brat that ye are, that I will. Such a chance that ye had to get all that, and not do it! Out wid ye, ye bother of a boy that ye are."

And with the last utterance, a blow fell upon the child's head that threw him bleeding on the ground floor.

The missionary entering, inquired into the boy's misdoing. The cruel parent could only speak of his "stubbornness" and disobedience. "Why, ma'am," she said, "I've bated him till my arms would fall down, but he's the same deceitful bog of a boy still. I can do nothing with him."

The neighbors soon gathered round, and the fact was speedily elicited by careful inquiry, that the poor boy was beaten so daily, because he did not bring home with him money that he had stolen, or food or clothing obtained by robbery. Such fear had the poor fellow, that often he would seek an asylum from the rain and cold, all

night long in some old stable, or under some miserable shed, rather than go home to meet the harsh treatment of his mother.

One other illustration, and of a different character. In one of the earliest industrial schools of the American and Foreign Christian Union, in a Western city, there were gathered on the day of its beginning, thirty-four girls, between the ages of six and sixteen years. In order to their proper classification, the writer was asked to propose to them some simple questions. They were accordingly asked, how many fingers they had on their hands. Not one could answer correctly. They were then asked, how many days there were in the week? Only two of them could tell.

Who made you? was the next inquiry. One or two ventured to reply—"the good man," but who, or where, or what He was, no one knew.

Now, it is such houses as these, which form the field of the missionaries of this Society. Where ill timed severity can be gently and kindly rebuked; where the abused little ones may be taught the world is not all dark, nor its people all brutes—where better ways of doing and living may be introduced, and avocations sought for those who are being thus trained to idleness or crime, and sin, and for the miserable educators also—where modes of life may all be so changed, as to be marked and rejoiced in, even by the recipients themselves, causing mothers to exclaim, "What's got into our Maggie, ma'am, since she's got to your school! Why, she's not at all like what she was, I never saw so willing a girl in all my life; and it's so long since I have bated her, I don't hardly know how to do it!"

Thus have our readers an insight into the character of our home operations. Thus they see how our work elevates—elevates all the while; elevates the child and the parent; elevates the neighbor and stranger; turning the hearts of the children to their parents, and those of parents toward their children; correcting public morals, introducing truth and reverence where profaneness reigned, temperance and virtues, where vice and drinking held sway, and teaching a regard for God's Sabbath,

where before it was the great gala and rioting day of the week; leading to schools, not only the children but the adults, where education, physical and spiritual is imparted; and then to the prayer meeting and the house of God, where they hear the way of life expounded, and are invited to walk therein and be saved. Oh! How many have occasion to bless God for the simple, yet efficacious and successful mode of labor of this Society! How many more it is yet to have the blessedness of rescuing and saving, depends much upon the means the Church of Christ gives it, by and with which to do so blessed and inviting a work. Christians, realize this and help us!

W. D. R.

CAN SUCH BE SAVED?

O, how often, when our missionaries recite the vice and sin they meet among the people to whom they are sent, the ignorance, debasement, and destitution in which they live, is the question propounded, and sometimes by Christians and charitable individuals, though oftener as if to make their unbelief a willing coverlet for their parsimony and uncharitableness—"And can such be saved?" "Can you do them any good?" "Is not your work all labor lost?"

I propose to answer such queries by a few facts and incidents. The following, though occurring in Scotland, is a type of hundreds of similar cases developed in the missionary work of this Society, in our own land. Often, indeed, the most hopeless cases, as they seem to us, develop into men or youths of rare promise and success. It must never be forgotten, "that God chooses the foolish things of the world to confound the wise; and the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, that no flesh should glory in His presence." It is saddening to know that many a poor, lone, degraded outcast is often turned away from the path of return to purity and salvation, by the feeling engendered by such unbelief as is embodied in the question at the head of this article, and which so often prompts its possessor to avoid him who might by attention and kindness be won to

the right. Surely, there is hope for every poor, lost soul. Who that has been saved, does not feel: "since I've been saved, there is hope for all?" But to the incident:

"Mayn't I stay, ma'am? I'll work, cut wood, go for water, and do all your errands."

The troubled eyes of the speaker were filled with tears. It was a lad that stood, one cold day in winter, at the outer door of a cottage on a bleak moor in Scotland. The snow had been falling very fast, and the poor boy looked very cold and hungry.

"You may come in, at any rate till my husband comes home. There, sit down by the fire; you look perishing with the cold;" and she drew a chair up to the warmest corner; then, suspiciously glancing at the boy from the corners of her eyes, she continued setting the table for supper.

Presently came the tramp of heavy boots, and the door was swung open with a quick jerk, and the husband entered, wearied with his day's work.

A look of intelligence passed between his wife and himself. He looked at the boy, but did not seem very well pleased; he nevertheless made him come to the table, and was glad to see how heartily he ate his supper.

Day after day passed, and the boy begged to be kept "until to-morrow;" so the good couple, after due consideration, concluded that, as long as he was such a good boy and worked so willingly they would keep him.

One day, in the middle of winter, a peddler, who often traded at the cottage, called, and after disposing of several of his goods, was preparing to go, when he said to the woman:

"You have a boy out there, splitting wood, I see," pointing to the yard.

"Yes; do you know him?"

"I have seen him," replied the peddler.

"Where? Who is he? What is he?"

"A jail-bird;" and the peddler swung his pack over his shoulder. "That boy, young as he looks, I saw in court myself, and heard him sentenced—'Ten months.' You'd do well to look carefully after him."

Oh! there was something so dreadful in

the word "jail!" The poor woman trembled as she laid away the things she had bought of the peddler; nor could she be easy till she called the boy in, and assured him that she knew that dark part of his history.

Ashamed and distressed, the boy hung down his head. His cheeks seemed bursting with the hot blood, and his lips quivered.

"Well," he muttered, his whole frame shaking, "there's no use trying to do better; everybody hates and despises me; nobody cares about me."

"Tell me," said the woman, "how came you to go so young to that dreadful place? Where is your mother?"

"Oh!" exclaimed the boy, with a burst of grief that was terrible to behold; "Oh! I hadn't no mother! I hadn't no mother ever since I was a baby! If I'd only had a mother," he continued, while tears gushed from his eyes, "I wouldn't have been bound out, and kicked, and cuffed, and horse-whipped. I wouldn't have been saucy and got knocked down, and run away, and then stole because I was hungry. Oh! if I'd only had a mother!"

The strength was all gone from the poor boy, and he sunk on his knees, sobbing great choking sobs, and rubbing the hot tears away with the sleeve of his jacket.

The woman was a mother; and though all her children slept under the cold sod in the church-yard, *she was a mother still*. She put her hand kindly on the head of the boy and told him to look up, and said from that time he should find in her a mother. Yes, she even put her arms around the neck of that forsaken, deserted child. She poured from her mother's heart sweet, kind words, words of counsel and tenderness. Oh! how sweet was her sleep that night—how soft her pillow! She had plucked some thorns from the path of a little sinning but striving mortal.

That poor boy is now a promising man. His foster-father is dead, his foster-mother aged and sickly; but she knows no want. The "poor outcast" is her support. Nobly does he repay the trust reposed in him.

"When my father and mother forsake me, then the Lord will take me up."

THE FOREIGN FIELD.

ITALY.

{NEVER, in all its remarkable history, has this beautiful land been the centre of so much interest as at the present moment. The eyes of the whole world are intently and anxiously watching the progress of events there. With many, the political question

is the only absorbing one—Will the Italians under Garibaldi secure Rome for their capital, and thus the unity of Italy, or will France interpose to protect the sovereignty of the Pope, and perhaps plunge all Europe in a gigantic war? Protestant Christians see in these movements the probable solu-

tion of a still greater question—Shall the Pope be stripped of temporal power and the Roman Church, in this way, receive a moral shock from which it can never recover?

Most wonderfully has God wrought in bringing about this crisis. Among other instrumentalities He has used the devoted missionaries, colporteurs, and Bible-readers of this Society to circulate the truths of the Gospel and to create the enlightened and liberal sentiments, under which Italians themselves are marching on "the Eternal city."

We give below letters to show the manner and the progress of the work of evangelization in Italy.]

MILAN, SEPT. 25, 1867.

It being impossible for our evangelist, Sig. Zahier, to superintend longer the whole of his large field, preaching to the four churches of Vercelli, Casalle, Livorno, and Bassignana, nearly a month ago I sent a new evangelist, Sig. Antidoro, to the latter place, where, for a long time there has been a most interesting work in progress. The report he already gives of his new field is most encouraging. He writes as follows:

"With great joy, I send you this letter informing you of the very prosperous condition of the work of God in this place. I arrived here the first of the month in company with our dear brother Zahier, and the same evening preached to the people, who seemed eager to receive the Word. The day after, the brother who accompanied me left, and since then I have preached four times a week, every Tuesday, Thursday, Saturday and Sunday. On the Sabbath, I have at 11 o'clock, a Sabbath-school; at 2 P. M. a preaching service, and another in the evening.

"I have been much comforted and encouraged in seeing the number of hearers continually increase. Our place of worship will contain about three hundred, and it is now filled; and often many remain in the street to listen. The brethren are very kind to me, and manifest true Christian affection. I think I can truly say, that the Lord is blessing me in my labors.

"One young man, twenty-one years of age, having heard and embraced the Gospel,

was banished from his father's house and forbidden ever to return. He bore the trial with firmness, and was even happy in his love of the truth. At length, his father repented, and, by means of the mayor of the town invited him to return home. He frankly replied that he would be very happy to come, provided he could be left free to profess his faith in Christ; but to this his father would not consent, and the young man now lives with an uncle who is favorable to the truth, coming at times to our meetings. The father, since the failure of his attempt to induce his son to return, is greatly exasperated with, him and declares he will kill him. This persecution, however, is borne with hope and cheerfulness, much to the edification of the brethren.

"Another uncle of this young man, being a priest, was so enraged and mortified that one of his family had joined the evangelicals, that in desperation, he threw himself into a well, from which he was pulled out alive, though he is now at the point of death.

"These facts being well known, have contributed much in favor of the truth and for the increase of our congregation.

"On the 17th inst., one of our brethren was attacked with the cholera; in this land, among Catholics, when one is thus taken, he is at once abandoned by his friends; it was my privilege to visit him and comfort him in his trust in the Saviour. He died the next day in the evening, and his death was triumphant, his last words being, 'Jesus is the Christ of God.' He was a young man twenty-five years of age. His parents were Catholics, but hearing the prayers which our brethren and I offered at the bedside of their son, they were comforted and have since begun to attend our service, and they beg me to visit them as often as possible to comfort them in their distress.

"On the 19th, as many as five hundred followed the body of our departed brother to the cemetery. At the grave, we sang an hymn and I delivered a short discourse. The same evening our place of worship was crowded to excess. We are thus led to praise the Lord for His mercy and goodness."

The cholera has prevailed, during the present season, very extensively throughout all parts of Italy; and wherever evangelical churches have been formed, their members have been very active, not only in caring for their own sick, but in attending upon Catholics. In Carravaggio, for instance, a small town not far from Milan, where are evangelical brethren, the cholera has raged with severity, and so active has the little church been in its care for the sufferers that the mayor of the place has acknowledged their services in a public manner and in terms of the highest commendation. The brethren were constantly occupied for weeks, going among the sick Catholics of all classes, ministering to their temporal wants and speaking to them of Jesus. And, what is remarkable, only one member of the church was attacked by the disease. This person was the female teacher of the evangelical school, who, laboring day and night to save others, at length was prostrated herself by the disease. After two or three weeks, however, she recovered and is now occupied again in her school.

I am happy to state that the evangelist, who now preaches to the church in this place, is Sig. Girola, one of my theological students. He is partly supported in pursuing his theological studies by an American Christian friend. He is a young man of rare talents and fervent piety, and will, I have no doubt, make an eloquent and successful preacher of the Gospel to his people.

In Milan, where the cholera has prevailed to some extent, our Bible-women have also rendered a most invaluable service to the sick. Being experienced and accomplished nurses, they have been continually invited to attend upon the sick in Catholic families. Our American friends in the West, who sustain these excellent Bible-women, are doing a noble work for Italy. Would that we had the means largely to increase this kind of instrumentality.

WILLIAM CLARK.

Mr. CLARK sends the following report of one of the Colporteurs laboring under his direction:

TRANSYLVANIA, AUG. 15, 1867.

IN Kowaziza I sold a great many Bibles, a number of Testaments, and above 400

tracts. There is a Slavonian Evangelical Church in this place, and a large school with excellent teachers. The minister is a venerable old man.

In *Debelacza* there is a Hungarian Reformed Congregation. The Sabbath-rest which was observed on Sunday, led me to conclude that the fear of God was among the people. On Monday, I went to the market, and sold several Bibles and Testaments, and above 800 tracts in a few hours. The weather, however, was very unfavorable.

In *Franzfeld* there is a German Evangelical Congregation. There are excellent schools here, also. I sold a great many Bibles, some Testaments, and above 600 tracts.

In *Wershitz* there are large Serbian schools. The most of the Bibles I sold here were to Roman Catholics.

There are no Jews resident in the Military Boundary. In consequence of the rain, the roads were very bad, and driving accordingly expensive; so I proceeded to

TRANSYLVANIA, and began with the district around Hermannstadt. The most of the churches are surrounded by high walls and towers, and remind me of the places of refuge in the troublous times of past centuries. . . The people are spiritually dead. The churches are well filled on Sundays, but this arises simply from habit. Very little attention is paid to the minister's discourse. The women and girls bring with them large bunches of flowers, and pass them from pew to pew while the minister is preaching, thus not listening themselves, and diverting also the attention of others.

As regards the schools, the buildings are, in general, excellent; and the teachers robust, able men; but the vacation begins usually, early in the Spring, and lasts till late in the Autumn; and the children forget in Summer what they have learned in Winter. It will readily be supposed, therefore, that the education of the people does not stand high. Although they buy the Bible willingly, they do not live according to its precepts. In order to be convinced of this, one has only to look at the suits for divorce occurring in a single year. In one village in which I passed through, there were eleven cases, and in another village, seven.

We may expect that in Winter, great sales will be made. The present, is not the most favorable time, for the richest man has often not a single florin in the house. And then, it is only on Sunday that anything can be done. I am obliged to take my place at a corner not far from the church, and expose my books for sale. The only opportunity I have, otherwise, of effecting sales during these Summer months, is when markets and fairs occur. When I can visit these, I usually accomplish something.

The tracts make a great impression upon the people, and I trust that they may not only awaken interest, but also drive from the field the pernicious publications which are circulated in masses among the people.

As regards the Jews, I cannot give very much information, for in the district around Hermannstadt, as also in that around Kronstadt, I met with but few Jewish families. In the towns, however, I have already sold all the Hebrew Bibles I had with me.

GREECE.

[THE missionaries of this Society in Athens continue to be very much interested in the poor Cretan refugees, whom God, by a mysterious Providence, has sent to them to receive temporal relief and a knowledge of the blessed truths of the Gospel. We trust that the appeal contained in the following letter from Dr. Kalopothakes will meet with a generous response from American Christians.]

ATHENS, Sept. 20, 1867.

UNWELL as I have been the greater part of this week, I could not help writing a few words in behalf of the poor Cretan refugees. To our mission, the transportation of these refugees to Greece, and especially to Athens, has opened a new channel of labor and usefulness. We have now three large schools. Those under Mr. Constantine and Mr. Sakellarius, are rather industrial, mine is a regular school for boys and girls, and contains nearly four hundred children.

You are already aware that on account of the united representations of all the foreign consuls at Chanea to their respective governments, concerning the heart-rending atrocities committed by the Turks, those

governments, except that of England, ordered their war vessels stationed in the Levant to proceed to Crete, and take on board all the women and children they could find on the shores, contrary to the existing blockade, and even without asking the consent of the Turkish Government, and transport them to Greece.

This humane act on the part of the European powers has already thrown upon our charity more than 35,000 old men, women and children, all starving and covered with filth and rags.

These 35,000 the Government has distributed throughout the Greek provinces, leaving at Athens about 6,000 of them; and both Government and people have done and are willing to do all they can to ameliorate their wretched condition; but unfortunately their means are so limited, and the wants so great and so pressing, that they are compelled to appeal again to the philanthropists of Europe and America to come to their assistance. England has already sent more than £50,000; America, too, and Russia (I mean the people of all these countries, not the governments,) have each done much; but there has never before been a time when help was more needed than the present. Only to feed so many thousands \$100,000 are not enough; and you must know that this sum is equal to the thirtieth part of all the revenues of the Greek Government! But food is not the only article needed; they want clothes, and especially bed coverings; for, warm as the climate of Greece is, they cannot pass the approaching winter on the bare ground, and unless they are provided with coverings, they will die by scores from exposure to cold and dampness.

And, now, are there not some Christian and philanthropic people in America who would send a few thousands of cheap blankets to these poor Cretans? Could not some of those who deal largely in carpets collect the pieces that are wasting in their shops, and send them to save those who have already been reduced to skeletons by famine, hardship and sickness?

I wish I could send to New York a load of them just as they land at the Piræus.

that the happy people of your metropolis might see with their own eyes to what degree of misery and wretchedness they have been reduced, and hasten to provide them with what they need. I wish I could take with mesome of the New York millionaires to the abodes of these wretched people, that they might see the scores of women and children, clothed in rags and covered with vermin, all stowed together like animals, and then they would realize their condition and offer them their help.

The American-Greek Committee, under the Presidency of Dr. Howe, has done much to alleviate their sufferings and raise them to some degree of respectability and self-respect, by offering to the women work, and gathering the children into industrial schools purposely established for them; but their means have been very limited, and are near being exhausted. We spare neither time nor labor, if we are only provided with the means. We are willing to visit and help and save, but it is left with the Christian and philanthropic people of America to enable us to carry out these objects.

Any help, either in the way of money, clothing or bedding, may be sent to the care of Mr. Rodochanachi, Treasurer of the Philo-Cretan Relief Committee.

Hoping that this public appeal may find an echo in the hearts of some, I remain yours very truly, M. D. KALOPOTHAKES.

CHILI.

SANTIAGO, Oct. 2d, 1867.

You will be pleased to learn that we are fairly established now in the capital, ready to prosecute our work with more vigor and to better advantage than heretofore. Some of the Chilenos have not been anxious to lend us assistance in getting settled. One old gentleman, for instance, to whom we applied for apartments, deferred giving me a definite answer on the day of application and on learning from a mutual acquaintance what my profession was, lifted his hands in holy horror, with the expression: "Thank God, I did not let him have the rooms!" Others there are who give a warm welcome to another missionary from your Society.

The members of Mr. Gilbert's congregation, especially, are glad to see one more

laborer among them, and many young men who favor Protestant institutions, look upon our coming as a token of good. Of the latter class is one whose name is already well known here, through some able articles from his pen against the corruptions of the clergy. He is well versed in Biblical history, and has read many publications of the American Tract Society. In private circles he has expressed a wish that his country might become thoroughly Protestant.

Now that a beginning has been made by the prayerful and persistent labors of Mr. Gilbert, and a congregation has been gathered, we trust that the Society will take up our earnest appeal for help and assist us in building a small chapel. It seems to us a plain case of necessity that we should have a larger room for the increasing numbers who attend our service. We are greatly indebted to the Tract Society, and to Messrs. Riley and Orestes, for the book of Spanish hymns, which has recently been introduced into this country. The music is very attractive, and while we are engaged in singing, the passers-by stop and listen with wonder to these hymns of praise, in their own tongue, to God and to Christ. We need a melodeon very much, and if any friend of the American and Foreign Christian Union feels impelled to furnish such an instrument as an aid to our worship, his name will be long remembered in this city.

Last week two young men, one of whom has received a good musical education, met with us to practise the tunes. They are both Roman Catholics, and unwilling to assist in our public meetings, but cordially give their assistance in private.

A. M. MERWIN.

[Rev. Dr. Trumbull has arrived safely at his post in Valparaiso, after a long absence in this country and in England. We take a few extracts from a letter just received from him.]

VALPARAISO, Sept. 16, 1867.

FROM the South of Chili a call comes for a minister to the Germans, though the call is from themselves. They are colonists who have migrated to Chili, and taken up farms. They number, in four different places, from two to three thousand. This call is

from Osorno. They promise to contribute \$500 per annum. The Jesuits are doing what they can to lead these people into the Papal fold. Their children, if not instructed, will grow up in ignorance and lapse into Popery; I think the fact should be laid before the Christian public. . .

Rev. Mr. Gilbert is getting on well with his Spanish work in Santiago. One proof of this is that the adversaries are complaining of the progress of Protestantism. The Church in Santiago have sent a request for aid in erecting a church-building. It is very important that this should be done. More will attend with better accommodations. It is matter for profound joy that there should be a call for such a form of assistance.

DAVID TRUMBULL.

SANTIAGO, Sept. 5th, 1867.

WE have need here of all the force at our disposal. The Romish Church in Chili is putting forth great efforts to increase its influence. Within a month *three newspapers* have been established for the express purpose of opposing Protestantism. Artisan associations, with the parish priest and some rich man or woman to patronize them, are being formed with the real object of checking the spread of Protestantism among that class. Perhaps our work has not interested and encouraged Christians at home, but it has alarmed the clergy in Chili. As limited as has been our success, the clergy no longer look upon our efforts with contempt.

In some quarters, the jesuitical influence is gaining ground. A day or two since, a man who is said to be a Jesuit, was chosen rector of the University. Last week, a new Secretary of State was appointed, who is devoted to the Church. An effort is just now being made to introduce by law, in all the government schools, a book called "Grounds of Faith," which opposes Protestantism. The clergy are intelligent, influential and active. Their efforts are combined and concentrated.

To oppose error in this country, we must indeed use "The light horse infantry," that is what the American Tract Society is now sending us: tracts, and a beautiful "Child's Paper." But we must, also, bring to bear

massive, organized forces. Give us the "History of the Reformation," "Nelson's Cause and Cure of Infidelity;" a concordance, commentary, and Bible dictionary, in Spanish. We hope, by God's blessing, to raise up ministers on the spot. There are lights and shades in our work. We feel cheered in view of actual results, hopeful in view of probable results, and sanguine in view of possible results. With God, the truth, and some who have not bowed the knee to the mother of Christ on our side, we are encouraged to pray, to labor and to hope.

N. P. GILBERT.

BUENOS AYRES.

Rev. Dr. Goodfellow writes from Buenos Ayres as follows:—

We have now a service in two places in Spanish, and are working to establish Sunday-schools in all parts of the country. The Superintendent of Public Instruction is working heartily for this, and he desires to introduce the Bible, and the Spanish Protestant publications in all parts of the country. He does not recognise the priests as working for the education of the people, and so he plants these schools in the municipal school-houses.

We could circulate and do much towards paying for 1,000 copies of your new pictorial Spanish paper, within two leagues of my residence here. . .

We want "cartillas," tracts and papers for one thousand accessible pupils to-day. Before you can answer this letter, the demand will double. You see the work goes on well.

NESTORIAN MISSION—PERSIA.

MR. PERKINS, under date of July 26th, 1867, writes: "Fruits of the precious revivals of last winter are being gradually gathered into our reformed communions, which are thus becoming strengthened and edified. Quarterly reports, just rendered to the mission, contain some items of encouragement. For instance,—a missionary society, composed of members and graduates of the female seminary, as its second annual pecuniary result, presented the sum of ten dollars, it having been eight dollars last year. Its members are almost all poor,—most of them young mothers; several of them wives of pastors; others widows. Their mites are thus the fruits of real self-denial. 'Who hath despised the day of small things?' And most of all, in regard to budding charities in a missionary field!"

MISSIONARY INTELLIGENCE.

MISSIONS OF THE AMERICAN BOARD.

WESTERN TURKEY.

A letter from Mr. Trowbridge, of Constantinople, refers to the Broosa and Nicomedia fields. He has just returned from a tour of three weeks through "portions" of those fields, accompanied by Messrs. Richardson and Parsons, and also by Mr. Ladd, "the excellent teacher of French in the Robert College;" so that, as he says, they "went in force." He says:

"In August 1857, just ten years ago Mr. Parsons and I went over the same ground. The progress during that period has been very great. Then, we were met by sneers, contempt, and open opposition; very few persons were found who knew how to read. Now, there are large numbers of readers in every village, and everywhere we were received with cordiality by the people, and urged to prolong our stay.

"We determined to make *preaching the Gospel* our one great object, and with the blessing of God we were enabled to carry out our wishes very fully. In the coffee shops, in the streets, in open-air meetings, by the way-side, and in khans, we told the old story of the cross. What a wonderful story it is; what a power there is in it to hold the attention of a company of rustic villagers! *Christ crucified* is the most suggestive and attractive theme in the whole range of theology or homiletics. This I knew before, yet this tour has deepened the impression on my mind very much. In one mountain village, I went into a coffee shop where there were ten shepherds, seated in a row, each with his shepherd's crook in his hand. They had brought home and folded their flocks, and had come together to gossip a little during the evening. At nine o'clock I opened the Testament, and read to these children of the mountain, the words,—*I am the true Shepherd,*" &c., coming at last to the prophetic passage, *'I lay down my life for the sheep.'* The whole scene left an impression on my mind not easily forgotten."

NORTH CHINA.

MR. GULICK reports "*An Open Field.*" The Mongol language was reduced to writing five or six centuries ago, and they now possess translations of the Chinese classics, besides Buddhist writings, and a limited literature of their own. Their writing is alphabetic, and many of the people can read. The Bible and several tracts have

been translated, but the people have not one missionary to interest them in these books, or teach them of the Saviour who has come to open heaven to them. There is nothing to prevent the most free intercourse with them in this place, and if commenced in prayer and faith, I believe the way will open for an extensive work among them. The progress might at first be slow, but when the truth has once made an entrance amongst them I think its triumphs will be great and rapid.

Their language is allied to that of the Turks, and is much easier than the other languages of Eastern Asia. A mission can be commenced among them with less outlay than is necessary in commencing most new missions; for much preliminary work has already been done in the translation of the Bible, and the publication of Grammars and Dictionaries.

DAKOTA MISSION.

DR. WILLIAMSON says: "It is very remarkable that more than 360 members of the Pilgrim Church have all been converted within the last five years. About half-a-dozen had been baptized in infancy, and these, and a few others, perhaps, had made some progress in learning to read; but five years ago only one of the whole number had ever partaken of the Lord's Supper, and he had been for sometime suspended, and had never learned to read. The others were wild heathen, and none of them were received into the visible church prior to the 3d of February, 1863. The two pastors, and most of the ruling elders, learned the alphabet in the prison at Mankato, in the early months of that year, and most of the other members have learned to read since that time, (for a large majority of them now read, and use their hymn-books in public worship).

"The harvest here has been gathered in less than five years, but it was among these Indians that Messrs. Pond, and Aiton and Hancock, and our brethren of the Swiss and Methodist missions, had toiled for years. They saw little or no fruit of their labors, which nevertheless accomplished much in preparing the ground."

THE missionaries of the Episcopal church in Tinnevely, India, have traveled, preaching the gospel throughout a district of 1,200 miles square, living in tents and moving from place to place. In this way the gospel has been made known to more than 300,000 souls in 1,500 villages by these faithful itinerants.

MISCELLANEOUS.

A PROTESTANT CHURCH FOR SOUTH AMERICA.—An appeal comes to the Society from its missionaries in South America for assistance to build a church in Santiago, the capital of Chili. The native Christians assure us that they will furnish about one half of the necessary amount. This would be the first church-edifice for Protestant Spaniards on the Pacific coast of this continent. The Board, through lack of means, are unable to grant the assistance called for. Perhaps this will meet the eye of some Christian who will be glad to make an investment here for the Lord—and replace with a Protestant Christian Church, the large Roman Catholic Cathedral which God recently gave to the flames.

SEMI-CENTENARY OF THE REFORMATION.—The closing day of October, 1867, completed three hundred and fifty years since Martin Luther nailed to the church of Wittenberg, his memorable theses on the corruptions of the Papacy, and thus gave occasion to the blessed Reformation from Popery.

All evangelical Christians commemorated that noble act by appropriate services, in their several churches, on the Sabbath preceding. The Synod of New York and New Jersey recommended that its ministers embrace the opportunity to call the attention of their people to the events growing out of that occurrence; to give most hearty thanks to God, in their public services, for the unspeakable blessings, temporal and spiritual, in Church and State, that have come upon the world by reason of the bold stand thus taken by Luther, and his fellow reformers, against the hateful error and high-handed apostasy of the Papacy, which, for so many centuries, had kept the Church in bondage and in the darkness of spiritual death; and to urge upon their people to guard sedulously against the insidious attempts, so industriously and artfully made at the present day, to introduce once more the reign of the Man of Sin, and to gain possession, in the name of the Pope of Rome, of this Western world.

At a large meeting of Christian people of all denominations held at Plymouth Church, Brooklyn, New York, to celebrate the day, Rev. Philip Schaff, D. D., delivered a most excellent address; a brief report of which we take from the "New York Times." He said:—

"Three hundred and fifty years have rolled by since the great event took place which we celebrate. It is unnecessary to pronounce a eulogy upon MARTIN LUTHER, the greatest man of modern times. Protestantism is his imperishable monument. Such a name as that of MARTIN LUTHER does not belong to any party, but to the whole Evangelical Church. Many may have heard of a place called Wittenberg, a small town in Germany, which has been made immortal and classic ground. Three objects there arrest the attention of the traveler—the old Augustinian Convent, in whose humble rooms the Elijah of the Reformation spent his life; the home of his co-laborer, and the plain church beneath whose walls the remains of LUTHER are sleeping. On Oct. 31, 1517, LUTHER nailed upon the gates the ninety-five-Theses,—but the king of Prussia has replaced the old wooden gates by brass doors, on which are engraved the Theses. LUTHER expressed great reverence for the Pope of Rome, but the truths that constitute the whole system of Protestantism, and came from the Theses, does not consist in outward penance, but in a change of heart. The ages before LUTHER had been struggling to grasp these truths, so that it was not a sudden thing on the part of LUTHER. He was an innocent reformer, and when he affixed those ninety-five-Theses to the gates, he had no idea of the consequences that would grow out of them. The great Reformation was prepared during the fourteenth and fifteenth centuries; was the ripe fruit of the seed that had been sown centuries before. These Theses were the signal for a spiritual battle that broke out all over the country—they were the occasion of the Reformation. Protestantism was not a negative protest against Popery. The nature of Protestantism was freedom—freedom from restraints of man, from tyranny of Popery; it was freedom on the basis of obedience to God. The great Protestant principle had proclaimed a doctrine of evangelical freedom, and brought man in immediate relation to Christ. A Roman Catholic hardly ever prays directly to Christ, but through the Virgin Mary. Protestantism always addresses itself to Christ, and

enjoins personal communication with Christ. This is the true substance of evangelical Protestantism. The principles of Protestantism cannot be carried out until every wrong soul is brought into immediate relation to the Saviour, to His grace and His love."

SYNOD OF ALBANY.—At a meeting of this Synod held at Whitehall, during the second week of October, Rev. Dr. Campbell presented the claims of the AMERICAN AND FOREIGN CHRISTIAN UNION, showing the great and important work which the Society is doing in Italy, Greece, Hungary, Mexico and South America, the opportunities that exist in those countries for the spread of a pure Christianity, and the con-

stant and increasing calls that are made for more laborers to occupy the fields. He said the Society needed a very large increase of its benevolent funds in order to respond favorably to these calls, and to meet the responsibilities laid upon it by the Great Head of the Church. Whereupon a resolution was passed by the Synod commending THE AMERICAN AND FOREIGN CHRISTIAN UNION to the favorable regard of all their churches.

THE SULTAN, while in England, was entreated by the Prince of Wales to protect his Christian subjects. His answer was, "I will not only protect my Christian subjects, but I will protect Christianity."

BOOK NOTICES.

The following books have been received from the Presbyterian Publication Committee, 1,334 Chesnut St., Phil. A. D. F. Randolph, 770 Broadway, New York.

ANCIENT CITIES AND EMPIRES: Their Prophetic Doom, E. H. Gillett. THE SHOE BINDERS OF NEW YORK, Mrs. J. McNair Wright. GEORGE LEE, OR MAKING THE BEST OF TRIALS, and FLORA MORRIS' CHOICE, by Mrs. M. J. Hildeburn. BEGGARS OF HOLLAND AND GRANDEES OF SPAIN, Rev. J. W. Mears, D. D. LIFE ON THE GANGES, Mrs. Mullens. LIFE LESSONS: or the School of Christianity, Dr. Gillett. These form, externally, as pretty a collection as we have seen in many a day. Though we have not time to review

them at length, we take pleasure in recommending them most heartily to the Christian households of our land. Those who desire to make useful presents at Christmas, and New-Year, can here find a good selection.

THE MYSTERIES OF THE NEAPOLITAN CONVENTS. With a Sketch of the Early Life of the Authoress. Introduction by Rev. John Dowling, D. D. Published by A. S. Hale & Co., 87 Asylum St., Hartford.

In commendation, we need only say that Dr. Dowling speaks of the book "as a deeply interesting narrative, and one of the most remarkable of the productions which the reviving spirit of Italian freedom has evoked."

Receipts

IN BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, DURING THE MONTH OF OCTOBER, 1867.

MAINE.	
Lewiston. 1st Cong. Ch.	83 62
Auburn. 1st "	28 00
NEW HAMPSHIRE.	
Durham. Rev. Alvan Tobey	5 00
" A. Friend	25
Hollis. Cong. Church and Soc'y	24 48
Lyme. " "	37 00
VERMONT.	
Derby. Cong. Ch. and Soc'y \$8; Mrs. Nancy K. Stone, \$2	10
Post Mills. Cong. Ch., per Ch's Scott	13
MASSACHUSETTS.	
Boston. Rev. Henry J. Bruce, to constitute himself a L.D.	109
" Essex st. Ch. and Soc'y, add.	250

Boston. Central Church W. O. Grover, \$100; W. B. Tilden \$25; J. N. Dennison \$10	135
Hadley. 1st Cong. Church per E. Nash, Tr.	30
Barre. Evang. Cong. Ch. & Soc'y, Rev. David Peck	60
Montague. Cong. Church & Soc'y	30 51
Greenfield. 2d Church	42 93
Deerfield. Orthodox "	16 20
Conway. Cong. Church & Soc'y	26 30
Barnardstown. " "	2 50
Gill. " "	4 59
Shelburn. " "	24 06
Northfield. " "	6 18
Sunderland. " "	17 45
Newton Centre. Cong. Ch. & Soc'y	125 52
So. Weymouth. Female Char. Soc'y	16 80
Cambridgeport. Cong. Ch. and Soc'y	129 50
So. Malden. " "	5 00

Repperell. Cong. Church and Soc'y....	5 50
Pockport. 1st Cong. Ch. and Soc'y per Rev. Wm. H. Duncan, pastor.....	30 00
Salem. South Church and Soc'y, in full for L. M.'s of Geo. R. Chapman, by himself; Anna B. Hart, by her aunt, Mrs. Anna Batchelder; Lydia A. Towne, by her brother, Joseph H. Towne; John Chap- man, Phebe P. Chapman, Lucy G. Chapman, Cha's M. Richard- son, Eben Buahnell.....	232 50
Millbury. 1st Cong. Ch. and Soc'y.....	50 68
Fitchburg. C. O. Ch. and Soc'y.....	210 58
Monson. A. W. Porter.....	300, \$1,851 30

CONNECTICUT.

Trumbull. Cong. Ch., by Rev. N. T. Merwin.....	10 50
Enfield. 1st Cong. Church, Dr. Grant.....	10
" North Church.....	24
So. Killingly. Rev E. D. Kinney.....	2
Hartford. Asylum St. Ch., in part.....	195 50
" Centre Ch., A. Smith to con- stitute himself a L. D.	100
Bloomfield. Cong. Ch., in part, to con- stitute Rev. Ja's B. Cleveland a L. M.	11 69
Mansfield Centre. A Few Friends, through Mrs. Dewing.....	20
Stratford. Col. G. Loomis, U. S. A.....	5
Clinton. Sam'l L. Stevens.....	2 \$381.69

NEW YORK.

Chester. Pres. Church.....	25 10
N. Y. City. Mercer St. Ch. add. Cha's P. Hart.....	5
" Jos. McKee, for Waldenses	
" and So. Am.....	20
" V. R. Heese, for For. Field.....	50
" Mrs. A. C. Brown, to con- stitute herself a L. M.	30
" Woman's Union Miss'y So. for the support of three Mexican girls for July, Aug. & Sept. in Miss Rankin's School—gold.....	30
" Mrs. Stephen Griggs' half yearly payment \$25, and \$30 to constitute herself a L. M.	55
" E. C. R.....	10
Hempstead. A. V. Cortelyou to consti- tute his son, A. V. Cortelyou, Jr., and P. R. Cortelyou, L. M.'s.....	00
Rochester. 1st Pres. Church \$105; Ply- mouth Cong. Ch., \$87.50; Brick Ch., \$70; Central Ch., \$60; St. Peter's Ch., \$54; Mr. Champion, \$200; for the Mexican Mission un- der Miss Rankin.....	576 50
Brick Church, add.....	15
Binghampton. Ladies of Dr. Board- man's Ch., \$50; A. Friend, \$10; for Miss Rankin's Mission.....	66
Canandaigua. Ladies of Dr. Doggett's Ch. for Miss Rankin's Mission.....	104
Buffalo. Ladies for Miss Rankin's Mis- sion.....	100
" Miss Helen Bull, Scripture Il- lustrations for Miss Rankin's Sch'l.....	16 75
Burdett. Eliza L. Brown, for Christ'n Literature for Spanish America.....	2
Clinton. Young Ladies of the Hough- ton Sem'y, for Miss Rankin's M'n.....	13
East Bloomfield. Geo. Rice, Esq., Ex- for part of Legacy of the late Uri Beach.....	50
" Cong. Ch., Rev. Dr. Kendall.....	9
Southold. Mrs. Charly H. Chase.....	3
Seneca. Pres. Ch. to constitute Daniel J. Haines, L. M. and Wm. E. Wil- son part L. M.	42 85
Palmyra. Pres. Ch. by the Ladies for Miss Rankin's Mission.....	30
" Baptist Ch. Ladies for do.....	50
Angelica. Pres. Ch. to constitute Rev. T. Thibou, L. M.	40 05
Romulus. Pres. Ch. to constitute Rev. Ja's C. Smith L. M.	30

Saugerteen. Ref'd D. Ch. to constitute Rev. John Gaston, L. D.	120
Cooperstown. Coll. in Pres. Ch. Rev. Cha's K. McHarg, in full.....	26 86
Coxsackie. Hon. P. H. Silvester, half for Italy, half for Mexico.....	25
Avon Springs. O Comstock.....	30
Ovid. Pres. Ch. Rev. O. E. Stebbins.....	15
Glens Falls. Pres. Church.....	39 40
Carlisle. Jas. Boughton.....	6 \$1,636.01

NEW JERSEY.

Jersey City. 2d Pres. Ch. T. E. Ferree Tr.....	56 12
Passaic. Ref'd D. Ch. Rev. J. P. Strong.....	73 91
Madison. Pres. Ch. of which from Ja's A. Webb \$50.....	94 07
Shrewsbury. Pres. Ch. in part of L. M. for Rev. Thaddens Wilson.....	19
Red Bank. M. E. Ch. in part of L. M. for Rev. C. E. Hill.....	16 61
Salem. 1st M. E. Church.....	14
" 1st Bap't Ch. and Cong. \$30 03; Rev. G. R. Wheeler \$5; Mrs. G. R. Wheeler \$5; Miss Mary Wheeler \$1; to constitute Rev. John R. Murphy L. M.	41 63
" 1st Pres. Ch. to constitute Rev. F. W. Brauns and Henry B. Ware L. M.'s.....	65
" Broadway M. E. Ch. in part of L. M. for Rev. J. S. Heisler.....	24 16
Trenton. E. W. Scudder.....	10
Stonehouse Plains. Ref'd D. Ch. in part for a L. M.	12 56
Newark. South Park Pres. Ch. Silas A. Halsey, to constitute his son, Cha's T. Day Halsey a L. M. \$30; Collection, 123 25.....	153 25 \$579.72

PENNSYLVANIA.

Philadelphia. Miss F. H. Jones for Miss Rankin's Work.....	5
" Juvenile Miss'y Soc'y of 1st Pres. Ch. Northern Liberty.....	20
Alleghany. For Mr. Gulick's Support— Children's Meeting in Central Pres. Ch. and which const's Rev. Thos. X. Orr, L. M.	30 98
" Young Men of Alleghany for Education of Italian Youth.....	132 27
" 1st U. Pres. Ch. for Italy.....	48 22
" 2nd " " ".....	27 95
" 3d " " ".....	22 81
" Mrs. Kerr for Italy.....	3
" 1st Ref'd Pres. Church.....	15 50
" Mrs. Nancy H. Forrest for L. M. \$30; Miss Mary Ann Ren- nick in full for her L. M. \$10; Messrs. Browne, Semple and Mrs. Hays \$10 ea.....	70
" Bell, Kennedy, Dean, Low- rie, Bachelder, Veitch, Lowrie, Ir- win, Herron, Copeland, Mabon, Swartz, Jennings, and Mrs. Dun- lap, \$5 ea.; Caldwell, Gordon \$3 ea.; Dyer, Patterson, Agnew, Mrs. Clark and Wright, \$2 each.....	86
" Scott, Miller, Godfrey, Fairley, VanRyan, Suydam, Booth and Miss Pinkerton, \$1 each.....	8
Pittsburg. For Mexico: W. Thaw, \$100; For Italian Youth Gero- lin, Jas. Montgomery, \$100; and \$20 for Depository in Mexico; Mrs. Denny \$20 for same; Messrs. Lockhard and Frew, \$125 for ed- ucation of Italian girl.....	265
" For Italy: 5th U. Pres. Ch. to const'e a L. M. \$30; Cumb. Pres. Sab. Sch'l, half for Mr. Gulick, half for School in Greece \$20.....	60
" Mrs. Denny, \$30; Messrs. Caughy, Bryan, Weymer Bros., Bell, Graff, B & Co., Bryan, Ne- mick & Co., McCandless, Bell, Pears, Reed & Co., Duff, Fahne- stock, Jones, Schwartz, Hussey, Hays, McClintock, Childs & Co.,	

Cain, McCreary, Edwards, Floyd, Dillworth, McCully & Jones, \$10 ea. 290	
Pittsburg. Hon. J. K. Moorehead, \$20, Messrs. Montgomery, Spang & Co., Kier, Lee, Hallman, Lyon, Davis Br's, W. B., J. L., Gray, Rankin, Felloster, Stewart, Bakewell, Mof- fett, Black, Porterfield & Co., Wightman, Dilworth & John- ston, \$5 each. 120	
" Messrs. Reynor, Logan, McWhinney, Breed, Riddle, John- ston, Wilson, Eldwell, Robe, De- Jonche, Dunlap, Patterson, Pres- ton, Page, Moorehead, McCurdy, Hughart, Edwards, Dean, Steven- son, Bingham, Berry, Jones, Bey- mer, Floyd, Crane, Scott, McOlin- tock, Marshall, Morrison, Clark, Graham, Davison, Shaffer, Bush- nell, Forsyth, Park, Wright, Loo- mis, Glass, Thompson, Dilworth, Scott, Carpenter, Reed, Sempie, Lippencott, Dickson, Lang, Shinn, Bruce, Spence, Dunseath, Totten, Hanna, Bissell, Kellogg, Jones, Mrs. Bakewell, Edwards, Living- ston, Bailey, \$5 ea.; F. G. Bailey, \$7. 317	
" Jamison, Hogan, Dilm, Hare, Jamison, Kennedy, Baer, Palmer, Smith, King, Hatch, Scott, Cree, and Brooks, Mrs. Wilson, and Lyons \$3 ea.; Phelps, Cooper, A Friend, Thompson, Mc- Canse, Digby, Griggs, Smith, Johnston, Barker, Campbell, Kelly, Loughridge, Droucourt, Clancy, Porter, Neames, \$2 each. 72	
" Nixon, Howard, McClean, Tindle, McElhaney, McMillan, McClurkan, Young, and Mrs. Moore, \$2 ea.; F. Torrence, \$1 60; Ewing, Cunningham, Rea, Camp- bell, Irwin, Findley, Leach, De- Braney, McKelvey, Burney, Ed- wards, Dorrington, Fleming, Brown, Douglas, Ammor, Taylor, Campe, Stockton, Laveley, Wood, Poindexter, McCormick, Clancy, Estep, Speer, Dickson, Vander- vert, Scott, Boyce, Mrs. Town- send, Lothrop, \$1 ea.; R. Ewing and Mrs. Burghur, 50c. each. 52 50	
Danville. Miss M. A. Montgomery. 70	
Bethlehem. F. Wille, \$20; Wille, Web- ster, Wille, Cash, \$10 ea.; Krause, Abbott, Wille, Crothers, Wille, Erwin, Krause, Dodson, \$5 each; Abbott, \$4; Miller, Reinke, Brin- kenstein, \$2 each; twenty-five others, \$1 ea.; six others, 50c. ea.; Cash 4 25. 142 25	
Easton. Ref'd D. Ch. Dr. T. Green which constitutes Master Edgar Moore Green a L M \$20; Vander- veere & Green \$5 each. 30	
" Ger. Ref'd Ch. Snyder \$10; Ey- erman, Rayder, Lawall, Lawback, Black, Bernstein, Deshler, Reink, Detwiller \$5 ea.; Cash \$7. 62	
" 1st Pres. Ch. Cash. 13	
" Brainard Ch. for Mexican Mis- sions, of which \$30 from Juvenile Miss'y Soc'y. 146	
Middle Octorara. Pres. Ch. add which makes Rev. J. M. Rittenhouse a L D. 76	
Nazareth. Nazareth Hall. 10	
" First donation of Ladies' Mite Soc'y. 15	
" Martin & Co., Reichel & Scholes for 1st Prot. Ch. in Mex- ico, Christ, \$5 each. 15	
" Others. 24 76 \$2,290 23	

DELAWARE.

Wilmington. Judge Hall. 10	
Dover. Jones \$10; Huntington, Massey,	

Nicholson, Cash, Shakespeare,
Hillyard \$5 ea.; Cowgell, Davis
\$3 ea.; Thirteen others \$2 each;
Seventeen others \$1 ea.; Cash \$1,75, 90.75 \$100.75

ILLINOIS.

Dover. Geo. Wells for Italy and to con- stitute his son Rev. G. H. Wells a L M. 20	
Dallas City. Cong. Church. 11 60	
Griggsville. " 26	
So. Henderson. U. Pres. Ch. add. 5	
Chicago. Tabernacle Cong. Ch. 5 02	
Paxton. Union Congregation. 9 55	
Eden. Bethel Ref'd Pres. Ch. for Mr. Clark's School, and which con- stitutes J. B. Anderson a L M. 30	
Sparta. U. Pres. Ch. in part for Mr. Clark's School, and which consti- tutes Rev. J. F. Stewart L M and John Hodson part L M. 39 90	
Jordan's Grove. Rev. R. N. Fee. 1	
Smithville. Rev. J. M. Gordon. 1	
Sterling. Union Cong'n. 14 60	
" Pres. Ch. for L M of S. S. 28 30	
" Patterson and T. A. Galt. 1	
" Mr. Brook. 34	
Belvidere. Pres. Ch. for L M of Rev. D. R. Eddy. 5	
Newark. Horace Day. 241.97	

INDIANA.

South Bend. Pres. Ch. on L M for H. Chapin. 16 15	
" M. E. Church, Rev. Mr. Thrush, D. H. Harman, J. Brownfield, A. Beal \$1 ea.; Mr. Leimon, 50c. 4 50	
" Bapt Ch. A. S. Dunbar \$3; Dr. Stover \$1 50. 4 50 \$25 15	

OHIO.

Sugar Creek. U. Pres. Ch. for Italy, Messrs. White & Holmes \$10 ea.; Ingraham, Bigger, Holmes, Gest, Holmes, Bigger, Ingraham, Holmes \$5 ea.; Bigger, Andrews, Bradford, Ewing, Bradford, Wil- lamson, Bigger \$2 ea.; Bradford, Andrew, Bradford, Bigger, Brad- ford, Bigger, Dodds, Andrew, Ross, Turnbull, Holmes, Mrs. An- drews \$1 each; T. W. Bigger 50c. Maggie Holmes 25c. Misses Nettie & Florence Holmes, Master Jaa. Holmes, Emma Dodds & Mary Big- ger 10c. each; Minnie Bigger, An- na Mary, Willie Holmes 5c. each; Tommy H. McMichael 8c. 87 53	
Hamilton. 1st. Pres. Ch. add Messrs. Shaffer & Wilson \$5 each. 10	
Cincinnati. Mrs. J. C. Brown \$1; Mr. Metzker 25c.; Mrs. Hull 20c.; for Ger. Mission. 1 45	
" For distribution in German Work, Young Men's Ch'n Ass'n, 24 Books, 500 pages of Tracts & Papers. —	
" Methodist Book Concern, A large number of Kell's papers. —	
" Ger. Baptist Pub. Soc'y, —	
3 Testaments, and S. S. Papers. —	
" Mr. Webb, 1 Bonnet and 2 Hats. —	
Bellbrook. Dan'l Holmes. 20	
Xenia. Through J. W. King for Italian Girl in charge of Mrs. Moore- head. 34 76	
North Salem. Rebecca Law. 1, \$154 74	

WISCONSIN.

New Chester. Cong. Church and Soc'y Rev. J. W. Perkins. 6 25	
Milwaukee John A. Dutcher. 10 \$16 25	
IOWA.	
Muscatine. Cong. Ch. in full of L D for Rev. A. B. Robbins. 22 75	
" M. E. Church. 4 08 \$26 83	
Total. \$7,456.49	

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